

صحيح البخاري

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The Translation of the Meaning

of

Sahih

Al-Bukhari

Vol. V

Sahih Al-Bukhari

Arabic - English

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By

Dr. Muhammad Muhsin Khan

ISLAMIC UNIVERSITY -- AL-MEDINA AL-MUNAWWARA



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Arabic—English

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رحمہ اللہ

Abul-Bakr

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Sahih Al-Bukhari

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Vol. V

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In the name of Allāh, the most Beneficent, the most Merciful

Praise be to Allāh, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhārī" achieved by Dr. Muḥammad Muhsin Khan and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

We thank Allāh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it—Allāh's Pleasure being our aim, and it is He who guides us on the right path.

Shākīr Naṣīf Al-'Ubaydī :
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Muḥammad V Univ.,
Morocco ; Islamic Univ.,
Medina.

Sh. Ubaydi

Mar

Mur

I have perused a little portion of this translation and found that the translator has succeeded in rendering the meanings of "Al-Jāmi' As-Ṣaḥīḥ" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Hadīths that are interpreted differently by different scholars.

Dr. Maḥmūd Ḥamad Naṣr As-Sūdānī did his best to check the whole translation. The second revision was done by Mr. Shākīr Naṣīf Al-'Ubaydī. Finally, Dr. Muḥammad Taqīy-ad-Dīn Al-Hilālī checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allāh bountifully reward whoever has participated in this benevolent work ; and may He make people benefit by it.

I am perfectly sure that the translation, with Allāh's help and after all the great efforts exerted in its production, has neared perfection.

In Allāh's Hands are all means of success. And Praise be to Allāh, the Lord of the Worlds.

MUḤAMMAD AMĪN AL-MIṢRĪ

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Amin E.C. Masry

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وأصحابه الغر
الميامين وبعد : فاننا نحن الموقعين ادناه قد عملنا على قراءة هذه الترجمة التي قام
بها الدكتور محمد محسن خان لمعاني كتاب صحيح البخاري ولقد بذلنا الوسع
في مراجعتها و تصحيحها بدقة تامة من البداية الى النهاية حتى اصبحت الترجمة اقرب ما
يمكن الى الصواب في حدود طاقتنا وجهدنا -

واننا نحمد الله على ما وفق من انجاز هذا المشروع الطيب ونسأله ان يعزل المثوبة
للذين قاموا به واسهموا فيه جميعا والله من وراء القصد وهو الهادي الى سواء السبيل -

الاستاذ شاكر نصيف العبيدي	الدكتور محمود	الدكتور محمد تقى الدين الهلالي
ماجستير في اللغة الانكليزية من	حمد نصر	دكتوراه من جامعة برلين المانيا
جامعة فاند زيلت الامريكية واستاذ	خريج جامعة	استاذ في جامعة بغداد سابقا
اللغة الانكليزية في جامعة	الخرطوم	و حاليا استاذ في جامعة محمد
بغداد ثم استاذ اللغة	و طبيب مستشفى	الخامس بالمغرب و استاذ منتدب
الانكليزية في كلية التربية	المليك بالمدينة	في الجامعة الاسلامية بالمدينة
بمسكة المكرمة	المنورة	المنورة

لقد اطلعت على جز' يسير من هذه الترجمة وقد وجدت القائم على الترجمة قد وفق
الى نقل معاني الجامع الصحيح الى اللغة الانكليزية باسلوب سهل ميسر قريب خال من التعقيد
كما اني وجدتة قد وفق الى احسن الاقوال و ارجحها في تفسير معاني بعض الاحاديث
المختلف فيها و قد تسلم العمل بتمامه الدكتور محمود محمد نصر السوداني فبذل فيه غاية
وسعه و راجعه مراجعة اولى من اوله الى آخره ثم قام بمراجعتها مراجعة ثمانية الاستاذ
شاكر نصيف العبيدي ، ثم راجعه الدكتور محمد تقى الدين الهلالي مع مؤلفه الدكتور
محمد محسن خان مراجعة فحوص و تدقيق و بذل جهده في اصلاح ما ظهر له من خطأ قليل
حتى ظهرت الترجمة في غاية التحقيق -

و نسأل الله ان يعزل ثواب كل من شارك في هذا العمل المبرور و ان ينفع به .
و اني واثق تمام الثقة ان الترجمة بعون الله بعد كل ما بذل لها من جهد اصبحت
اقرب الى الصواب -

والله ولي التوفيق والحمد لله رب العالمين -

محمد امين المصري

دكتوراه من جامعة كمبرج . المستشار
و رئيس قسم الشريعة في كلية الشريعة
والدراسات الاسلامية في مكة المكرمة

Appendix

The Miracles of the Holy Prophet Muhammad (ﷺ).

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allāh (the Lord of the heavens and the earth) and some of them are as follows :

1. The Holy Qurʾān is the living miracle of the Holy Prophet ﷺ and this, Allāh's Book was revealed to him through the holy spirit (Gabriel) and today 1400 years have passed and nobody has been able to change a single letter or produce its imitation as it is said in the Qurʾān (See Sūra Hijr, 15 : 9), and the statement of the Prophet ﷺ "Before me, every prophet was given a miracle and they practised it during their life-time : i.e., Jesus used to cure the sick and make the dead alive, etc ; Moses was given the stick etc, and I have been given the permanent miracle of the Qurʾān till The Hour is established, so I hope that my followers will be more in number than all the other Apostles' as my miracle will last till the Day of Resurrection, and it is a Glorious Book ; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.,) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc."
2. The splitting of the moon : Narrated Anas Hadith that the Meccans requested Allāh's Apostle ﷺ to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV : 831).
3. The crying of the stem of the date palm tree in the Prophet's Mosque : Narrated Ibn 'Umar Hadith that the Prophet ﷺ used to deliver his sermon while leaving against a trunk of a date palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). See Hadith (Vol. IV : 783).
4. The flowing of the water from among the fingers of Allāh's Apostle ﷺ . (See Hadith Vol. IV : 779).
5. The Prophet's meals used to glorify Allāh while he ate, and this glorification was heard by the companions of the Prophet ﷺ . (See Hadith Vol. IV : 779).
6. The stones used to greet the Prophet ﷺ whenever he passed by through the pathways of Mecca.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islām and read Sūrat-al-Baqara and Al-Imrān and he used to write the revelation for the Prophet ﷺ. Later on he returned to Christianity and used to say, "Muḥammad knows nothing but what I have written for him." Then Allāh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body." They said, "This is the deed of Muḥammad (ﷺ) and his companions. They have opened the grave of our companion and took his body out because he ran away from them, so they again dug the grave deeply for him, but in the morning again found that the earth had thrown the body out." They said, "This is a deed of Muḥammad (ﷺ) and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See ^{Hadith} Vol. IV : 814).

8. The screening (shading) by the trees for the Prophet ﷺ to answer the call of nature.

9. The rising of water in the well at Hudaibiya after it had dried. (See Hadith Vol. IV : 777).

10. The increase in the amount of dates in the garden of Jābir bin 'Abdullāh after the Prophet ﷺ went round the heap of dates and invoked Allāh for His Blessings. (See Hadith Vol. IV : 780).

11. Speaking of a wolf :

It has been written that a wolf also spoke to one of the companions of the Prophet ﷺ near Medīna, as narrated in Fataḥ-ul-Bārī (Vol. VIII, p., 23).

Narrated Unais bin 'Amr: Aḥbān bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i. e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allāh has provided me?'" Aḥbān added, "I clapped my hands and said, 'By Allāh, I have never seen something more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allāh's Apostle ﷺ in those palms, inviting people to Allāh (i.e. Islam).'" Unais bin 'Amr further said, "Then Aḥbān went to Allāh's Apostle ﷺ and informed him what happened and embraced Islam."

12. The Mi'raj: The Ascent of the Prophet ﷺ to the heavens. See Hadith No. 335
1st Vol. ~~and Sūrat al-Isrā (17) Vol. 6th, Hadith No. 236.~~

I. ACKNOWLEDGEMENTS.

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Ḥasan Nāṣir, 'Atā'-l-lah Mirza, Akbar Walī, Ramaḍān 'Alī Korānī, Shamīl 'Atīyya, 'Abdul-Qaiyūm and Nizām Addīn.

I am grateful to Dr. Mahmud Naṣr As-Sūdānī who devoted every hour of his leisure time to check the English manuscript comparing it with the Arabic text word for word.

My gratitude and acknowledgements are due to Dr. Muḥammad Taqīyad Din Al-Hilālī Ph.D. Berlin University and Mr. Shākir Naṣīf Al-'Ubaidī, M. A. in English ; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.

I also wish to thank Mr. Muḥammad 'Abdul 'Alēem an Australian Muslim who has very kindly read the English Text thoroughly to improve its coherence where ever possible.

I am grateful to Dr. M. Amīn Al-Misrī, Ph.D. in Ḥadīth Literature, for his advice concerning the translation of certain Ḥadīths and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Mecca Al-Mukarrama I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Medīna who, when consulted, gave willingly their opinions concerning the interpretation of certain Ḥadīths.

My thanks are also due to Mr. Ḥasan Subhī and to the typists Mr. Amīn Ash-Shamīm and Mrs. Sharrifa 'Adam Makda who typed and retyped the manuscript patiently.

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II. REMARKS

1. The Text of Ṣaḥīḥ Al-Bukḥārī used for this translation is taken from "Fath Al-Bārī" published by the Egyptian Press of Muṣṭafā Al-Bābī Al-Ḥalabī, 1959 (1378 A. H.)

2. Due to the non-existence of appropriate and equivalent English words for many Arabic words, those words have been transliterated and an explanation has been given after each word immediately when it occurs for the first time and a glossary of such words has been compiled at the beginning of each volume. Certain ritual formulas and invocations are also transliterated.

3. The Arabic script is kept as it is for such expressions as ﷻ (The Most High) ﷺ, (Peace be upon him), and ﷻ (Allāh be pleased with him) etc.

4. Some materials concerned with Arabic grammar and etymology have been excluded from the English Text.

5. Most of the sub-narrators are often omitted when possible and sometimes only first narrator in each string is kept.

6. Al-Bukḥārī in his Ṣaḥīḥ has classified and arranged the Ḥadīths according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the Ḥadīths that are relevant. This procedure has resulted in the occurrence of the same Ḥadīth under various headings, because one Ḥadīth might deal with a great number of aspects of Islamic Jurisprudence. Al-Bukḥārī used each Ḥadīth so that every point that can be inferred from it is referred to.

7. The chapters and the Ḥadīths are numbered. The Ḥadīths of each volume have their own system of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Ḥadīths of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried accurately to translate the work, taking into consideration the statement of the Prophet (Peace be upon him) : "Whoever told a lie on me intentionally shall seek his place in Hell."

9. Suggestions and comments for the improvement of this translation shall be most welcomed.

III. TRANSLITERATION.

In transliterating Arabic words the following system of symbols has been used :

1. Consonants.

Arabic script	English symbol	English words having Similar sounds
ء ا	ʾ ʾ***	—
ب	b	bless
ت	t	true
ث	<u>th</u>	think
ج	j	judge
ح	h	—
خ	~~kh~~	—
د	d	dear
ذ	<u>dh</u>	this
ر	r	road
ز	z	is
س	s	safe
ش	<u>sh</u>	show
ص	s	—
ض	d	—
ط	t	—
ظ	z	—
ع	c***	—
غ	<u>gh</u>	—
ف	f	free
ق	q	—
ك	k	care
ل	l	light
م	m	moon
ن	n	nice
ه	h	health
و	w	wealth
ي	y	youth

*This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

**These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner :

h	h
s	s
d	d
z	z
t	t
q	k

***The Arabic sounds represented by the symbols (' &) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels :

There are only six vowels in Arabic ; three of them are short and the other three are long. They are symbolised in the following way :

a	approximately as in 'bad'
i	as in 'bid'
u	as in 'pull'
a	as in 'father'
i	as in 'bead'
u	as in 'pool'

Transliteration of certain formulas and their meanings

1. Allāhumma aslamtu wajhī ilaika, wa fauwaḍtu amrī ilaika, wa ʿaha tu zahri ilaika ragħbatan wa rahbatan ilaika. Lā maljā minka illā ilaika. Allāhumma āmantu bikitābika-l-ladhī anzalta wa binabiyika-l-ladhī arsalta.

(O Allāh ! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allāh ! I believe in the Book You have revealed and in the Prophet whom You have sent).

2. Wa ash-hadu anna Muḥammadan Rasūlul-lāh.

(and I ^{testify} that Muḥammad is Allāh's Apostle).

3. Haiya ʿalaṣ-ṣalā (t).

(Come for the prayer).

4. Lā ḥawla walā quwata illā billāh.

(There is neither might nor any power except with Allāh).

5. Allāhumma Rabba ḥādhihi-l-daʿ watit-tāmmati waṣ-ṣalātil-qā'imati, āti Muḥammadan al-wasilata wal-faḍilata, wa b'athhu maqāman Maḥmūdān-il-ladhī wa adtahu.

(O Allāh ! Lord of this perfect call and of the regular prayer which is going to be established ! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him).

6. Sami'a-l-lahu liman ḥamidah.

(Allāh heard those who sent praises to Him).

7. Rabbanā wa laka-l-ḥamd.

(O our Lord ! All the praises are for You).

8. Allāhumma, bā'id bainī wa baina khatāyayā kamā bā'adta baina-l-mashriqi wal-maghrib. Allāhumma, naqqinī min khatāyayā kamā yunaqqa-ththawbu l-abyaḍu mina-d-danas. Allāhumma, ighsil khatāyāya bil-mā'i wa-th-thalji wal-barad.

X

(O Allāh ! Set me apart from the sins (faults) as East and West are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh ! Wash off my sins with water, snow and hail).

9. Al-ḥamdu lil-lāhi Rabil-ʿālamīn.

(All praises are for Allāh the Lord of the Worlds).

10. At-taḥīyātu lil-lāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. As-salāmu ʿalaika aiyuḥa-n-Nabiyyu wa raḥmatu-l-lāhi wa barakātuhū. As-salāmu ʿalainā waʿalaʿibādil-lāh iṣ-ṣālihīn.

(All the compliments, prayers and good things are due to Allāh ; peace be on you, O Prophet, and Allāh's mercy and blessings be on you. Peace be on us and on the true pious devotees of Allāh).

11. Allāhumma innī aʿūdhu bika min ʿadhābil-qabri, wa aʿūdhu bika min fitnatil-maṣīhid-dajjāl, wa aʿūdhu bika min fitnatil-maḥyā wa fitnatil-mamāti Allāhumma innī aʿūdhu bika minal-mā thami wal-maghrami.

(O Allāh, I seek Your Protection against the punishment of the grave and against the afflictions of Pseudo Christ 'Dajjal' and the afflictions of life and death. O Allāh, I seek Your protection against sins and debts).

12. Allāhumma innī zalamtu nafsī zulman kathīran. Walā yaghfirudh-dhunūba illā anta, faghfirli maghfiratan min ʿindika, war-ḥamnī innaka antal-ghafūrur-rahīm.

(O Allāh ! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. Lā-ilāha illā-lāh waḥdahū lā sharīka lahū, laḥul-mulk wa laḥul-ḥamd, wahuwa ʿalā kulli shaiʿin qadīr. Allāhumma lā māniʿa limā aʿtait, wa lā muʿṭiya limā manaʿt, wa lā yanfaʿu dhal-jaddi minka-l-jadd

(None has the right to be worshipped but Allāh and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allāh ! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).

In the name of Allāh, the most Beneficent, the most Merciful

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Ḥadīths of Allāh's Apostle ﷺ and since Ṣaḥīḥ-Al-Bukhārī is regarded as the most reliable book of the Prophet's Ḥadīths, I have undertaken the project of translating the meanings of the Ḥadīths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allāh, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions ; as Allāh's Apostle ﷺ says, "He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it)." (Narrated by Muslim in his Ṣaḥīḥ.)

→ I have found it proper to introduce this work with a useful word dealing with the most significant principle in Islam, the belief in Allāh's Lordship and to worship Allāh Alone and none else.

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In the name of Allah the Most Beneficent the Most Merciful

INTRODUCTION-IV

REGARDING IMĀM BUKHĀRĪ AND HIS BOOK (ṢAḤĪḤ-AL-BUKHĀRĪ)

It has been unanimously agreed that Imām Bukhārī's work is the most authentic of all the other works in Hadīth literature put together. The authenticity of Al-Bukhārī's work is such that the religious learned scholars of Islām said concerning him: "The most authentic book after the Book of Allāh (i. e. Al-Qur'ān) is 'Ṣaḥīḥ-Al-Bukhārī, .'"

Imām Bukhārī was born on 13th Shawwāl in the year 194 A. H. in Bukhārā in the territory of Khurāsān (South Russia). His real name is Muḥammad bin Ismā'īl bin Al-Mughīrah Al-Bukhārī.

His father died when he was still a young child and was looked after by his mother. At the age of ten he started learning the knowledge of Hadīth. He travelled to Mecca when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imām Bukhārī loved Mecca and its learned religious scholars for he remained in Mecca after bidding farewell to his mother and brother. He spent two years in Mecca and then went to Medīna. After spending a total of six years in Al-Hijāz which comprises Mecca and Medīna, he left for Baṣra, Kūfa and Baghdād and visited many other places including Egypt and Syria. He came to Baghdad at many occasions. He met many religious learned scholars including Imām Aḥmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imām Bukhārī in his struggles in collecting Hadīth literature. He travelled to many different places gathering the precious

gems that fell from the lips of the noble Prophet Muḥammad ﷺ. It is said that Imām Bukhārī collected over 3,00,000 Ḥadīths and he himself memorised 2,00,000 of which some were unreliable. He was born at a time when Hadith was being forged either to please rulers or Kings or to corrupt the religion of Islam.

It was a great task for him to sift the forged Ḥadīths from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7275 of which there is no doubt about their authenticity.

Before he recorded each Ḥadīth, he would make ablution and offer a two Rakʿat prayer and supplicate his Lord (Allāh). Many religious scholars of Islām tried to find fault in the great remarkable collection of 'Ṣaḥīḥ-Al-Bukhārī' but without success. It's for this reason they unanimously agreed that the most authentic book after the Book of Allāh is Ṣaḥīḥ-Al-Bukhārī.

Imām Bukhārī died on First Shawwāl in the year 256 A. H., and was buried in Khartank, a village near Samarkand (Southern Russia). May Allāh have Mercy on his soul.

Dr. Muḥammad Muḥsin Khān.

INTRODUCTION II

In the name of Allāh, the most Beneficent, the most Merciful

WHY ALLĀH SENT PROPHETS AND APOSTLES (عليهم السلام)

Eversince people innovated the dogma of Shirk, (1) Allāh had been sending prophets and apostles to His Devotees in order to invite them to the Worship of Allāh and Allāh Alone, to order them not to ascribe partners unto Him and to bring them out of the darkness of polytheism into the light of monotheism. All the prophets عليهم السلام preached Tauḥīd (i. e. monotheism, the belief in the Oneness of Allāh, the Glorious, the Elevated). The following Verses from Sūrat-al-Aʿraf illustrate this fact: "Indeed We sent Noah to his people, and he said: O my people! Worship Allāh. You have no other god except Him. Lo! I fear for you the Punishment of a Great Day. (59) And unto (the tribe of) ʿĀd (We sent) their brother Hūd. He said: O my people! Worship Allāh. You have no other god save Him. Will you not ward off (evil)? (65) And unto Madyan (We sent) their brother, Shuʿaib. He said: O my people! Worship Allāh. You have no other god save Him. (85) And to (the tribe of) Thamūd (We sent) their brother Ṣāliḥ. He said: O my people! Worship Allāh. You have no other god save Him." (73) "Verily We have raised in every nation an apostle (proclaiming): Worship Allāh and shun false gods. (An Nahl, 36).

Every prophet was sent unto his own nation for their guidance, but the message of the Prophet Muhammad ﷺ was general for all mankind and Jinns. In Sūrat-al-Aʿraf,

(1) See "Glossary" for the meaning of the words Shirk and Tauheed.

Verse 158 Allāh addresses His Apostle ﷺ : "Say: O mankind ! Verily ! I am ^{the} Apostle of Allāh to you all."

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allāh, the Glorious, the Elevated, you will find that the people had left the Worship of Allāh and had forgotten their Creator and were in complete darkness of Kufr (i.e. disbelief in Allāh). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allāh, the Supreme, the Glorified sent Muḥammad bin 'Abdullāh ﷺ to all mankind and revealed to him the Glorious Qur'ān and the Second Inspiration, i. e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allāh Alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so that people might say : None has the right to be worshipped but Allāh. He ordered them to worship Allāh Alone, who has no partners, and to give up the worship of other deities and false gods, for Allāh, the Elevated says, "And verily We have raised in every nation an apostle proclaiming : Worship Allah and shun false gods and deities." (An-Nahl, 36) "Say (O Muḥammad !) : I am only a mortal like you. My Lord has revealed to me that your god is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the Worship of his Lord, admit no partners." (Sūrat-al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muḥammad ﷺ, as is explicitly expressed in his Hadīth reported by 'Āishā رضي الله عنها in Sahīh Muslim : "Whatever is not in agreement with our traditions is rejected."

The Jews claimed that Ezra was the Son of Allāh, and the Christians claimed that the Messiah was the Son of Allāh. These claims are referred to in Sūrat-at-Tauba, Verse 30 : "And the Jews said : Ezra is the Son of Allāh, and the Christians said : The Messiah is the Son of Allāh. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allāh's Curse be on them. How they are deluded away from the truth !" So they worshipped Ezra and the Messiah, but Allāh, the Supreme, refuted their false statements in the Glorious Qur'ān.

Dear reader, now-a-days some people believe in Allāh, but at the same time take as partners of Allāh, creatures such as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allāh through this dogma. They slaughter animals in their names and vow to them; and all that means nothing but Evident Polytheism, as Allāh says in Sūrat-az-Zumar, Verse 3: "Surely Pure Religion is for Allāh only. And those who choose protectors other than Allāh (say): We only serve them in order that they may bring us nearer to Allāh." And in Verse 43: "What! Do they take for intercessors others besides Allāh? Say: Even though they have nothing whatever and have no intelligence?" And in Verse 44: "Say: Unto Allāh belong all intercessions. His is the Sovereignty of the Heavens and the Earth. And afterwards unto Him you will be brought back."

Further Allāh addresses his Beloved Apostle Muḥammad ﷺ in Surat-al-Jinn, Verse 21: "Say (O Muḥammad!): It is not in my power to cause you harm or to bring you to right conduct." This indicates that the Prophet ﷺ has no power of harming or benefiting anyone, for all that is in the Hands of Allāh, the Elevated Who says in Sūrat-Ṣabā, Verse 22: "Say: (O Muḥammad!): Call upon those whom you set up beside Allāh. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He any helper among them."

The above Holy Verse indicates that Allāh, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the Heavens and the Earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help?

Dear reader, worshipping others alongwith Allāh is the Greatest Sin, (1) a sin which will never be forgiven by Allāh, the Elevated, if one dies insisting on such a sin. Such a sinner will be thrown in Hell with the losers, as Allāh says: "Lo! Allāh forgives

(1) In order to avoid this Great Sin (i. e. Shirk) one should know "Tawḥīd".

not that a partner should be ascribed unto Him. He forgives all other sins to whom He wishes, and whoever ascribes partners to Allāh has indeed invented a tremendous sin." (Sūrat-an-Nisā, Verse 48) "If you ascribe partners to Allāh, all your deeds will be in vain, and definitely you will be one of the losers." (Sūrat-az-Zumar, 65) "But if they set up (for worship) aught (partners besides Him) all they did would be in vain." (Sūrat-al-Anām, 88).

Dear reader, ascription of partners to Allāh may appear in various shapes. The Muslim religious scholars have written many exhaustive lengthy books on the subject, but I would like to show to you briefly some observations about what is prevalent among the Muslims of the present era.

Some people worship saints and pious men besides Allāh though they know that worshipping should be for Allāh only, but they think that those saints and pious men will bring them nearer to Allāh and will intercede for them with Him. That is one type of Shirk (i. e. polytheism) and the proof is the Statement of Allāh, the Elevated: "They (i.e. Jews and Christians) have taken as lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh) their rabbis and their monks and the Messīah, Mary's Son, when they were bidden to worship only One God. None has the right to be worshipped except Him. Be He glorified from all they ascribe as partners unto Him." (Sūrat-at-Tauba, 31).

Once while Allāh's Apostle ﷺ was reciting the above Verse, 'Adī bin Hātim said, "O Allāh's Apostle! They do not worship them (i.e. rabbis and monks)." Allāh's Apostle ﷺ said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them." (Narrated by Aḥmad, At-Tirmidhī, and Ibn Jarīr).

In Sūrat-Yūnus, Verse 18, Allāh says, "They worship besides Allāh that which neither hurts them nor profits them and they say: These are our intercessors with Allāh. Say: Would you inform Allāh of (something) that He does not know in the Heavens or in the Earth? Praised be He and High Exalted above all that you ascribe (unto Him)."

Dear reader, in the same way, the worship of the graves of saints and pious men, is a type of Shirk. What is meant by worshipping them is to invoke them, or make offerings to them, or vow to them, and the like. They believe that if one does not do so, one will not achieve one's goal.

Dear reader, belief in Allāh means to believe that only Allāh has the possession of everything and can dispose of everything and if any person thinks that a pious man or a saint or a prophet besides Allāh can do anything for him, he is really associating partners unto Allāh.

Dear reader, if one swears by anything other than Allāh, e. g. by "your" life, by the Prophet, one is actually associating partners unto Allāh and turns into an unbeliever. It is reported that 'Umar bin Al-Khattāb , while talking to some of his Muslim brethren, said, "No, I swear by my father." The Prophet  heard him and said, "Don't swear by your fathers. Whoever takes an oath should swear by Allāh or keep quiet." 'Umar further said, "Since I heard its forbiddance from Allāh's Apostle , I have never uttered it." This is Minor Shirk, but it may be regarded as Major Shirk, Sometimes, if one reveres and magnifies the thing one swears by as one reveres and magnifies Allāh.

Dear reader, offering sacrifices to any other than Allāh, is Shirk. It does not befit a Muslim to practise any such thing except for Allāh's Sake, as He says in Surāt-al-Kauthar: "Lo! We have given you Abundance, so pray unto your Lord and sacrifice."

Dear reader, look at the companions of the Prophet  and the Early Believers; when they heeded and believed This Prophet's teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supremacy over the nations of the East and the West in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims; and after the Crusades, they awoke and the new role of all Europe started to stand against Islām and to build up modern technology and industries.

In the meantime the Muslims began to desert Allāh's Book and the traditions of their Prophet  gradually. They abandoned the Jihad in Allāh's Cause and started fighting each other. They turned into liars and treacherious and deserted Allāh's Orders and the traditions of their Prophet . They, with the exception of a few whom Allāh

has chosen, no longer observe justice and ^{have} ~~has~~ become like the people described by Allāh, the Elevated, in Surat-al-Hashr, Verse 19 : " And don't be like those who forgot Allāh ; and He made them forget their own souls ! Such are the rebellious transgressors ! " This has been Allāh's Law amongst His Creatures since He created them, as Allah says in the Qudsi Hadīth : " He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an armlength, and he who comes to me walking, I come to him running."

It is incumbent on all the Muslims to love Allāh very much. Allāh says: "Those who believe are stauncher in their love for Allāh they i.e. they love Him more than anything else (Surat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle ﷺ more than himself. Such love is beneficial only if one acts upon what the Apostle ﷺ has enjoined, and avoids what he has prohibited, as Allah, the Glorious says: "Say: If you do love Allāh, follow me, Allāh will love you and forgive you your sins; for Allāh is Oft-forgiving, Most Merciful. (Al-Imrān, 31)." The Prophet ﷺ says: "None of you has Real Faith unless he loves me more than his son, father and all the people." He said to Umar, "You will not have Belief unless and until you love me more than your soul which is between your two-sides."

The Jihād (i.e. striving) for Allāh's Cause with one's wealth and one's soul is a sign of loving Allāh and His Apostle. The Jihad may be in the shape of fighting in Allāh's Cause or conveying His Message to make His Word glorious. Sometimes, the Jihād may take the form of controlling oneself and one's desire, so that one avoids what is prohibited by Allāh. The honest striving to earn one's own and one's dependents' living is Jihād in Allāh's Cause.

Dear reader, now-a-days all the world is in need of the true religious teachings which Muḥammad ﷺ has brought, i.e. the Holy Qur'an and his Holy Traditions and there is no guidance except by following them both. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muḥammad ﷺ has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Allāh's Apostle adopted and to avoid polytheism and heresy in all its shapes and to take the Holy Qur'an and the Holy Traditions as torches in front of us to guide us. We have to teach our brethren and convey the Message to non-Muslims all over the world as much as possible. We have to

prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allāh, the Elevated says in Sūrat-al-Anfāl, 60 : "Against them make ready your strength to utmost of your power, including steeds of war, to strike terror into (the hearts of) the Enemy of Allāh and your enemy, and others besides, whom you may not know, but whom Allāh does know. Whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly." The Prophet ﷺ said, "A strong believer is better and more beloved to Allāh than a weak one; yet in both there is good. So seek what benefits you and depend on Allāh, but don't be lazy." (Narrated by Muslim.)

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the Message, for Allāh Himself guides whomever He likes to the Straight Path.

And I beg Allāh ﷻ to give us the ability to learn and understand Allāh's True Religion (i.e. Islām) and to apply it practically on ourselves and on our dependents and then preach it to others. We beg Allah to forgive us our sins and anything we may have done that transgressed our duty, and make our hearts firm on His Religion and make end to our lives with the True Faith. And may Allāh send His Blessing and Greeting upon our Prophet Muḥammad ﷺ and upon his family totally.

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INTRODUCTION III

In the name of Allāh, the most Beneficent, the Merciful

We have noticed that most of the Europeans and others, who embrace Islām do not understand the reality of the meaning of the first fundamental basic principle of Islām i. e. "None has the right to be worshipped but Allāh and Muḥammad ﷺ is the Apostle of Allāh." So I consider it very necessary to explain something of the meaning of this Great Sentence. (i. e. Principle) in some detail.

So, you O man! Who have surrendered to Allāh's Will (as Muslim), when you have testified and have truly believed that: "None has the right to be worshipped but Allāh... ..and Muḥammad ﷺ is Apostle of Allāh لا اله الا الله محمد رسول الله" is Apostle of Allāh.

A. It is as if you have pledged a covenant with (Allāh) the Creator of the Heavens and Earth, the Ruler of all the worlds, the Lord of Majesty and Highness, on four points (or conditions):

Point I. A confession with your heart that the Creator (of every thing) is Allāh, it is as if you are saying: "I testify that the Creator of all the universe including the stars, the planets, the suns, the moons, the heavens, the earth with all its known and unknown forms of life, is Allāh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i. e. Allāh Alone) is the Sustainer, and the Giver of Security." And this is called (your confession for the) "Unity of Lordship."

Point. II A confession with your heart as if you are saying: "I testify that None has the right to be worshipped but You (i. e. Allāh) Alone. You have no partners besides You. The word "Worship" (i. e. 'Aebādah) carries a great number of meanings in Arabic Language, it conveys that all kinds of worships are meant for Allāh (and none else, whether it be an angel, apostle, prophet, Jesus, the Son of Mary, Ezra and Muḥammad ﷺ, saint, idol, the sun, the moon and all other kinds of false things and deities). So pray to none but Allāh, invoke none but Allāh, ask for help from none (unseen) but Allāh, swear by none but Allāh, slaughter a sacrifice for none but Allāh...etc. In other words all what Allāh and His Apostle ﷺ orders you to do (in His Book "the Qur'ān") you must do and all what He and His Apostle ﷺ forbid you,

you must not do, is called "Worship". And this called (your confession for the) "Unity of Worship." And that is you, (mankind), worship None but Allāh.

Point III. A confession with your heart as if you are saying : "O Allāh ! I testify that all the best of names and the most perfect qualities with which You have qualified Yourself in Your Book (i. e. the Qur'ān) or as Your Prophet (Muḥammad ﷺ) has qualified You, with his statement, 'I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.' " As Allāh said : "There is nothing like unto Him, and He is the Hearer, the Seer." (42:11) This Holy Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others, and similarly He said: "That which I have created with Both My Hands," (38:75) and He also said: 'The Hand of Allāh is over their hands.' (48 : 10) This confirms the Hand, for Allāh, but there is no similarity for it. Also another example, Allāh said: "The Beneficent (i.e. Allāh) arose over the (Mighty) Throne." (20 : 5) So He arose over the Throne really in a manner that suits His Majesty. And Allāh is over the Heavens as the slave-girl pointed towards the Heavens, when Allāh's Apostle (Muḥammad ﷺ) asked her as to, where is Allāh ? It is not like that, as some people say that Allāh is present in the creatures (i. e. human beings etc.). This is strongly contradicted by Allāh and His Apostle (Muḥammad ﷺ). Almighty Allāh is not present in any of His creatures, even Christ, the son of Mary, Gabriel, or any of the angels, they are only souls etc., created by Allāh. And this is called (your confession for the) "Unity of Names and Qualities of Allāh", and this is the Right Faith, and faith which was followed by the apostles of Allāh (from Noah, Abraham, Moses, David, Solomon, Christ, Muḥammad ﷺ and all the others) and the companions of the Prophet Muḥammad ﷺ and the righteous followers of those apostles.

Point IV. A confession with your heart as if you are saying : " O Allāh ! I testify that Muḥammad ﷺ ^{the} is Apostle of Allāh," that means that none has the right to be followed after Allāh, but the Prophet Muḥammad ﷺ . As Allāh said : " And whatever ^{the} Apostle (i. e. Muḥammad ﷺ) gives you, take it and whatever he forbids you, ^{the} abstain (from it)," (59 : 7) and also Allāh said : "So, say (O Muḥammad !) : "If you love Allāh then follow me." (3 : 31)

As for others than Muḥammad ﷺ their statements either to be taken or rejected, if it is in accordance with Allāh's Book (i. e. the Qur'ān) or with the Tradition of

the Prophet ﷺ i. e. "Sunna." As the Divine Inspiration has stopped after the death of the Prophet (Muḥammad ﷺ) and it will not resume except at the time of the Descent of Jesus, the son of Mary ﷺ and he (i. e. Jesus) will rule with justice according to the Islamic Laws, during the last days of the world as it has been mentioned in the true Hadīth (i. e. Narration) of the Prophet Muḥammad ﷺ .

B. It is essential to utter, "None has the right to be worshipped but Allāh, and Muḥammad ﷺ is His Apostle." As it has come in the statement of the Prophet Muḥammad ﷺ to his uncle Abu Talib at the time of the latter's death : " O uncle, if you utter it ('None has the right to be worshipped but Allāh, and Muḥammad (ﷺ) is His Apostle '), then I shall be able to argue on your behalf in front of Allah, on the Day of Resurrection." Similarly, when Abū Dhar Al-Ghiffārī, embraced Islām, he went to the Mosque of Mecca (i. e. Kaḥba), and he proclaimed it loudly in front of the Quraish infidels until he was severely beaten.

C. It is essential that one's body parts testify to its, and this is very important as regards its meaning (i. e. the meaning of "None has the right to be worshipped but Allāh, and Muḥammad ﷺ is His Apostle"). So whoever has confessed this (with his Lord), he shall not commit sins like stealing, illegal sexual intercourse, drinking alcoholic drinks, taking advantage of orphan's property, cheating in trade, bribery and to earn money through illegal means, etc. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and ask His Forgiveness, as (his) the body parts (i. e. skin, private parts, hands, tongue, ears, all) testify the above crimes (i. e. actions) against the very soul of the one who did them on the Day of Resurrection.

And with the confession of this Great Sentence (i. e. Principle) a person enters (i. e. embraces) the Islamic Religion accordingly, it is essential for him to believe in all the apostles and not to differentiate between them. As it is mentioned in Allah's Book (18 : 102 to 110). Allāh said:—

(102) ' Do the disbelievers think that they can take My Slaves (i. e. the angels, Jesus, the son of Mary etc.,) as protectors besides Me ? Verily, We have prepared Hell, as an entertainment for the disbelievers.

(103) Say (O Muḥammad !) : Shall We tell you of those who will lose most in

respect of their deeds ?

(104) Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works ?

(105) They are those who deny the (Signs) of their Lord and in the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection We shall not give them any weight.

(106) That is their reward, Hell, because they disbelieved and took My Signs and My Apostles by way of jest and mockery.

(107) Verily ! As to those who believe, and do righteous deeds, they shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(108) Wherein they shall dwell (forever). No desire will they have to be removed from there.

(109) Say (O Muḥammad !) : If the ocean were ink (with which to write) the Words of my Lord, sooner would the ocean be exhausted, than would the Words of My Lord, even if we added (another ocean) like it for its aid.

(110) Say (O Muḥammad !), I am only a man like you, I have been inspired that your god is One God (i.e. Allāh), so whoever hopes for the meeting with his Lord, let him work righteousness and associate None as a partner in the worship of his Lord.'

This introduction is necessary for ^{anyone} ~~every body~~ who wishes to embrace Islam. After this confession he (or she) should take a bath (i. e. shower, Ghusel) and then offer a two-Rak'at prayer, and act on the Five Principles of Islām.

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (i. e. Muḥammad ﷺ), his family and companions.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the most Beneficent, the most Merciful

INTRODUCTION IV

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLĀH

I consider it essential to mention in this Volume some details of the greatest sin which will not be forgiven by Allāh. This impardonable sin is “SHIRK”.

“SHIRK” implies ascribing partners to Allāh or ascribing divine attributes to others besides Allāh and believing that the source of power, harm and blessings comes from another besides Allāh.

Allāh Almighty says :—

“Verily, Allāh forgives not that rivals should be set up in worship with Him but He forgives save that (anything else) to whom He pleases, and whoever sets up rivals in worship with Allāh, he has indeed invented a tremendous sin.”

Holy Qur’ān 4 : 48

Allāh Almighty says :—

“Then when the trumpet is blown there will be no kinship among them that Day, nor will they ask of one another ; Then those whose scales (of good deeds) are heavy, they are the successful.

And those whose scales are light are those who lose their souls ; in Hell will they abide.

The fire burns their faces and they will look grim with displaced lips therein.
(It will be said) Were not My Verses (the Qur'ān) recited to you and then you used to deny them.

They will say : Our Lord, our misfortune overwhelmed us and we were erring people ;

Our Lord, bring us out of this ; if ever we return (to evil) then indeed we shall be wrongdoers.

He will say : Remain you in it with ignominy and speak you not to Me ! ”

Holy Qur'ān 23 : 101-108

“SHIRK” AND ITS VARIOUS MANIFESTATIONS

Definition : “Shirk” basically is Polytheism, i. e., the worship of others along with Allāh. It also implies attributing divine attributes to any other besides Allāh. It particularly implies associating partners in worship with Allāh or to set up rivals in worship with Allāh or to believe that the source of power, harm or blessings is from others besides Allāh.

Types. There are three types of “Shirk” namely,

1. “Ash-Shirk-al-Akbar”, i. e., Major “Shirk”
2. “Ash-Shirk-al-Asgar”, i. e., Minor “Shirk”
3. “Ash-Shirk-al-Khafī”, i. e., Inconspicuous “Shirk”.

(1) **Manifestations.** “Ash-Shirk-al-Akbar” (the Major “Shirk”) :—

The Major and serious polytheistic form has four aspects :—

- (a) “Ash-Shirk-ad-Duā'a”, i. e. ^{V C} Innovation. This aspect implies to invoke, supplicate or pray to other deities besides Allāh. ←

Allāh says :—

“And when they embark on the ships they invoke Allāh, making their faith pure for Him only but when He brings them safe to land, behold, they give a share of their worship to others. ”

Holy Qur'ān 29 : 65

- (b) “Ash-Shirk-al-Niāh wal-Irādah wal Qasd”. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allāh but directed towards other deities.

Allāh Almighty says :—

“Whoever desires the life of the world and its glitter, to them We shall pay (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; vain are the deeds they did therein, and of no effect is that which they used to do.”

Holy Qurʾān 11 : 15-16

- (c) “**Ash-Shirk-at-Tāʿa**”. This aspect implies rendering obedience to any authority against the order of Allāh.

Allāh Almighty says :—

“They (Jews and Christians) took their Rabbies and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires and not according to the orders of Allāh) besides Allāh and they also took as their lord, Christ the son of Mary while they (Jews and Christians were ordered in the Torah and the Gospel) to worship none but One God (Allāh) : There is none to be worshipped but He, praise and glory be to Him (far above is He) from having the partners they associate (with Him).”

Holy Qurʾān 9 : 31

- (d) “**Ash-Shirk-al-Muḥabab**”. This implies showing the love which is due to Allāh alone, to others than Him.

Allāh Almighty says :—

“Yet of mankind are some who take (for worship others besides Allah) as rivals (to Allāh). They love them as they love Allāh but those who believe, love Allāh more (than anything else). If only those who do wrong could see when they will see the torment that all power belongs to Allāh and that Allāh is severe in punishment.”

Holy Qurʾān 2 : 165

- (2) “**Ash-Shirk-al-Aṣḡar**” **al-Riʾā** (The Minor” Shirk”, i. e., acts performed to show off. Any act of worship or religious deed done in order to gain praise, fame or for worldly purposes falls under this minor form.

Allāh Almighty says :—

“Say (O Muḥammad) : I am only a man like you. I have been inspired that your God is One God (Allāh). So whoever hopes for the meeting with his

Lord, let him work righteousness and associate none as a partner in the worship of his Lord. ”

Holy Qur’ān 18 : 110

- (3) “**Ash-Shirk-al-Khafy**” (The Inconspicuous “Shirk”). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad ﷺ said :—

“Shirk in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night.” And this inconspicuous ‘Shirk’ is expiated by saying thrice the following sentences within a day and a night (i. e. “O Allāh, I take Your refuge from : that I should ascribe anything as partner in Your worship and I am conscious of that, and I beg your pardon for that sin which I am not aware of.”

“AL-KUFR”

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

“Kufr” is basically disbelief in any of the Articles of Faith in Islām.

The Articles of Faith. To believe in (1) Allāh, (2) His Angels, (3) His Apostles, (4) His Revealed Books, (5) the Day of Resurrection, and (6) Fate (i. e., whatever Allāh has ordained must come to pass).

There are two aspects of Disbelief :—

1. The Major Disbelief. This aspect excludes one completely from the fold of Islam. There are five types :—

(a) “**Al-Kufr-al-Takdhīb**”. This implies disbelieving the Divine Truth or denial of any of the Articles of Faith.

Allāh Almighty says :—

“Then who does more wrong than one who utters a lie against Allāh and

denies the Truth (the Qur'ān) when it comes to him. Is there not in Hell an abode for the disbelievers ? ”

Holy Qur'ān 39 : 32

- (b) **“Al-Kufr-al-Abā was-Stakbara ma at-Tasdeeq”**. This implies rejection and pride to bow to Allāh's Commandments after conviction of its truth.

Allāh Almighty says :—

“And (remember) when We said to the angels: Prostrate yourself before Adam, and they prostrated save Iblis; he refused and was proud and was one of the disbelievers (disobedient to Allāh).”

Holy Qur'ān 2 : 34

- (c) **“Al-Kufr-as-Shak wa Az-Zan”**. This implies doubting or lacking of conviction in the six Articles of Faith.

Allāh Almighty says :—

“And he went into his garden while in a state unjust to himself. He said: I think not that this will ever perish and I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than these two (gardens) when I return to Him. His companion said to him during the dispute with him: Do you disbelieve Him Who created you out of dust (i. e., your father Ādam), then out of semen drops, then fashioned you into a man? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partners with my Lord.”

Holy Qur'ān 18 : 35-38

- (d) **“Al-Kufr-al-'Irāad”**. This implies turning away from the Truth knowingly or deviating from the obvious Signs which Allāh has revealed,

Allāh Almighty says :—

“We created not the heavens and the earth and all that is between them except with Truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned.”

Holy Qur'ān 46 : 3

- (e) **“Al-Kufr-an-Nifaāq”**. This implies hypocritical disbelief.

Allāh Almighty says :—

“They have made their oaths a screen (for their hypocrisy) thus they hinder

(men) from the Path of Allāh. Verily, evil is what they used to do. That is because they believed then disbelieved, so a seal was set on their hearts, therefore they understand not.”

Holy Qurʾān 63 : 2-3

- (2) **The Minor Disbelief (Al-Kufr-Al-Asgar)**: This aspect of disbelief does not exclude one from the fold of Islām. It is also termed “Al-Kufr-an-Ni ‘mah”. This implies disbelief manifesting itself in ungratefulness for Allāh’s blessings or favours.

Allāh Almighty says :—

“And Allāh sets forth a parable, a township (Mecca) that dwelt secure and well-content, its provision coming to it in abundance from every place, but it treated the favour of Allāh with ungratefulness so Allāh made it taste the pangs of hunger and terror because of (the evil) which (its people) used to do.”

Holy Qurʾān (16 : 112)

THE JEWS AND THE CHRISTIANS

As for the Jews and the Christians, they are particularly warned because they are followers of chosen Apostles of Allah (i. e., Prophets Moses and Jesus Christ - may peace and blessings be upon them).

Allāh Almighty says :—

“And whoever desires a religion other than Islām (the religion of Prophet Muḥammad - peace and blessings be upon him), it will never be accepted of him and in the Hereafter he will be one of the losers.”

Holy Qurʾān 3 : 85

Prophet Muḥammad - Peace be upon him said (the meaning of which is) : “Any Jew or Christian who heard about me and did not believe in me and what was revealed to me of the Holy Qurʾān and my traditions, his ultimate destination is the (Hell) Fire.”

the Holy Qurʾān is in itself a miracle. Anyone, whatever his nationality, reading this Divinely Revealed Book will be convinced that it is such a Book that could not be produced by a human being,

Allāh Almighty says :—

“And this Qurʾān is not such as could be produced by other than Allāh, but

(on the contrary) it is a confirmation of (revelation) that was before it (i. e., the Torah and the Gospel etc.) and a full explanation of the Book (i. e., laws and orders etc. decreed for mankind) wherein there is no doubt from the Lord of the Worlds.

Or do they say : He (Muḥammad-may peace be upon him) forged it ? Say: Bring then a chapter (of the Qurʾān) like unto it and call (to your aid) anyone who can, besides Allāh, if it be you speak the truth." Holy Qurʾān 10 : 37-38

Jesus Christ (Peace be upon him) is a Prophet in whom every Muslim must believe, as belief in all the Prophets and Apostles of Allāh is part of the Islamic Faith. The Bible itself proves categorically that he was the servant of God (Allāh) as a Prophet and preached monotheism.

For the benefit of all the readers I wish to include a thought-provoking article which was originally written in Arabic by a learned religious scholar, Dr. Muḥammad Taquādīn Al-Hilālī, a professor at this Islamic University, Medīna, and rendered into English by Brother Ādam Moosa Makda entitled "Biblical Evidence of Jesus being a Servant of God (Allāh) and having no Share in Divinity."

BIBLICAL EVIDENCE ^{OF} ON JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

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Rendered into English
by: Ādam M. Makda.

INTRODUCTION.

All praise be to the ONE to Whom all Dignity, Honour and Glory are due ; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Apostles and Prophets to guide humanity towards monotheism; **to worship Him Alone**, the only ONE worthy of worship, and to warn them of the eternal dire consequences of polytheism; associating partners with one God and the worship of creatures.

Peace and blessings of God be upon all the prophets and apostles, especially on Muḥammad, the last of the prophets, and on all who follow them in righteousness until the Day of Recompense.

A student of mine who studied at a university in the United States of America had written to me how the Christians argued with him on religion while he was unable to reply to their claims or defend himself. I compiled this article for him and entitled it "Biblical Evidence ^{of} on Jesus being a servant of God and having no share in Divinity" (i. e., Jesus was not an incarnation of God), giving him the exact quotations from the Bible so that he may quote from the English version to them after understanding what I had explained in Arabic. He later informed me how he mastered its contents and then challenged them to a debate in which he dumbfounded and defeated them convincingly.

CHRISTIANITY: MEN WITHOUT RELIGION; ISLĀM: RELIGION WITHOUT MEN.

A Muslim never lacks proofs about the purity and truthfulness of his religion, but what he lacks are those truthful brothers who stand for Allāh and His Prophet (peace be upon him) testifying to the Truth. **Indeed, in this age, Islām is a religion without men (custodians and propagators)** whereas Christianity is men without a religion; yet; by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true. In this materialistic age most of humanity have become slaves to wealth, fashions and mansions.

There is none worthy of worship but Him and in Him do I put my trust, and towards Him am I destined.

JESUS AND THE DEVIL IN THE BIBLE.

In the New Testament of the Bible, in the fourth chapter of S. Matthew the sixth and seventh Verses clearly indicate that Jesus is an obedient one and God is the Master and Lord according to his saying in the seventh verse :—

"It is written again, Thou shalt not tempt the **Lord thy God.**"

In this chapter we read that the Devil actually carried the Messiah (Christ) and took him from place to place. How can the Devil carry God? Glory be to God: He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):—

"Thou shalt not prostrate before any but the Lord, your God ;
And HIM alone should you worship,"

S. Matthew 4 : 10

CHILDREN OF GOD.

→ Jesus never called himself - 'Son of God' as ^a for as I know - but he **used to call himself the 'Son of Man'** (ref. S. Mark 2 : 10) although he heard himself being called by that name but did not object - as assumed in the Bible - and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In S. Matthew 5 : 9 we read :—

"Blessed are the peace-makers, for they shall be called the children of God."

S. Matthew 5 : 45 :—

"That ye may be children of your Father which is in heaven....."

GOD THE FATHER.

S. Matthew 5 : 48 :—

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

S. Matthew 6 : 1 :—

".....otherwise ye have no reward of your Father which is in heaven."

S. Matthew 7 21 :—

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

N. B. The word 'Lord' here was translated as 'Rab' in the Arabic version of the Bible so that people may be convinced that Christ is God! But if one studies the rest of the Verse, one will note that **the Verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus)**. Therefore the correct translation should be:—

"Not everyone that sayeth to me, O my master, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for the Messiah (Jesus).

S. Matthew 11 : 25 :—

“ At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.”

JESUS THE WORSHIPPER.

S. Matthew 14 : 23 :—

“ And when he had sent the multitude away, he went up into a mountain apart to pray.....”

I say : If he (Jesus) is God or a part of God then why did he pray ? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of God Almighty as mentioned in the Holy Qurʾān. 35 : 15 :—

“ O men, it is you that have need of Allāh and Allāh is the Self-Sufficient, the Praised One.”

And in 19 : 93 :—

“ There is none in the heavens and the earth but comes to the Beneficent as a servant.”

A BIBLICAL STORY :—

S. Matthew 15 : 22 : 28 :—

“ And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with the devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not me to take the children's bread and to cast it to dogs.

And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”

In this story about a woman from Canaan there are noteworthy points :—

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
- (2) Degraded discrimination in regard to the upliftment of his tribe and not for the others.
- (3) Tribal pride of decendance and prejudice against others and calling them dogs.
- (4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF GOD

S. Matthew 19 : 16-17 :—

“And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life ? And he said unto him, **Why callest thou me good ? (There is) none good but one, (i. e.,) God**, but if thou wilt enter into life, keep the commandments.”

In the above verses we note his acknowledgement of his submissiveness (to God's will).

S. Matthew 21 : 45-46 :—

“And when the chief priests and pharisees had heard his parable, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude **because they took him for a prophet.**”

Here it is proved that all those who believed in Jesus during his life-time **did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only.** This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (the Incarnation of God) if only they pondered.

JESUS: A SERVANT OF GOD

S. Matthew 23 : 8 :—

“But be not ye called Rabbi: for one is your master, even **Christ**; and we yet are bretheren.”

Here it is clearly proved that Jesus was a servant of God, and that there is only one master and He is God. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

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S. Matthew 23 : 9 :—

“And call no man your father upon the earth : for one is your Father which is in heaven.”

From this you will note that **fatherhood and sonship is meant to be the relationship between the Lord and His servants : it is meant in a general sense and not specifically for Jesus Christ.**

S. Matthew 24 : 36 :—

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

This is a definite proof that the Final Hour is unknown to any but God, thus Jesus' knowledge is imperfect like all other men; **God alone is all-Knowing, Omniscient.**

S. Matthew 26 : 39 :—

“ And he (Jesus) went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt. ”

We note here that ~~that~~ the person speaking is unaware of God's Will and realises the fact that **he is servant of God**. He (God) alone can cause the change,

THE COMPILATION OF THE BIBLE

S. Matthew 27 : 7-8 :—

“And they took counsel and brought with them the potter's field to bury strangers in.

Wherefore that field was called The Field of Blood, unto this day.”

From these Verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

S. Matthew 27 : 46 :—

“ And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? (My God, My God, why hast thou forsaken me ?) ”

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such

words could only come from unbelievers in God. Further, it is incredible that such words should come from a Prophet of God because God never breaks His promise, and His Prophets never complained against His promise.

JESUS: PREACHER OF MONOTHEISM ('TAUHĪD')

In S. John 17:3:—

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent.”

S. Mark 12:28-30:—

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him: The first of all the commandments is, Hear, O Israel, **the Lord thy God is one Lord**: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; This is the first commandment.”

In S. Mark 12:32:—

“And the scribe said unto him, Well, Master, thou hast said the truth: for there is **one God**; and there is none other than He.”

In S. Mark 12:34:—

“.....he (Jesus) said unto him, Thou art not far from the kingdom of God”

In these verses Jesus (Peace be upon him) himself had testified that God is the one God, there is none other than Him, and that whoever believes in His oneness, he is near the kingdom of God. Therefore, whoever associates partners with God or believes in the Trinity is far away from the kingdom of God, and whoever is far away from the kingdom of God he is the enemy of God.

In S. Mark 24:36:—

“But of that day and hour knoweth no man, not the angels of the heaven, but my Father only.”

I say: A similar text was quoted from S. Mathew which is exactly as proclaimed by the Holy Qur'an in that none knows when the Hour will come except Allāh. This establishes the fact that Jesus was subservient to God and that he had no share in Divinity; that he was an incarnation of God, was an innovation by the people of Canaan.

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S. John 20 : 16 :—

“Jesus said unto her, Mary. She turned herself, and saith unto him, Rabbānī; which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to **my God and your God**. Mary Magdlene came and told the Disciples that she had seen the Lord, and that He had spoken these things unto her.”

In the above narrative Jesus clearly testifies that **God is his God and their God**, making no difference between him and them in the worship of the one God. Whoever believes that Jesus Christ is God has indeed blasphemed against God and betrayed the Messiah (Jesus) and all the Prophets and Apostles of God.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD

(Peace be upon him)

S. John 14 : 15-16 :—

“If you love me, keep my commandments. And I will pray to the Father and He shall give you another comforter that he may abide with you forever.”

Muslim theologians have said that “another comforter” is Muhammad, the Apostle of God; and him to “abide forever” means the perpetuity of his **Laws and way of life (Shari‘at)** and the Book which was revealed to him.

S. John 15 : 26 - 27 :—

“But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me: And he also shall bear witness, because ye have been with me from the beginning.”

S. John 16 : 5-8 :—

“But now I go my way to him that sent me; and none of you asketh me Whither goest thou? But because I have said these things unto you, sorrow had filled your heart. Nevertheless I tell you the truth; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgement-”

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S. John 16 : 12-14 :—

“I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come. He shall glorify me : for he shall receive of mine, and he shall shew it unto you.”

S. John 16 : 16 :—

“A little while and you shall not see me : and again a little while, you shall see me, because I go to the Father.”

Muslim theologians have stated that the person who is described by Jesus to come after him - in the above verses - does not comply with any other person but Muhammad (Peace be upon him), the Apostle of God. This ‘person’ whom Jesus prophesied will come after him, is called in the Bible ‘Parqaleeta’. This word was deleted by later interpreters and translators and changed at times to ‘Spirit of Truth’, and at other times, to ‘comforter’ and sometimes to ‘Holy Spirit’. The original word is Greek and its meaning is ‘one whom people praise exceedingly.’ The sense of the word is applicable to the word ‘Muhammad’ (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

- (1) The Bible testifies to the fact that Jesus was known among the Jews ; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was, therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in S. Matthew.
- (2) It is related that one of the twelve Disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from them and ~~act~~ then committed suicide. All this took place within twenty-four-hours. The contradictions are obvious.
- (3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the Governor, Pontius Pilate.

S. Matthew 27 : 11 - 14 :—

“ And Jesus stood before the Governor : The Governor asked him, saying, Art thou the king of the Jews ? And Jesus said unto him, Thou saith : And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him never a word.....”

The Christians will interpret the above Verse to mean that Jesus wanted to die on the cross for the redemption of mankind and for the forgiveness of their sins : If so, then why did he ask to turn away that cup from him (i. e. Death) ? Why did he cry out while on the cross (as they assume) : “ O Lord, why hast Thou forsaken^a me ? ” How could he have remained silent when the Truth was being challenged ? He was known for his soul-inspiring sermons challenging the Jewish learned Rabbis. No sane person can believe in this. If the story of the cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Christ was not crucified by the Jews as revealed in the Holy Qurʾān by Allāh in a crystal clear manner :— Chapter 4 : 157 : 158

“ And their boasting : We killed Jesus, Christ the son of Mary, the Apostle of Allāh ; but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty of) knowledge, but only follow conjectures. For of surety they killed him not (i. e., Jesus, the son of Mary). But Allāh raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise.”

The Jews themselves together with the entire Christian world believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of S. Matthew in the New Testament of Bible :— Chapters 26 and 27 :—

- (1) Did those who captured Jesus (according to their assumption) know him in person ? Or did they not know him ?

S. Matthew testifies that they did not know him.

- (2) Was it during the day or night that he was captured ?

S. Matthew says it was during the night.

- (3) Who was the one that directed them to him ?

S. Matthew says : He was one of his twelve disciples called Judas Iscariot.

- (4) Did he direct them free of any charge or for a fixed reward which they specified for him ?

S. Matthew says he directed them to him for a fixed reward of thirty pieces of silver.

- (5) What was the condition of Jesus during that night ?

S. Matthew says he was fearful and prostrated in prayer saying :—

“O God, if it is possible for You to let this cup pass from me, then let it pass.”

It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

- (6) What was the condition of his eleven disciples ?

S. Matthew says : sleep overcame them that night together with their Teacher (according to their assumption) out of fear.

- (7) Was Jesus contented with their condition ?

S. Matthew says (Verses 40-46) : he was not satisfied. He used to come to them to wake them up saying : “ Watch and pray, that ye enter not into temptation : the spirit indeed is willing but the flesh is weak.” Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus Christ.

- (8) Did they help him when those ruffians captured him ?

S. Matthew says : they forsook him and fled.

- (9) Did Jesus have confidence in his Disciples during that night ?

S. Matthew says : Jesus informed them that they will all forsake him. Then Jesus said unto them : “ Verily I say unto thee. That this night before the cock crows; thou shalt deny me.....thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples.” And so it happened.

- (10) How did those ruffians capture him ?

S. Matthew says : They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57 :—

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat in his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him : You are the king of Israel according to your claim. They severely degraded him.

(11) Who finally decided on the death sentence against him ?

S. Matthew says : he was Pontius Pilate, a Greek Roman, who was at that time the governor in Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation ?

S. Matthew says : he did not believe them but asked that man : Is it true what they have said ? He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth ; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife was sent to the governor and she said to him : "Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day ? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption ?

S. Matthew says : they crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross according to their assumption ?

S. Matthew says (27 : 46) :—

"Jesus cried with a loud voice, saying, Eli, Eli, lamā sabachthani ? That is to say, **My God, My God, why hast Thou forsaken me ?**"

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This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a Disbeliever according to the Revealed Religions.

GOD ALMIGHTY, in the Holy Qur'ān, warns, the Jews and the Christians against their blasphemy - that Jesus Christ is an incarnation of God or the Son of God or in rejecting him totally - and that they must believe in him as an Apostle of God only.

“And there is none of the people of the Scripture (Jews and Christians) but must believe in him (i. e., Jesus as an Apostle of Allāh only) before his (Jew or Christian) death (i. e., when the Angel of Death will appear) and on the Day of Resurrection he (Jesus) will be a witness against them.”

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ISLAMIC UNIVERSITY,

Al-Medina,

SAUDI ARABIA.

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PROPHET JESUS CHRIST IN THE HOLY QUR'ĀN.

The Holy Qur'ān narrates in some detail the importance of the advent of Jesus Christ, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations on Jesus (peace be upon him) are indeed a living witness and a proof against Christianity.

Allāh Almighty says :—

“When the angels said : O Mary, Allāh gives you glad tidings of a Word from Him : His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter, and of those who are near Allāh.” Holy Qur'an 3 : 45

“The likeness of Jesus before Allāh is that of Ādam. He created him from dust then said to Him : Be, and he was. (This is) the Truth from your Lord, so be not of those who doubt.” Holy Qur'an 3 : 59-60

“And of their (Jews) rejecting Faith and uttering against Mary a grave false charge ;

And their boasting : We killed Christ Jesus, the son of Mary, the Apostle of Allāh ; but they killed him not nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are free of doubts with no (certainty) of knowledge, but only

conjecture to follow. For of a surety they killed him not (i. e., Jesus, the son of Mary).

But Allah raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise.

“And there is none of the people of the Scripture, Jews and Christians but must believe in him (he, Jesus the son of Mary as only an Apostle of Allah before his - Jew's and Christian's - death at the time of the appearance of the Angel of Death). And on the day of Resurrection he (Jesus) will be a witness against them (Jews and Christians);;

Holy Qur'ān 156-159

“O people of the Scripture! Commit no excesses in your religion (i. e., do not exceed its limits) nor say of Allāh aught but the truth: Jesus Christ, the son of Mary was (no more than) an Apostle of Allāh and His Word which He bestowed on Mary and a spirit created by him, so believe in Allāh and his Apostles. Say not: Three (Trinity)! cease; (it is) better for you, for Allāh is one God, Glory be to Him (far exalted is He) above having a son. To Him belongs whatever is in the heaven and on earth and sufficient is Allāh as a Disposer of affairs.

Christ will never be proud as not to be a slave to Allāh (i. e., he is Allāh's slave and not a God) nor even the angels who are near (to Allāh) (i. e., angels too are Allāh's slaves). And whoever refuses His worship and is proud, He will gather them all together on to Himself

Holy Qur'ān 4; 171-172

“Surely in disbelief are they who say that Allah is Christ, the son of Mary. Say (O Muḥammad) who then has the least power against Allāh if he willed to destroy Christ, the son of Mary, his mother, and all that is on the earth together? And to Allāh belongs the dominion of the heavens and the earth and all that is between them. He creates what He likes, and Allāh has power to do all things.

And (both) the Jews and the Christians say: We are sons of Allāh and His loved ones; Say (O Muḥammad): Why then does He punish you for your sins? Nay, you are but human being of that what he had created, He forgives whom He will and He punishes whom He will. And to Allāh belongs the dominion of the heavens and the earth and all that is between them and to Him is the final goal (of all).”

Holy Qur'ān 5: 17-19

“Surely they are disbelievers those who said: Allāh is Christ, son of Mary. But Christ said: O children of Israel, worship Allāh, my Lord and your Lord.

Whoever sets up rivals in worship with Allāh, then Allāh has forbidden Paradise for him and the Fire will be his abode. For Wrongdoers there are no helpers."

Holy Qur'an 5 : 72

"Christ, the son of Mary was no more than an Apostle. Many were the Apostles that passed away before him. His mother (Mary) was a woman of Truth. They both used to eat food (as other human beings but Allāh does not). Look how We make the Signs clear to them, yet, look how they are deluded away from the Truth."

Holy Qur'an 5 : 75

"When Allāh will say (on the Day of Resurrection) : O Jesus, son of Mary ! Remember My favour to you and to your mother when I strengthened you with the Holy Spirit (Gabriel) so that you spoke to the people in the cradle and in maturity and when I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay as it were, the figure of a bird by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission, and when you brought forth the dead by My permission. And when I restrained the Children of Israel from (violence to) you when you came unto them with clear signs, the disbelievers among them said : This is nothing but evident magic.

"And when I (Allah) put in the hearts of the Disciples to believe in Me and Mine Apostle, they said : We believe and you bear witness that we surrender to Allāh. When the Disciples said : O Jesus, son of Mary, can your Lord send down to us a table spread with food from Heaven ? Jesus said : Fear Allāh if you have faith.

They said : We wish to eat thereof and satisfy our hearts and to know that you have indeed told us the Truth and that we ourselves may be witnesses (to the miracle) .

Jesus, son of Mary said : O Allāh, our Lord, send us from Heaven a table spread with food that there may be for us, for the first and the last of us, a festival and a sign from you, and provide for our sustenance, for you are the Best of Sustainers.

Allāh said : I will send it down unto you, but if any of you after that disbelieves, I will punish him with a torment such as I have not inflicted on anyone among all the people.

And when Allāh will say : O Jesus, son of Mary! did you say unto men : Worship me and my mother as two gods besides Allāh, he will say : Glory be to You; it was not mine to Say what I had no right (to say). Had I said such a thing you would surely had known it. You know what is in my mind though I know not what is in Yours. Truly, You know in full all that is hidden. ”

Holy Qurʾān 5 : 110-116

“And (remember) when Jesus, son of Mary said : O children of Israel! I am the Apostle of Allāh (sent) to you confirming the Torah (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Aḥmed (i. e., the second name of Prophet Muḥammad and literally it means the one who praises Allāh more than others). But when he (Jesus) came to them with clear signs they said : This is mere magic. ”

Holy Qurʾān (61 : 6)

CHRIST'S DESCENT :

I wish to remind the reader here that Jesus Christ, son of Mary (peace be upon him) will be returning to this world before the Day of Resurrection. He will return to become a leader of the Muslim nation as has been revealed in the Holy Qurʾān :—

“And he (Jesus, son of Mary) shall be a knowing sign for the coming of the Hour (Day of Resurrection) (i. e., Jesus' descent on earth). Therefore, have no doubt about it. And follow Me (Allāh) (i. e., be obedient to Allāh and do what He orders you to do, O mankind). This is the Straight Path.

And let not Satan hinder you (from the Right Religion). Verily he (Satan) is to you a plain enemy.

And when Jesus came with clear signs, he said : I have come to you with wisdom and in order to make clear to you some of the (points) in which you differ, therefore, fear Allāh and obey me :

Verily, Allāh is my Lord and your Lord. So worship Him (alone). This is a Straight Path. ”

Holy Qurʾān 43 : 61-64

The Last of all the Prophets, (Muḥammad) - (peace be upon him) said (as narrated by Abu Huraira and quoted in Ṣaḥīḥ-al-Bukhārī :

Narrated Abū Huraira: Allāh's Apostle said: "By Him in Whose Hand my soul is, (Jesus) the son of Mary will shortly descend amongst you (Muslims) as a just ruler (not as an Apostle) and will break The Cross and kill the pig and abolish the Jizya (a tax levied from the Jews and Christians who are under the protection of a Muslim government). Then there will be abundance of money and nobody will accept charitable gifts."

Sahih-al-Bukhari, Vol. III, No. 425

I conclude with gratitude, praise and glory to Almighty Allāh, the Lord of the worlds, and the salutation: Blessings be to the master of all Apostles, Muḥammad (peace be upon him).

Dr. Muḥammad Muhsin Khān

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GLOSSARY

- Al-Abwā : A place between Mecca and Medina.
- Al-Ahzab : Clans
- Al-Baidā : A place about 60 kilometers south of Medina on the way to Mecca.
- Al-Bait-ul-Ma'mūr : Allah's House over the Seventh Heaven.
- Al-Firdaus : The middle and the last and the highest part of Paradise.
- Al-Hijr : This word is used for the open unroofed space of the Ka'ba towards its north and it is also a place north of Medina about 400 kilometers on the way to Tabuk.
- Al-Juhfa : The Miqat of the people of Sham.
- Allāhu-Akbar : Allah is greater.
- Al-Maghāzī : Plural of Ghazwa (i. e. holy battle).
- Al-Medina : Well-known town in Saudi Arabia where the Prophet's Mosque is situated.
- Al-Qasama : The oath taken by some people (50 men) of the tribe of a person who is being accused of killing somebody.
- Al-Yarmuk : A place in Sham.
- Ammā-Ba'du : An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allah's Praises and Glorifications. Literally it means 'Whatever comes after.'
- Ansar : (Singular: Ansārī) The companions of the Prophet

from the inhabitants of Medīna who embraced and supported Islam and who received and entertained the Muslim Emigrants who emigrated from Mecca.

- Awāq** : (Singular : Auqīa) : 5 Awāq 22= Riyāls known as ' Fransa ' (silver).
- Badr** : A place about 150 k. m. to the south of Medīna where the first great battle in Islamic History took place between the early Muslims and the infidels of Quraish.
- Bait-ul-Maqdis** : ' Bait ' literally means ' house ' ; a Mosque is frequently called Baitul-lah (i.e. the house of Allāh). Bait-ul-Maqdis is the famous Mosque in Jerusalem which is regarded as the third greatest Mosque in the Islamic world, the first and the second being Al-Masjid-ul-Harām at Mecca and the Mosque of the Prophet ﷺ at Al-Medīna, respectively.
- Burāq** : An animal bigger than a donkey and smaller than a horse on which the Prophet ﷺ went for the Miʿrāj.
- Burda** : A cloak.
- Buthān** : A valley in Medīna.
- Caliph** : The Imām or the Muslim ruler.
- Dhat-an-Nitaqain** : (Asmā, the daughter of Abū Bakr) meaning two-belted woman, was named by the Prophet ﷺ .
- Dhimmi** : A non-Muslim living under the protection of an Islamic government.
- Dhul-Hijja** : 12th month of Islamic calender.
- Dhul-Khalasa** : Kaʿba Al-Yamāniya. (A house in Yemen where Idols used to be worshipped. It belonged to the tribe of Khathʿam and Bajaila).
- Dibāj** : A kind of silken cloth.
- Dirham** : A special coin.
- Faiʿ** : War booty gained without fighting.

- Faqih** : A learned man who can give religious verdicts.
- Faraq** : A bowl for measuring.
- Ghira** : This word covers a wide meaning : Jealousy as regards women; and also, it is a feeling of great anger and fury, when one's honour and prestige is injured or challenged.
- Ghazwa** : (Plural : **Ghazawat**). A holy battle in the Cause of Allah, consisting of a large army unit with the Prophet ﷺ himself leading the army.
- Ghazawat** : Plural of **Ghazwa** (above).
- Habal-al-Habala** : A kind of sale practised in the Pre-Islamic Ignorant Period : One would pay the price of a she-camel which was not yet born but would be born by the immediate offspring of an expectant she-camel.
- Id-ul-Adha** : The four-day festival of Muslims, starting on the tenth of **Dhul-Hijja**.
- Idda** : Limited period (of time) like divorce etc., according to Islamic Law.
- Idhkhir** : A kind of grass well-known for its good smell, and is found in **Hijaz**, Saudi Arabia.
- Id-ul-Fitr** : The three-day festival of Muslims, starting on the first of **Shawwal**, the month that immediately follows **Ramadan**. 'Fitr' literally means 'breaking the fast'. Muslims fast for the whole month of **Ramadan**, (the ninth month of the Muslim calender), and when **Shawwal** comes, they break their fast.
- Ihram** : A state in which one is prohibited to practise certain deeds which are lawful at other times. The ceremonies of **Hajj** and **Umra** performed in such a state.
- Imam** : The person who leads others in prayer or the Muslim ruler (i. e. Caliph).

'**Iqamat-as-Salat**' i. e. the establishing of prayers: This is not understood by many Muslims. It means that :—

(A) All the members of a family or a group etc. of a town or a village etc.,

must offer the prayers; all the males in the mosque for the five congregational prayers, and all the females in their houses, both young and old from seven years of age upwards (and no member of the family is to be excused) at the five fixed stated hours for the five compulsory prayers. If any member intentionally did not offer the prayer, then even if the others prayed, they did not establish the prayers. Each chief (of the family or a town or a village, etc.) is responsible for it before Allāh.

(B) To offer the prayers in a way just as the Prophet ﷺ offered it with all its rules and rites. In order to know the prophet's ways of praying, please see Hadith No. 785, 786, 788. Ist Volum.

- I'tikāf : Seclusion in a mosque for the purpose of worshipping Allāh Only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e. g., answering the call of nature or joining a funeral procession, etc.
- Jalīf : A kind of good smelling grass grown in Mecca.
- Jihād : Holy fighting in the Cause of Allāh or any other kind of effort to make Allāh's Word (i.e. Islām) superior, which is regarded as one of the principles of Islām.
- Jinn : A Creation created by Allāh from fire, like human beings from mud, and angels from light.
- Jizya : Head-tax imposed by Islām on ~~non-Muslims~~ ^{jews & christians} when they are under the protection of Muslim rule. ←
- Ka'ba : A square stone building in the Great Mosque at Mecca towards which Muslims turn their faces in prayers.
- Katam : A plant used for dying hair.
- Kauthar : The Sacred Fount in Paradise.
- Khalīl : One whose love is mixed with one's soul and it is superior to friend and beloved. The Prophet ﷺ had only one Khalīl, i. e. Allāh, but he had many friends.
- Khumus : One-fifth of war booty given in Allāh's Cause, etc. (See

Holy Qur'ān, 8 : 41)

- Mahr : Bridal money (given to the wife by the husband on marrying).
- Mijannata : A place at Mecca.
- Minā : A place outside Mecca on the road to 'Arafāt. It is five miles away from Mecca and about ten miles from 'Arafāt.
- Mud : A measure of two-thirds of a kilo.
- Musallā : A praying place.
- Mut'a : It is a temporary marriage and was allowed in the early period of Islām when one was away from his home, but later on it was cancelled.
- Naqibs : (tribal) chiefs.
- Qasab : Pipes made of gold, pearls and other precious stones etc.
- Qibla : The direction in which Muslims turn their faces in prayers. The direction is towards the Ka'ba at Mecca.
- Qubā : A place near Medīna.
- Quraishī : A person belonging to the Quraish (well-known 'Arab) tribe.
- Rabi'-ul-Awwal : 3rd month of Muslim calender.
- Rajab : 7th month of Muslim calender.
- Raudat-Khakh : A place between Mecca and Medīna.
- Ribā : Usury which is of two major kinds : (a) Ribā Nāsi'a, i. e. interest on lent money ; (b) Ribā Fadl, i. e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e. g., dates of superior quality for dates of inferior quality of greater amount.
- Sā' : A measure that equals four Muds.
- Sadaqa : Anything given in charity.

- These followers of the Prophets who were first and foremost to believe in them*
- Siddiq + Siddiqeen** : ~~A sincere lover of truth. Holy~~ (See Qur'an 4: 69)
Siddiq is the singular Siddiqeen. R.
- Salb** : Belongings of a deceased, (arms horse etc.) warrior killed in a battle.
- Sariya** : An army which is not led by the commander-in-chief. The army which was sent by the Prophet ﷺ without his participation in it, was called Sariya.
- Sawiq** : A kind of dish made of powdered roasted wheat or barley grain (also with sugar and dates).
- Shām** : The region comprising Syria, Palestine, Lebanon and Jordan.
- Sidrat-ul-Muntahā** : A tree over the Seventh Heaven near Paradise (the remote lot-tree).
- Subhān-Allāh** : To honour Allāh from all what (unsuitable things) ascribed to Him.
- Sunna** : All the traditions and practices of the Prophet ﷺ that have become models to be followed by the Muslims.
- Tabuk** : A well-known town about 700 kilometers north of Medina.
- Taiba** : One of the names of Medina city.
- Takbir** : Saying "Allāhu-Akbar" (i. e. Allāh is Greater).
- Tashah-hud** : The recitation of the invocation 'Attahiyātu lil-lāhi..... (up to)..... wa ashhadu anna Muhammadan Rasūlul-lāh' while in Qu'ūd (i. e. sitting posture in prayer).
- Tauhid** : It is of four aspects: (a) Unity of Lordship: 'Tauhid-ul-Rabūbiya', to believe that there is only One Lord for all the universe, its Creator, its Maintainer and whatever is in it, and that is Allāh. (b) Unity of Worship: 'Tauhid-ul-Uluhiya', to believe that none has the right to be worshipped but Allāh e. g. praying, fasting, giving zakāt, slaughtering etc. (all kinds of worships). (c) Unity of the Names and the Qualities of Allāh: 'Tauhid-ul-Asma-was-Sifat', to believe

that (i) we must not name or qualify Allāh except with what He and His Apostle ﷺ has named or qualified Him (ii) none can be named or qualified with the Names and Qualifications of Allāh, e. g. Al-karīm (iii) we must confirm all Allāh's Qualifications which Allāh has stated in His Book (i.e. Qur'ān) or mentioned through His Apostle (Muhammad ﷺ) without twisting the meaning and giving resemblance to any of the created things.

These three aspects of Tauhīd are included in the meaning 'None has the right to be worshipped but Allāh.'

(d) Unity of following Apostle of Allāh, Muhammad ﷺ, 'Tauhīd-al-Ittibā', and this is included in the meaning of, 'I ^{tes -} certify that Muhammad ﷺ is Apostle of Allāh and that means: None has the right to be followed after Allāh's Book (i.e. Qur'ān) but Allāh's Apostle ﷺ.

Tawāf-al-Ifāda : The circumambulation of the Ka'ba by the pilgrims after they have come from Minā after the tenth day of Dhul-Hijja. This Tawāf is one of the essential rites of Hajj.

Tayammum : To put the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust, and then pass them over the face. This is performed instead of ablution when water is not available.

Tharīd : A kind of meal.

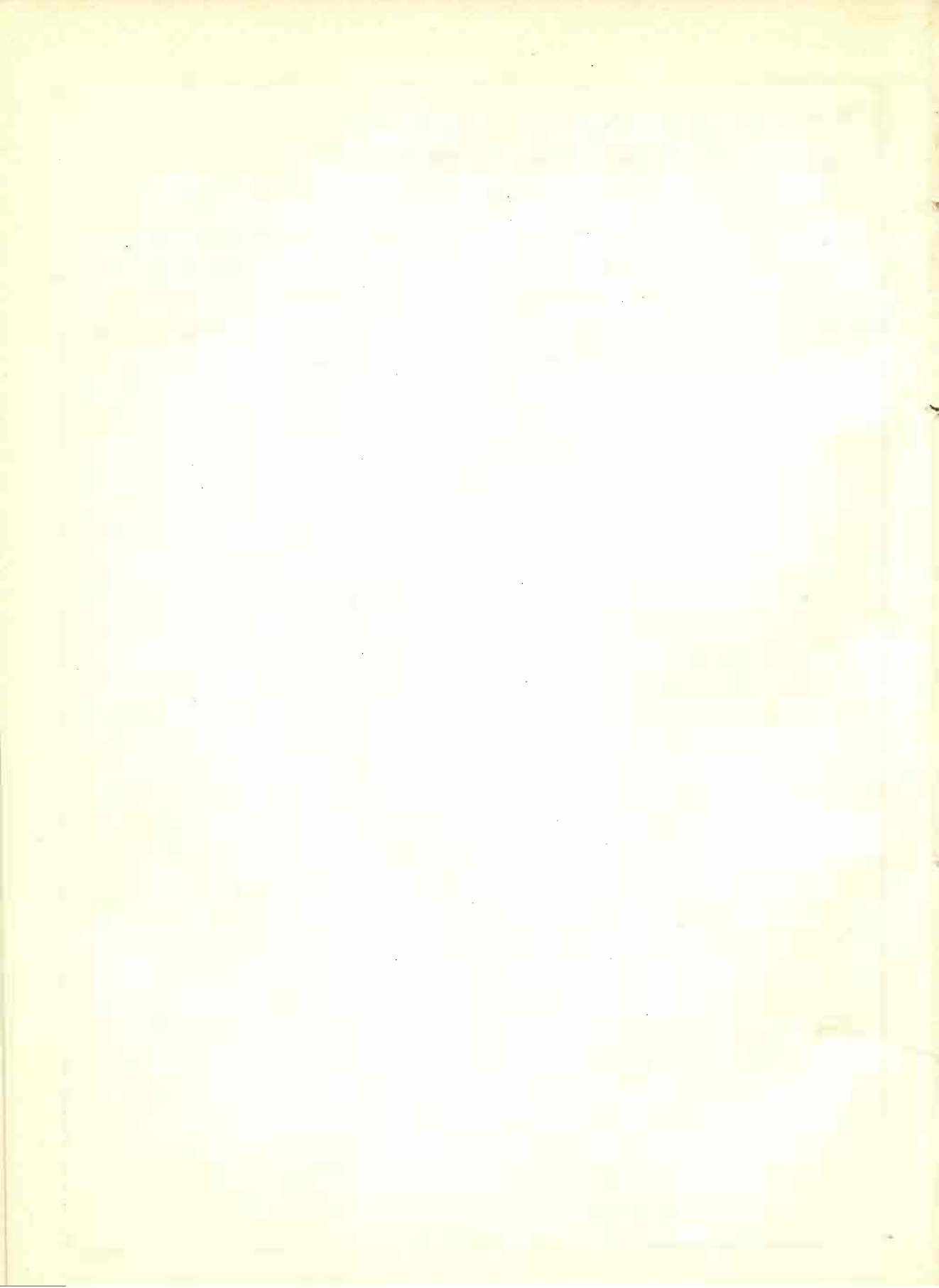
Thaur : A well-known mountain in Mecca.

Tulaqā : Those persons who had embraced Islam on the day of the Conquest of Mecca.

Uhud : A well-known mountain in Medina. One of the great battles in the Islamic History took place at its foot. The battle is called Ghazwa Uhud.

^c Umra : A visit to Mecca during which one performs the Tawāf around the Ka'ba and the Sa'i between Safa and Marwa.

- Yamāma : A place in Saudi Arabia towards Najd.
- Yathrib : One of the names of Al-Medīna.
- Zakāt : A certain obligatory fixed proportion of the wealth (i.e. $2\frac{1}{2}\%$ of every Muslim to be paid yearly for the benefit of the needy in the Muslim community. The payment of Zakāt is obligatory as it is one of the five major principles of Islām. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER. The virtues of the companions of the Prophet ﷺ and any Muslim who enjoyed the company of the Prophet ﷺ or saw him, is regarded as one of his companions.

بابُ فَتَضَائِلِ أَصْحَابِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَمَنْ صَحَابِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ رَأَاهُ مِنَ الْمُسْلِمِينَ
فَهُوَ مِنْ أَصْحَابِهِ ،

١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ :
 حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو قَالَ : سَمِعْتُ
 جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : حَدَّثَنَا أَبُو سَعِيدٍ
 الْخُدْرِيُّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ : يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو
 فِثَامٌ مِنَ النَّاسِ فَيَقُولُونَ : فِيكُمْ مَنْ
 صَاحَبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟
 فَيَقُولُونَ نَعَمْ فَيُفْتَحَ لَهُمْ . ثُمَّ يَأْتِي
 عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِثَامٌ مِنَ النَّاسِ
 فَيُقَالُ : هَلْ فِيكُمْ مَنْ صَاحَبَ أَصْحَابَ
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَيَقُولُونَ
 نَعَمْ فَيُفْتَحَ لَهُمْ . ثُمَّ يَأْتِي عَلَى النَّاسِ
 زَمَانٌ فَيَغْزُو فِثَامٌ مِنَ النَّاسِ فَيُقَالُ :
 هَلْ فِيكُمْ مَنْ صَاحَبَ مَنْ صَاحَبَ
 أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟
 فَيَقُولُونَ نَعَمْ فَيُفْتَحَ لَهُمْ .

2. Narrated Zuhdam bin Mudarrib:

I heard Imrān bin Hushayn رضي الله عنه saying, "Allāh's Apostle ﷺ said, 'The best of my followers are those living in my generation (i. e. my contemporaries), and then those who will follow them, and then those who will follow the latter.'" Imrān added, "I do not remember whether he mentioned two or three generations after his generation, then the Prophet ﷺ added, 'There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and who will vow and never fulfil their vows, and fatness will appear among them.'"

3. Narrated Abdullah رضي الله عنه :

The Prophet ﷺ said, "The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness.(1)" (Ebrāhīm, a sub-narrator said, "They used to beat us for witnesses and promises when we were still children.")

٢ - حَدَّثَنَا إِسْحَاقُ : حَدَّثَنَا النَّضَرُ : أَخْبَرَنَا شُعْبَةُ ، عَنْ أَبِي جَمْرَةَ : سَمِعْتُ زُهْدَمَ بْنَ مُضَرَّبٍ قَالَ : سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ . قَالَ عِمْرَانُ : فَتِلَا أَدْرِي أَذَكَرَ بَعْدَ قَرْنِهِ قَرْنَيْنِ أَوْ ثَلَاثَةٍ . ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ ، وَيَنْدُرُونَ وَلَا يَقْسُونَ ، وَيُظْهَرُ فِيهِمُ السَّمَنُ .

٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانُ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ عُبَيْدَةَ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : خَيْرُ النَّاسِ قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ . ثُمَّ يَجِيئُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينُهُ وَيَمِينُهُ شَهَادَتُهُ . قَالَ : قَالَ إِبْرَاهِيمُ : وَكَانُوا يَنْصُرُونَنَا عَلَى الشَّهَادَةِ وَالْعَهْدِ وَنَحْنُ صِغَارٌ .

(2) CHAPTER. The virtues of the

بابُ مَنَاقِبِ الْمُهَاجِرِينَ وَفَضْلِهِمْ .

(1) They will be ready to bear witness or take oaths (falsly) readily as required.

emigrants (i.e. Muhājirūn) and their merits.

Among them is Abū Bakr, ‘Abdullāh bin Abū Quhāfa At-Taimī .

The Statement of Allāh عزَّ وجلَّ :-

‘ (Some part is due)

To the (poor) needy Muhājirs

..... (to the end of the Verse).....’

(59 : 8)

And also the Statement of Allāh

 :-

‘ If you do not help him (i. e. the

Prophet )

(It does not matter), for Allāh did indeed

Help him..... (till the end of the Verse) ’

(9 : 40)

‘Aisha, Abū Sa‘īd and Ibn ‘Abbās

 said, “ Abū Bakr was with the Prophet  in the Cave.”

4. Narrated Al-Barā‘: Abū Bakr

 bought a (camel) saddle from ‘Azib for thirteen Dirhams. Abū Bakr said to ‘Azib, “ Tell Al-Barā‘ to carry the saddle for me.” ‘Azib said, “ No, unless you relate to me what happened to you and Allāh’s Apostle  when you left Mecca while the pagans were in search of you.” Abū Bakr said, “ We left Mecca and we travelled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade

مِنْهُمْ أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ أَبِي قُحَافَةَ التَّيْمِيُّ رَضِيَ اللَّهُ عَنْهُ . وَقَوْلَ اللَّهِ عَزَّ وَجَلَّ - لِلْفُقَرَاءِ الْمُهَاجِرِينَ - الْآيَةَ . وَقَالَ اللَّهُ تَعَالَى - إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ - الْآيَةَ وَقَالَتْ عَائِشَةُ وَأَبُو سَعِيدٍ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ : كَانَ أَبُو بَكْرٍ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْغَارِ .

٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ : حَدَّثَنَا إِسْرَاطِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ قَالَ : اشْتَرَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مِنْ عَازِبٍ رَحْلاً بِثَلَاثَةِ عَشَرَ دِرْهَمًا فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ : مُسِّرِ الْبَرَاءَ فَلْيَحْمِلْ إِلَى رَحْلِي ، فَقَالَ عَازِبٌ : لَا ، حَتَّى تُحَدِّثَنَا كَيْفَ صَنَعْتَ أَنْتَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَرَجْتُمَا مِنْ مَكَّةَ وَالْمُشْرِكُونَ يَطْلُبُونَكُمْ ؟ قَالَ : ارْتَحَلْنَا مِنْ مَكَّةَ ،

there, So I cleaned the place and spread a bed for the Prophet ﷺ in the shade and said to him, 'Lie down, O Allāh's Apostle.' So the Prophet ﷺ lay down, and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, 'To whom do you belong, O boy?' He said, 'I belong to a man from Quraish.' He named the man and I recognised him. I asked him, 'Is there any milk with your sheep?' He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the sheep and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for Allāh's Apostle ﷺ a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet ﷺ whom I found awake. I said to him, 'Drink, O Allāh's Apostle.' So he drank till I became pleased. Then I said, 'It is time for us to move, O Allāh's Apostle!' He said, 'Yes.' So we set out while the people (i.e. Quraish pagans) were searching for us, but none found us except Surāqa bin Mālik bin Jushūm who was riding a horse of his. I said, 'These are our

فأَحْيَيْنَا أَوْ سَرَيْنَا لَيْلَتِنَا وَيَوْمَنَا حَتَّى أَظْهَرْنَا وَقَامَ قَائِمُ الظَّهِيرَةِ فَرَمَيْتُ بِيَصْرِي هَلْ أَرَى مِنْ ظِلِّ فَأَوَى إِلَيْهِ؟ فَأِذَا صَخْرَةٌ أَنْتَشُهَا، فَتَنْظَرْتُ بِبَقِيَّةِ ظِلِّ لَهَا فَمَسَوَيْتُهُ ثُمَّ فَرَشْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ ثُمَّ قُلْتُ لَهُ اضْطَجِعْ يَا نَبِيَّ اللَّهِ، فَاضْطَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ انْطَلَقْتُ أَنْظُرُ مَا حَوْلِي هَلْ أَرَى مِنَ الطَّلَبِ أَحَدًا؟ فَأِذَا أَنَا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ إِلَى الصَّخْرَةِ، يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا فَسَأَلْتُهُ فَقُلْتُ لَهُ: لِمَنْ أَنْتَ يَا غُلَامُ؟ قَالَ: لِرَجُلٍ مِنْ قُرَيْشٍ سَمَاهُ فَعَرَفْتُهُ فَقُلْتُ: هَلْ فِي غَنَمِكَ مِنْ لَبَنٍ؟ قَالَ: نَعَمْ، قُلْتُ: فَهَلْ أَنْتَ حَالِبٌ لَنَا؟ قَالَ: نَعَمْ، فَأَمَرْتُهُ فَأَعْتَقَلَ شَاةً مِنْ غَنَمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ فَمَالَ هَكَذَا ضَرْبَ إِحْدَى كَفَّيْهِ بِالْأُخْرَى فَحَلَبَ لِي كُثْبَةً مِنْ لَبَنٍ وَقَدْ جَعَلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِدَاوَةً عَلَى فَمِهَا خِرْقَةً فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى يَرْدَ أَسْفَلُهُ، فَاَنْطَلَقْتُ بِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَافَقْتُهُ قَدْ اسْتَيْقَظَ، فَقُلْتُ لَهُ: اشْرَبْ يَا رَسُولَ اللَّهِ فَشَرِبَ حَتَّى رَضِيْتُ، ثُمَّ قُلْتُ: قَدْ آنَ الرَّحِيلُ يَا رَسُولَ اللَّهِ؟ قَالَ: بَلَى، فَارْتَحَلْنَا وَالْقَوْمُ

pursuers who have found us, O Allah's Apostle !' He said, 'Do not grieve, for Allah is with us.' "

5. Narrated Abū Bakr رضي الله عنه : I said to the Prophet ﷺ while I was in the Cave, "If any of them should look under his feet, he would see us." He said, "O Abū Bakr ! What do you think of two (persons) the third of whom is Allah ? "

(3) CHAPTER. The saying of the Prophet ﷺ, "Close the gates, except the gate of Abū Bakr." This is narrated by Ibn 'Abbās from the Prophet

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6. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : Allah's Apostle ﷺ addressed the people saying, "Allah has given option to a slave to choose this world or what is with Him. The slave has chosen what is with Allah." Abū Bakr wept, and we were astonished at his weeping caused by what the Prophet ﷺ mentioned as to a Slave (of Allah) who had been offered a choice. (We learned later on) that

يَطْلُبُونَنَا فَلَا تَمُوتُ يَدْرِكُنَا أَحَدٌ مِنْهُمْ غَيْرَ سُرَّاقَةٍ بَنِي مَالِكِ بْنِ جُعْشَمٍ عَلَى فَرَسٍ لَهُ، فَقُلْتُ: هَذَا الطَّلَبُ قَدْ لَحِقَنَا يَا رَسُولَ اللَّهِ، فَقَالَ: لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا، تَرَى يَحْزُونَ بِالْعَشِيِّ، تَسْرَحُونَ بِالْغَدَاةِ .

5 - حَدَّثَنَا مُحَمَّدُ بْنُ سَيْنَانَ : حَدَّثَنَا هَمَّامٌ، عَنْ ثَابِتِ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا فِي الْغَارِ: لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لَا يَبْصُرَنَا فَقَالَ: مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِالثَّانِيَيْنِ اللَّهُ ثَالِثُهُمَا ؟

بابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سُدُّوا الْأَبْوَابَ إِلَّا بَابَ أَبِي بَكْرٍ، قَالَهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

6 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا أَبُو عَامِرٍ : حَدَّثَنَا فُلَيْحٌ قَالَ: حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، عَنْ بُسَيْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ وَقَالَ: إِنَّ اللَّهَ خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ ذَلِكَ الْعَبْدُ مَا عِنْدَ اللَّهِ . قَالَ: فَبَيَّكَيْ أَبُو بَكْرٍ فَعَجِبْنَا لِبَيْكَايِهِ

Allāh's Apostle ﷺ himself was the person who was given the choice, and that Abū Bakr knew best of all of us. Allāh's Apostle ﷺ added, "The person who has favoured me most of all both with his companionship and wealth, is Abū Bakr. If I were to take a Khalīl (1) other than my Lord, I would take ^{have} Abū Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abū Bakr."

(4) CHAPTER. The merits of Abū Bakr as next to those of the Prophet ﷺ (in excellency).

7. Narrated Ibn 'Umar : We used to compare the people as to who was better during the lifetime of Allāh's Apostle ﷺ . We used to regard Abū Bakr as the best, then 'Umar, and then 'Uthmān.

(5) CHAPTER. The saying of the

أَنْ يُخَيَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَبْدِ خَيْرٍ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الْمُخَيَّرُ وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ أَمَنَ النَّاسُ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا غَيْرَ رَبِّي لَا تَتَّخِذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ أُخْوَةٌ الْإِسْلَامِ وَمَوَدَّةٌ لَا يَبْنَقِينَ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدَّ إِلَّا بَابُ أَبِي بَكْرٍ.

بابُ فَضْلِ أَبِي بَكْرٍ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَخَيَّرُ بَيْنَ النَّاسِ فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتُخَيَّرُ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ.

بابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

(1) Khalīl: (See the glossary) This word in Arabic means the one whose love is mixed with one's soul, it is superior than a friend or a beloved. The Prophet ﷺ had only one Khalīl i. e. Allāh but he had many friends.

Prophet ﷺ : "If I were to take a Khalil....." This is said by Abū Sa'īd.

وسألم : لو كنت متخذاً خليلاً ، قاله أبو سعيد .

8. Narrated Ibn 'Abbās رضي الله عنه : The Prophet ﷺ said, "If I were to take a Khalil, I would take Abū Bakr, but he is my brother and companion (in Islām)."

٨ - حدثنا مسلم بن إبراهيم : حدثنا وهيب : حدثنا أيوب عن عكرمة ، عن ابن عباس رضي الله عنهما ، عن النبي صلى الله عليه وسلم قال : لو كنت متخذاً خليلاً لا تتخذت أبا بكر . ولكن أخشى وصاحبي .

9. Narrated Aiyūb : The Prophet ﷺ said, "If I were to take a Khalil, I would take him (i. e. Abū Bakr) as a Khalil, but the Islamic brotherhood is better."

٩ - حدثنا معلى بن أسد و موسى ابن إسماعيل السبؤذي قالا : حدثنا وهيب عن أيوب ، وقال : لو كنت متخذاً خليلاً لا تتخذتُه خليلاً ، ولكن أخوة الإسلام أفضل .

9-A Narrated Aiyūb as above.

٩ (الف) - حدثنا قتيبة : حدثنا عبيد الوهاب عن أيوب مثله .

10. Narrated 'Abdullāh bin Abi Mulaika : The people of Kūfā sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied [that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead] and added, "Allāh's Apostle ﷺ said, 'If I were to take a Khalil from this nation, I would take him (i. e. Abū Bakr).'"

١٠ - حدثنا سليمان بن حرب : أخبرنا حماد بن زيد ، عن أيوب ، عن عبيد الله بن أبي مليكة قال : كتب أهل الكوفة إلى ابن الزبير في السجد فقال : أما الذي قال رسول الله صلى الله عليه وسلم : لو كنت متخذاً من هذه الأمة خليلاً لا تتخذتُه أنزلته أبا ، يعني أبا بكر .

(6) CHAPTER :—

باب :-

11. Narrated Jubair bin Mu'tim :

A woman came to the Prophet ﷺ who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet ﷺ said, "If you should not find me, go to Abū Bakr."

١١ - حَدَّثَنَا الْحُمَيْدِيُّ وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَا : حَدَّثَنَا إِسْرَاهِيلُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ مُحَمَّدِ بْنِ جَبْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ : أَتَيْتُ امْرَأَةً النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ قَالَتْ : أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ ؟ كَأَنَّهُمَا يَقُولُ الْمَوْتُ ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنْ لَمْ تَجِدْ بَنِي فَأَتِي أَبَا بَكْرٍ .

12. Narrated Ammār : I saw Allāh's Apostle ﷺ and there was none with him but five slaves, two women, and Abū Bakr (i. e. those were the only converts to Islam then).

١٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيِّبِ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُجَالِدٍ : حَدَّثَنَا بَيَّانُ بْنُ بُيُشْرِ ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ هَمَّامٍ قَالَ : سَمِعْتُ عُمَارًا يَقُولُ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا مَعَهُ إِلَّا خَمْسَةٌ أَعْبِيدٌ وَ امْرَأَتَانِ وَأَبُو بَكْرٍ .

13. Narrated Abū Ad-Dardā : While I was sitting with the Prophet ﷺ , Abū Bakr came, lifting up one corner of his garment uncovering knee.

The Prophet ﷺ said, "Your companion has had a quarrel." Abū Bakr greeted (the Prophet ﷺ) and said, "O Allāh's Apostle! There was something (i. e. quarrel) between me and the Son of Al-Khattāb. I talked to him harshly

١٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ : حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ : حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ ، عَنْ بُسَيْرِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِي إِدْرِيسٍ ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا أَقْبَلَ أَبُو بَكْرٍ أَخِيًّا بَطَرَ فِ ثَوْبِهِ حَتَّى أَبْدَى عَنْ رُكْبَتَيْهِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَمَا صَاحِبُكُمْ فَقَدْ غَامَرَ ،

and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet ﷺ said thrice, "O Abū Bakr! May Allāh forgive you." In the meanwhile, 'Umar regretted (his refusal of Abū Bakr's excuse) and went to Abū Bakr's house and asked if Abū Bakr was there. They replied in the negative. So he came to the Prophet ﷺ and greeted him, but signs of displeasure appeared on the face of the Prophet ﷺ till Abū Bakr pitied ('Umar), so he knelt and said twice, "O Allāh's Apostle! By Allāh! I was more unjust to him (than he to me)." The Prophet ﷺ said, "Allāh sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abū Bakr said, 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abū Bakr.

14. Narrated 'Amr bin Al-'Ās

The Prophet ﷺ deputed me to lead the Army of Dhāt-as-Salāsil. I came to him and said, "Who is the most beloved person to you?" He said, "A'isha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khattāb." He then named other men.

فَسَلَّمَ، وَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ كَانَ بَيْنِي وَبَيْنَ ابْنِ الْخَطَّابِ شَيْءٌ، فَأَسْرَعْتُ إِلَيْهِ ثُمَّ نَدِمْتُ فَسَأَلْتُهُ أَنْ يَغْفِرَ لِي فَأَبَى عَلَيَّ فَأَقْبَلْتُ إِلَيْكَ، فَقَالَ: يَغْفِرُ اللَّهُ لَكَ يَا أَبَا بَكْرٍ ثَلَاثًا، ثُمَّ إِنَّ عُمَرَ نَدِمَ فَأَتَانِي مِنْزِلَ أَبِي بَكْرٍ فَسَأَلَ: أَأَنْتُمْ أَبُو بَكْرٍ؟ فَقَالُوا: لَا، فَأَتَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَيْهِ فَبَجَعِلَ وَجْهُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَمَعَّرُ حَتَّى أَشْفَقَ أَبُو بَكْرٍ فَتَجَسَّأَ عَلَيَّ رُكْبَتَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ وَاللَّهِ أَنَا كُنْتُ أَظْلَمُ، مَرَّتَيْنِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ: كَذَبْتَ وَقَالَ أَبُو بَكْرٍ: صَدَقَ، وَوَأَسَانِي بِنَفْسِيهِ وَمَالِهِ فَهَلْ أَنْتُمْ تَتَارِكُوا كَوْلَ صَاحِبِي؟ مَرَّتَيْنِ، فَمَا أُودِي بَعْدَهَا.

١٤ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ قَالَ: خَالِدُ الْحَدَّاءُ: حَدَّثَنَا أَبِي، عَنْ عُثْمَانَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ عَلَى جَيْشٍ ذَاتِ السَّلَاسِلِ، فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: عَائِشَةُ فَقُلْتُ:

مِنْ الرِّجَالِ؟ فَقَالَ: أَبُوهَا، قُلْتُ: ثُمَّ
مَنْ؟ قَالَ: ثُمَّ عُمَرُ بْنُ الْخَطَّابِ،
فَعَدَّ رِجَالًا.

15. Narrated Abū Huraira رضي الله عنه :
I heard Allāh's Apostle ﷺ saying,
"While a shepherd was amongst his
sheep, a wolf attacked them and took away
one sheep. When the shepherd chased the
wolf, the wolf turned towards him and
said, 'Who will be its guard on the day of
wild animals when nobody except I will be
the shepherd. (1) And while a man was
driving a cow with a load on it, it turned
towards him and spoke to him saying, 'I
have not been created for this purpose,
but for ploughing.'" The people said,

١٥ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا
شُعَيْبٌ ، عَنْ الزُّهْرِيِّ : أَخْبَرَنَا أَبُو سَلَمَةَ
بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ : أَنَّ أَبَا
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَمَا
رَاعٍ فِي غَنَمِهِ عَسَدًا عَلَيْهِ الذَّنْبُ
فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهَا الرَّاعِي فَالْتَفَتَ
إِلَيْهِ الذَّنْبُ فَقَالَ : مَنْ لَهَا يَوْمَ السَّبْعِ ؟
يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي ؟ وَبَيْنَمَا رَجُلٌ
يَسْجُوقُ بِقَمْرَةٍ قَدْ حُمِلَ عَلَيْهَا فَالْتَفَتَتْ

(1) It has been written that a wolf also spoke to one of the companions of the Prophet ﷺ near Medīna, as narrated in Fatah-ul-Bārī (Vol. VIII, p., 23).

Narrated Unais bin 'Amr : Aḥbān bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i. e. the sheep) when you will be busy and not able to look after it ? Do you forbid me the provision which Allāh has provided me ? ' " Aḥbān added, "I clapped my hands and said, ' By Allāh, I have never seen something more curious and wonderful than this ! ' On that the wolf said, ' There is something (more curious) and wonderful than this ; that is, Allāh's Apostle ﷺ in those palms, inviting people to Allāh (Islām). ' "

Unais bin 'Amr further said " Then Aḥbān went to Allāh's Apostle ﷺ and informed him what happened and embraced Islām."

“Glorified be Allāh.” The Prophet ﷺ said, “But I believe in it and so does Abū Bakr and ‘Umar ﷺ.”

إِلَيْهِ فَكَتَمْتَهُ فَقَالَتْ: إِنِّي لَمْ أَخْلُقْ
لِهَذَا لَكِنِّي خَلَقْتُ لِلْحَرِثِ، فَقَالَ
النَّاسُ: سُبْحَانَ اللَّهِ! فَقَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَإِنِّي أَوْمِنُ بِذَلِكَ وَأَبُو بَكْرٍ
وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا.

16. Narrated Abū Huraira ﷺ : I heard Allāh's Apostle ﷺ saying, “While I was sleeping, I saw myself standing at a well in which there was a bucket. I drew water from the well as much as Allāh wished. Then Ibn Abī Quḥāfa (i. e. Abū Bakr) took the bucket from me and took out one or two buckets (of water) and there was weakness in his drawing the water. May Allāh forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khaṭṭāb took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there.”

١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قُرَيْبٍ :
عَنِ ابْنِ أَبِي قُرَيْبٍ ، عَنْ يُونُسَ ، عَنْ الزُّهْرِيِّ
قَالَ : أَخْبَرَنِي ابْنُ الْمُسَيَّبِ : سَمِعَ
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ :
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ : بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبٍ
عَلَيْهَا دَلْوٌ فَتَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ ،
ثُمَّ أَخَذَهَا ابْنُ أَبِي قُرَيْبٍ فَتَنَزَعَ مِنْهَا
ذُتُوبًا أَوْ ذُتُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ
يَغْفِرُ لَهُ ضَعْفَهُ . ثُمَّ اسْتَحَالَتْ غَرَبًا
فَأَخَذَهَا ابْنُ الْخَطَّابِ فَكَلَّمَ أَرَعَبَقْرِيَا
مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ حَتَّى
ضَرَبَ النَّاسُ بِيَعْطَنِ .

17. Narrated ‘Abdullāh bin ‘Umar ﷺ that Allāh's Apostle ﷺ said, “Allāh will not look on the Day of Judgement at him who drags his robe (behind him) out of pride.” Abū Bākr said, “One side of my robe slacks down unless I get very cautious about it.” Allāh's Apostle ﷺ said, “But you do not do that with a pride.”

١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ :
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي قُرَيْبٍ : أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ ،
عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ، عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ جَرَّ ثُوبَهُ
خِيَلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ .
فَقَالَ أَبُو بَكْرٍ : إِنَّ أَحَدَ شِقَاقِي ثُوبِي

يُسْتَفْرَجُ حَتَّى إِذَا أَنْتَاحَدَ ذَلِكَ مِنْهُ
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّكَ
لَسْتَ تَصْنَعُ ذَلِكَ خِيْلًا. قَالَ مُوسَى:
فَقُلْتُ لِسَالِمٍ: أَذْكَرَ عَبْدُ اللَّهِ مِنْ
جِرِّ إِزَارَةٍ؟ قَالَ: لَمْ أَسْمَعْهُ ذَكَرَ إِلَّا
ذُو بَهْ.

18. Narrated Abū Huraira

I heard Allāh's Apostle  saying,
"Anybody who spends a pair of something
in Allāh's Cause will be called from all
the gates of Paradise, 'O Allāh's slave!
This is good.' He who is amongst those
who pray will be called from the gate of
the prayer (in Paradise) and he who is
from the people of Jihād will be called
from the gate of Jihād, and he who is
from those who give in charity (i.e. Zakāt)
will be called from the gate of charity,
and he who is amongst those who observe
fast will be called from the gate of fasting,
the gate of Raiyān." Abū Bakr said,
"He who is called from those gates will
need nothing." He added, "Will anyone
be called from all those gates, O Allāh's
Apostle?" He said, "Yes, and I hope
you will be among those, O Abū Bakr."

١٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا
شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي
حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ
أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ أَنْفَقَ
زَوْجَيْنِ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فِي سَبِيلِ
اللَّهِ دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ: يَأْ
عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ
الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ
كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ
الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ
دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ
مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الصِّيَامِ
وَبَابِ الرَّيَّانِ. فَقَالَ أَبُو بَكْرٍ: مَا عَلَى
هَذَا الَّذِي يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ
مِنْ ضَرُورَةٍ، وَقَالَ: هَلْ يُدْعَى مِنْهَا
كُلُّهَا أَحَدٌ يَا رَسُولَ اللَّهِ؟ فَقَالَ: نَعَمْ،
وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ يَا أَبَا بَكْرٍ.

19. Narrated 'Aisha , the wife

١٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ:

of the Prophet ﷺ : Allāh's Apostle died while Abū Bakr was at a place called As-Sunah (Al-Āliya). Umar stood up and said, "By Allāh! Allāh's Apostle ﷺ is not dead!" Umar (later on) said, "By Allāh! Nothing occurred to my mind except that." He said, "Verily! Allāh will resurrect him and he will cut the hands and legs of some men." Then Abū Bakr came and uncovered the face of Allāh's Apostle ﷺ, kissed him and said, "Let my mother and father be sacrificed for you, (O Allāh's Apostle), you are good in life and in death. By Allāh in Whose Hands my life is, Allāh will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abū Bakr spoke, Umar sat down. Abū Bakr praised and glorified Allāh and said, "If you have been worshipping Muḥammad, then Muḥammad is dead, but if you have been worshipping Allāh, then Allāh is Alive and shall never die." Then he recited

Allāh's Statement :—

'O (Muḥammad) you will surely
Die, and they also will die.'

(39 : 30)

He also recited :—

'Muḥammad is no more
Than an Apostle ; many
Were the Apostles that passed
away
Before him, If he dies

حدثنا سليمان بن بلال ، عن هشام بن عروة قال : أخبرني عروة بن الزبير ، عن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم : أن رسول الله صلى الله عليه وسلم مات وأبو بكر بالسُّجَّ ، قال إسماعيل : تعني بالعالية ، فقام عمر يقول : والله ما مات رسول الله صلى الله عليه وسلم ، قالت : وقال عمر : والله ما كان يقع في نفسي إلا ذاك وليبعثن الله فليقطعن أيدي رجال وأرجلهم فجاء أبو بكر فكشف عن رسول الله صلى الله عليه وسلم فتقبَّله فقال : يا أبا أنت وأُمِّي ، طيبت حيا وميتا ، والله الذي نفسي بيده لا يُدَيِّقُك الله الموتَنتين أبدًا ، ثم خرَّج فقال : أيُّها الحالِفُ على رسلك ، فلمَّا تكلَّم أبو بكر جلس عمر ، فحمد الله أبو بكر وأثنى عليه وقال : ألا من كان يعبدُ مُحَمَّدًا فإنَّ مُحَمَّدًا صلى الله عليه وسلم قد مات ، ومن كان يعبدُ الله فإنَّ الله حيٌّ لا يموت . وقال - إنَّكَ ميتٌ وإنَّهم ميتون - وقال - وما مُحَمَّدٌ إلاَّ رسولٌ قد خلت من قبله الرُّسلُ أفان مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضرَّ الله شيئًا وسيجزي الله الشَّاكِرِينَ - قال :

Or is killed, will you then
Turn back on your heels ?
And whoever did turn back
On his heels, not the least
Harm will he do to Allāh
And Allāh will give reward to those
Who are grateful.'

(3 : 144)

The people wept loudly, and the Ansār were assembled with Sa'd bin 'Ubadā in the shed of Banī Sā'idā. They said (to the emigrants), "There should be one 'Amir from us and one from you." Then Abū Bakr, 'Umar bin Al-Khaṭṭāb and Abū 'Ubaida bin Al-Jarrah went to them. 'Umar wanted to speak but Abū Bakr stopped him. 'Umar later on used to say, "By Allāh, I intended only to say something that appealed to me and I was afraid that Abū Bakr would not speak so well. Then Abū Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you are the ministers (i. e. advisers)." Ḥubāb bin Al-Mundhir said, "No, by Allāh, we won't accept this. But there must be a ruler from us and a ruler from you." Abū Bakr said, "No, we will be the rulers and you will be the ministers, for they (i. e. Quraish) are the best family amongst the 'Arabs and of best origin. So you should elect either 'Umar or Abū 'Ubaida bin Al-Jarrah as your ruler." 'Umar said (to Abū Bakr), "No, but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to

فَنَشِيجَ النَّاسِ يَبْكُونَ، قَالَ: وَاجْتَمَعَتِ
الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ فِي سَقِيْفَةِ
بَنِي سَاعِدَةَ فَقَالُوا: مِنَّا أَمِيرٌ وَمِنْكُمْ
أَمِيرٌ، فَقَدْ هَبَ إِلَيْهِمْ أَبُو بَكْرٍ الصِّدِّيقُ
وَعُمَرُ بْنُ الْخَطَّابِ وَأَبُو عُبَيْدَةَ بْنُ
الْجَرَّاحِ. فَقَدْ هَبَ عُمَرُ يَتَكَلَّمُ فَأَسْكَنَهُ
أَبُو بَكْرٍ وَكَانَ عُمَرُ يَقُولُ: وَاللَّهِ مَا
أَرَدْتُ بِذَلِكَ إِلَّا أَنِّي قَدْ هَيَّيْتُ كَلَامًا
قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لَا يَبْلُغَهُ أَبُو بَكْرٍ
ثُمَّ تَكَلَّمْتَ أَبُو بَكْرٍ فَتَسَكَلْتُمْ أَبْلَغَ النَّاسِ
فَقَالَ فِي كَلَامِهِ: نَحْنُ الْإِمْرَاءُ وَأَنْتُمْ
الرُّؤَسَاءُ. فَقَالَ حَبَابُ بْنُ الْمُنْذِرِ:
لَا وَاللَّهِ لَا نَفْعَلُ، مِنَّا أَمِيرٌ، وَمِنْكُمْ
أَمِيرٌ. فَقَالَ أَبُو بَكْرٍ: لَا، وَلَكِنَّا
الْإِمْرَاءُ، وَأَنْتُمْ الرُّؤَسَاءُ، هُمْ أَوْ سَطُ
الْعَرَبِ دَارًا، وَأَعْرَبَهُمْ أَحْسَابًا. فَبَايَعُوا
عُمَرَ بْنَ الْخَطَّابِ أَوْ أَبَا عُبَيْدَةَ بْنَ
الْجَرَّاحِ. فَقَالَ عُمَرُ: بَلْ نُبَايِعُكَ
أَنْتَ فَأَنْتَ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَخَذَ عُمَرُ
بِيَدِهِ فَبَايَعَهُ وَبَايَعَهُ النَّاسُ. فَقَالَ
قَائِلٌ: قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ، فَقَالَ
عُمَرُ: قَتَلَهُ اللَّهُ. وَقَالَ عُبَيْدُ اللَّهِ بْنُ سَالِمٍ
عَنِ الزُّبَيْدِيِّ، قَالَ عُبَيْدُ الرَّحْمَنِ بْنُ
الْقَاسِمِ: أَخْبَرَنِي أَبِي الْقَاسِمُ: أَنَّ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَخْصٌ بَصُرَ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: فِي

Allāh's Apostle ﷺ." So 'Umar took Abū Bakr's hand and gave the solemn pledge, and the people too gave the solemn pledge to Abū Bakr. Someone said, "You have killed Sa'd bin 'Ubada." 'Umar said, "Allāh has killed him." 'Aisha said (in another narration), ("When the Prophet ﷺ was on his death-bed) he looked up and said thrice, ('To) the Highest Companion (See Qur'ān 4 : 69)'" 'Aisha said, "Allāh benefitted the people by their two speeches. 'Umar frightened the people some of whom were hypocrites whom Allāh caused to abandon Islām because of 'Umar's speech. Then Abū Bakr led the people to True Guidance and acquainted them with the right path they were to follow so that they went out reciting:—

'Muḥammad is no more
Than an Apostle ; many
Were the Apostles that passed away
Before him....."

(3 : 144)

20. Narrated Muḥammad bin Al-Ḥanafīya : I asked my father (Alī bin Abī Ṭalīb), "Who are the best people after Allāh's Apostle ﷺ ?" He said, "Abū Bakr." I asked, "Who then ?" He said, "Then 'Umar." I was afraid he would say 'Uthmān, so I said, "Then you ?" He said, "I am only an ordinary person."

الدرّ فيقير الا على ثلاثا وقصّ الحديث :
قالت عائشة : فَمَا كَانَتْ مِنْ خُطْبَتَيْهِمَا
مِنْ خُطْبَةٍ إِلَّا نَفَعَ اللَّهُ بِهَا ، لَقَدْ خَوَّفَ
عُمَرُ النَّاسَ وَأَنَّ فِيهِمْ لَنِفَاقًا فَرَدَّ هُمُ
اللَّهُ بِذَلِكَ ثُمَّ لَقَدْ بَصَّرَ أَبُو بَكْرٍ النَّاسَ
الْهُدَى وَعَرَفَهُمُ الْحَقَّ الَّذِي عَلَيْهِمُ
وَحَرَّجُوا بِهِ يَتَنَلُّونَ - وَمَا مُحَمَّدٌ إِلَّا
رَسُولٌ قَدْ خَلَّتْ مِنْ قَبْلِهِ الرُّسُلُ -
إِلَى - الشَّاكِرِينَ -

٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ :
أَخْبَرَنَا سُفْيَانُ : حَدَّثَنَا جَامِعُ بْنُ أَبِي
رَاشِدٍ : حَدَّثَنَا أَبُو يَعْلَى ، عَنْ مُحَمَّدِ بْنِ
الْحَنَفِيَّةِ قَالَ : قُلْتُ لِأَبِي : أَيُّ النَّاسِ
خَيْرٌ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟
قَالَ : أَبُو بَكْرٍ ، قُلْتُ : ثُمَّ مَنْ ؟ قَالَ :
ثُمَّ عُمَرُ . وَخَشِيتُ أَنْ يَقُولَ عُثْمَانُ ،
قُلْتُ : ثُمَّ أَنْتَ ؟ قَالَ : مَا أَنَا إِلَّا رَجُلٌ
مِنَ الْمُسْلِمِينَ .

21. Narrated 'Aisha رضي الله عنها : We went

out with Allāh's Apostle ﷺ on one of his journeys till we reached Al-Baida or Dhātul-Jaish where my necklace got broken (and lost). Allāh's Apostle ﷺ stopped to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So they went to Abū Bakr and said, "Don't you see what 'Aisha has done? She has made Allāh's Apostle ﷺ and the people stop where there is no water and they have no water with them." Abū Bakr came while Allāh's Apostle ﷺ was sleeping with his head on my thigh and said, "You detained Allāh's Apostle ﷺ and the people where there is no water and they have no water." He then admonished me and said what Allāh wished and pinched me at my flanks with his hands, but I did not move because the head of Allāh's Apostle ﷺ was on my thigh. Allāh's Apostle ﷺ kept on sleeping till he got up in the morning and found no water. Then Allāh revealed the Divine Verse of Tayammum, and the people performed Tayammum. Usaid bin Al-Hudair said, "O  family of Abū Bakr! This is not the first blessings of yours." We urged the camel on which I was sitting to get up from its place and the necklace was found under it.

٢١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، عَنْ مَالِكٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِدَلَاتِ الْجَيْشِ انْقَطَعَ عِقْدِي فَأَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى التَّمَاسِيهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَاتَى النَّاسُ أَبَا بَكْرٍ ، فَقَالُوا : أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ ؟ أَقَامَتْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِالنَّاسِ مَعَهُ ، وَلَيْسُوا عَلَى مَاءٍ ، وَلَيْسَ مَعَهُمْ مَاءٌ ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضَعَ رَأْسَهُ عَلَى فَمِي خِذِّي قَدْ نَامَ ، فَقَالَ : حَبِيسَتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسَ ، وَلَيْسُوا عَلَى مَاءٍ ، وَلَيْسَ مَعَهُمْ مَاءٌ ؟ قَالَتْ : فَعَاتَبَنِي وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعَنُنِي بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَمِي خِذِّي . فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا ، فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ : مَا هِيَ بَأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ ، فَقَالَتْ عَائِشَةُ : فَيَبْعَثُنَا الْبَعِيرَ الَّذِي كُنْتُ

عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ .

22. Narrated Abū Saʿīd رضي الله عنه : The Prophet ﷺ said, "Do not abuse my companions for if any one of you spent gold equal to Uḥud (in Allāh's Cause) it would not be equal to a Mud or even a half Mud spent by one of them." (1)

٢٢ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ : حَدَّثَنَا شُعْبَةُ بْنُ عَمْرِو بْنِ الْأَعْمَشِ ، قَالَ : سَمِعْتُ ذَكَوَانَ بْنَ يَحْيَى عَنْ أَبِي سَعِيدٍ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدُهُمْ وَلَا نَصِيفَةً . تَابِعَهُ جَرِيرٌ ، وَعَبْدُ اللَّهِ بْنُ دَاوُدَ ، وَأَبُو مُعَاوِيَةَ ، وَمُحَاضِرٌ عَنْ الْأَعْمَشِ .

23. Narrated Abū Mūsā Al-Ashʿarī رضي الله عنه : I performed ablution in my house and then went out and said, "Today I shall stick to Allāh's Apostle ﷺ and stay with him all this day of mine (in his service)." I went to the Mosque and asked about the Prophet ﷺ . They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bi'r Aris. I sat at its gate that was made of date-palm leaves till the Prophet ﷺ finished answering the call of nature and performed ablution. Then I went up to him to see

٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ أَبُو الْحَسَنِ : حَدَّثَنَا يَحْيَى بْنُ حَسَّانٍ : حَدَّثَنَا سُلَيْمَانُ بْنُ شَرِيكٍ عَنْ أَبِي نَعْمٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ : أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ . ثُمَّ خَرَجَ فَقُلْتُ لَا لَزَمَنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا كُونَنَّ مَعَهُ يَوْمَ هَذَا ، قَالَ : فَجَاءَ الْمَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا : خَرَجَ وَوَجْهَهُ هَاهُنَا ، فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ حَتَّى دَخَلَ بَيْتَ أَرِيَسَ .

(1) The Prophet's companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.

him sitting at the well of Aris at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gate-keeper of the Prophet ﷺ." Abū Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abū Bakr." I told him to wait, went in and said, "O Allāh's Apostle! Abū Bakr asks for permission to enter." He said, "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abū Bakr, "Come in, and Allāh's Apostle ﷺ gives you the glad tidings that you will be in Paradise." Abū Bakr entered and sat on the right side of Allāh's Apostle ﷺ on the built edge of the well and hung his legs in the well as the Prophet ﷺ did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), "If Allāh wants good for so-and-so (i. e. my brother), He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "Umar bin Al-Khattāb." I asked him to wait, went to Allāh's Apostle ﷺ, greeted him and said, "Umar bin Al-Khattāb asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will be in Paradise." I went to Umar and said, "Come in, and Allāh's Apostle ﷺ gives you the glad tidings

فَجَلَسْتُ عِنْدَ الْبَابِ وَبَابُهَا مِنْ جَرِيدٍ حَتَّى قَضَيْتُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجَتَهُ فَنَتَوَضَّأَ فَتَقَرَّبْتُ إِلَيْهِ ، فَإِذَا هُوَ جَالِسٌ عَلَى بَيْتَرٍ أَرِيَسٍ وَتَوَسَّطَ قَفْهَهَا وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبَيْتَرِ فَسَلَّمْتُ عَلَيْهِ فَجَلَسْتُ عِنْدَ الْبَابِ فَتَقَرَّبْتُ لَا كُؤُنَنَّ بَوَّابًا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَوْمَ . فَمَجَّأَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ فَتَقَرَّبْتُ : مَنْ هَذَا ؟ فَقَالَ : أَبُو بَكْرٍ ، فَتَقَرَّبْتُ عَلَى رِسَالِكَ ثُمَّ ذَهَبْتُ ، فَتَقَرَّبْتُ يَا رَسُولَ اللَّهِ ، هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ ، فَقَالَ : ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ، فَأَقْبَلْتُ حَتَّى قُلْتُ لَا بِي بَكْرٍ : ادْخُلْ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَشِّرُكَ بِالْجَنَّةِ ، فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ فِي الْقَفِّ وَدَلَّى رِجْلَيْهِ فِي الْبَيْتَرِ كَمَا صَنَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَشَفَ عَنْ سَاقَيْهِ . ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيُلْبَحِقُنِي ، فَتَقَرَّبْتُ إِنْ يُرِدِ اللَّهُ بِفُلَانٍ خَيْرًا ، يُرِيدُ أَخَاهُ ، يَأْتِي بِهِ ، فَإِذَا إِنْسَانٌ يُحَرِّكَ الْبَابَ فَتَقَرَّبْتُ : مَنْ هَذَا ؟ فَقَالَ : عُمَرُ ابْنُ الْخَطَّابِ ، فَتَقَرَّبْتُ : عَلَى رِسَالِكَ . ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ عَلَيْهِ ، فَتَقَرَّبْتُ : هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ فَقَالَ : ائْذَنْ لَهُ

that you will be in Paradise.” So he entered and sat beside Allāh’s Apostle ﷺ on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), “If Allāh wants good for so-and-so, He will bring him here.” Somebody came and moved the door. I asked “Who is it?” He replied, “Uthmān bin Affān.” I asked him to wait, and went to the Prophet ﷺ and informed him. He said, “Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him.” So I went up to him and said to him, “Come in; Allāh’s Apostle ﷺ gives you the glad tidings of entering Paradise after a calamity that will befall you.” Uthmān then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side. [Sa’id bin Al-Musaiyab said, “I interpret this (narration) in terms of their graves.”]

24. Narrated Anas bin Mālīk : The Prophet ﷺ once climbed the mountain of Uhud with Abū Bakr, ‘Umar and Uthmān. The mountain shook with them. The Prophet ﷺ said (to the mountain), “Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq (i.e. a man of truth) and two martyrs.”

25. Narrated ‘Abdullāh bin

وَبَشَّرَهُ بِالْجَنَّةِ فَجِئْتُ فَقُلْتُ لَهُ ادْخُلْ وَبَشَّرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَنَّةِ فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقُفِّ عَنْ يَسَارِهِ وَدَلَى رِجْلَيْهِ فِي الْبِئْرِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ إِنَّ يُرِيدُ اللَّهُ بِفُلَانٍ خَيْرًا يَأْتِي بِهِ، فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنِ هَذَا؟ فَقَالَ: عُثْمَانُ ابْنُ عَفَّانَ. فَقُلْتُ: عَلَى رِسْلِكَ، فَجِئْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ: ائْذَنْ لَهُ وَبَشَّرَهُ بِالْجَنَّةِ عَلَى بَلَوَى تُصِيبُهُ، فَجِئْتُ فَقُلْتُ لَهُ: ادْخُلْ وَبَشَّرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَنَّةِ عَلَى بَلَوَى تُصِيبُكَ فَدَخَلَ فَتَوَجَّهَ الْقُفِّ قَدَمُ مُلَيٍّ فَجَلَسَ وَجَاهَهُ مِنَ الشَّقِّ الْآخِرِ. قَالَ شَرِيكَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوَلَتْهَا قُبُورُهُمْ.

٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ: اثْبُتْ أُحُدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ.

٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ

‘Umar رضي الله عنه : Allah’s Apostle ﷺ said, “While (in a dream), I was standing by a well, drawing water from it. Abū Bakr and ‘Umar came to me. Abū Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allah forgive him. Then Ibn Al-Khattāb took the bucket from Abū Bakr, and the bucket turned into a very large one in his hands. I had never seen such a mighty person amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels.” (Wahab, a sub-narrator said, “till their camels drank and knelt down.”)

26. Narrated Ibn ‘Abbās رضي الله عنه :

While I was standing amongst the people who were invoking Allāh for ‘Umar bin Al-Khattāb who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, “(O ‘Umar!) May Allāh bestow His Mercy on you. I always hoped that Allah will keep you with your two companions, for I often heard Allāh’s Apostle ﷺ saying, ‘I, Abū Bakr and ‘Umar were (somewhere). I, Abū Bakr and ‘Umar did (something). I, Abū Bakr and ‘Umar set out.’ So I hoped that Allāh will keep you with both of them.” I turned back to see that the speaker was ‘Alī bin Abī Tālib.

أَبُو عَبْدِ اللَّهِ : حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ : حَدَّثَنَا صَخْرٌ ، عَنْ نَافِعٍ : أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : بَيْنَمَا أَنَا عَلَى بَيْتٍ أَنْزَعُ مِنْهَا جَاءَنِي أَبُو بَكْرٍ وَعُمَرُ ، فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ ، فَنَزَعَ ذَنْبًا أَوْ ذَنْبَيْنِ . وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ ، ثُمَّ أَخَذَهَا ابْنُ الْخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ فَاسْتَحَالَتْ فِي يَدِهِ غَرْبًا ، فَكَلِمَ أَرَعَ عِبْقَرِيًّا مِنَ النَّاسِ يَتَفَرَّى فَرِيَّتَهُ ، فَنَزَعَ حَتَّى ضَرَبَ النَّاسُ بِيَعْطَيْنِ . قَالَ وَهْبٌ : الْعِطْنُ مِيرْكُ الْإِبِلِ . يَقُولُ حَتَّى رَوَيْتِ الْإِبِلُ فَأَنَاخَتْ .

٢٦ - حَدَّثَنَا الْوَلِيدُ بْنُ صَالِحٍ : حَدَّثَنَا عِيسَى بْنُ يُونُسَ : حَدَّثَنَا عُمَرُ ابْنُ سَعِيدٍ بْنُ أَبِي الْحُسَيْنِ الْمَكِّيُّ ، عَنْ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : إِنِّي لَوَاقِفٌ فِي قَوْمٍ ، يَدْعُونَ اللَّهَ لِعُمَرَ بْنِ الْخَطَّابِ : وَقَدْ وُضِعَ عَلَى سَرِيرِهِ ، إِذَا رَجُلٌ مِنْ خَلْقِي قَدْ وَضَعَ مِرْفَقَهُ عَلَى مَنْشَكَيْي يَقُولُ : يَرَحِمُكَ اللَّهُ إِنْ كُنْتُ لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ لَا فِي كَثِيرٍ أَمَّا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : كُنْتُ وَأَبُو بَكْرٍ وَعُمَرُ ، وَفَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ ،

وَانْطَلَقْتُ وَأَبُو بَكْرٍ وَعُمَرُ . فَأَيُّ
كُنْتُ لَا رَجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا ،
فَالْفَتَتْ فَأِذَا هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ .

27. Narrated 'Urwa bin Az-Zubair :
I asked 'Abdullah bin 'Amr, "What was
the worst thing the pagans did to Allāh's
Apostle ﷺ ?" He said, "I saw
'Uqba bin Abi Mu'ait coming to the Prophet
ﷺ while he was praying. 'Uqba put
his sheet round the Prophet's neck and
squeezed it very severely. Abū Bakr came
and pulled 'Uqba away from the Prophet
ﷺ and said, "Do you intend to kill a
man just because he says : 'My Lord is
Allāh, and he has brought forth to you
the Evident Signs from your Lord ?'"

٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ
الْكُوفِيُّ : حَدَّثَنَا الْوَلِيدُ ، عَنِ الْأَوْزَاعِيِّ ،
عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ مُحَمَّدِ
ابْنِ إِسْرَاهِيمَ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ
قَالَ : سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَ عَنْ
أَشَدَّ مَا صَنَعَ الْمُشْرِكُونَ بِرَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : رَأَيْتُ عُقْبَةَ
ابْنَ أَبِي مُعَيْطٍ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَهُوَ يُصَلِّي فَوَضَعَ رِدَاءَهُ فِي
عُنُقِهِ فَخَسَفَهُ بِهِ خَسْفًا شَدِيدًا فَجَاءَ
أَبُو بَكْرٍ حَتَّى دَفَعَهُ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَقَالَ - أَتَقْتُلُونِ رَجُلًا أَنْ يَقُولَ
رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ
رَبِّكُمْ - .

(7) CHAPTER. The merits of 'Umar
bin Al-Khattab Abi Hafs Al-Qurashī
Al-'Adawī ﷺ .

بَابُ مُنَاقِبِ عُمَرَ بْنِ الْخَطَّابِ
أَبِي حَفْصٍ الْقُرَشِيِّ الْعَدَوِيِّ رَضِيَ
اللَّهُ عَنْهُ .

28. Narrated Jabir bin 'Abdullah
: The Prophet ﷺ said, "I saw
myself (in a dream) entering Paradise,
and behold ! I saw Ar-Rumaisā, Abū
Talha's wife. I heard footsteps. . I asked,
'Who is it ?' Somebody said, 'It is

٢٨ - حَدَّثَنَا حُجَّاجُ بْنُ مِثْمَالٍ :
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمَسْجُودِ ، عَنْ جَابِرِ
ابْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : رَأَيْتُنِي

Bilāl.' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for Umar.' I intended to enter it and see it, but I thought of your (Umar's) Ghīra (1) (and gave up the attempt).'' Umar said, "Let my parents be sacrificed for you, O Allāh's Apostle! How dare I be Aghyar of you?"

دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِالرَّامِيَصَاءِ
امْرَأَةِ أَبِي طَلْحَةَ، وَسَمِعْتُ خَشْفَةً
فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: هَذَا بِلَالٌ،
وَرَأَيْتُ قَصْرًا بَيْنَاهُ جَارِيَةٌ، فَقُلْتُ:
لِمَنْ هَذَا؟ فَقَالَ: لِعُمَرَ، فَأَرَدْتُ أَنْ
أَدْخُلَهُ فَأَنْظُرَ إِلَيْهِ، فَذَكَرْتُ غَيْرَتَكَ،
فَقَالَ عُمَرُ: يَا أَبَى وَأُمَى يَا رَسُولَ اللَّهِ
أَعَلَيْكَ أَغَارٌ؟

29. Narrated Abū Huraira رضي الله عنه: While we were with Allāh's Apostle ﷺ he said, "While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for Umar.' Then I remembered Umar's Ghīra jealousy and went away quickly." Umar wept and said, "How dare I be Aghyar of you, O Allāh's Apostle?"

٢٩ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ:
أَخْبَرَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ
ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ
الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ قَالَ: بَيْنَمَا أَنَا نَائِمٌ
رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا امْرَأَةٌ تَتَوَضَّأُ
إِلَى جَانِبِ قَصْرِ فَقُلْتُ: لِمَنْ هَذَا
الْقَصْرِ؟ قَالُوا: لِعُمَرَ، فَذَكَرْتُ
غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا، فَبَكَى عُمَرُ وَقَالَ:
أَعَلَيْكَ أَغَارٌ يَا رَسُولَ اللَّهِ؟

30. Narrated Hamza's father: Allāh's Apostle ﷺ said, "While I was

٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ
أَبُو جَعْفَرٍ الْكُوفِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ،

(1) Ghīra: This Arabic word covers a wide meaning jealousy as regard women and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.

sleeping, I saw myself drinking (i. e. milk), and I was so contented that I saw the milk flowing through my nails. Then I gave (the milk) to Umar." They (i. e. the companions of the Prophet ﷺ) asked, "What do you interpret it?" He said, "Knowledge."

31. Narrated Abdullah bin Umar : The Prophet ﷺ said, "In a dream I saw myself drawing water from a well with a bucket. Abū Bakr came and drew a bucket or two weakly. May Allāh forgive him. Then Umar bin Al-Khattāb came and the bucket turned into a very large one in his hands. I had never seen such a mighty person as he in doing such hard work till all the people drank to their satisfaction and watered their camels that knelt down there."

32. Narrated Sa'd bin Abi Waqqās : Umar bin Al-Khattāb asked the permission of Allāh's Apostle ﷺ to see him while some Quraishī women were sitting with him, talking to him and asking him for more expenses, raising their voices

عَنْ يُونُسَ ، عَنْ الزُّهْرِيِّ : أَخْبَرَنِي حَمَزَةُ عَنْ أَبِيهِ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : بَيْنَمَا أَنَا نَائِمٌ شَرِبْتُ بِعَنَى اللَّيْلِ حَتَّى أَتُظْفِرَ إِلَى الرَّيِّ يَجْرِي فِي ظُفْرِي أَوْ فِي أَظْفَارِي ، ثُمَّ نَأَوَلْتُ عُصْرًا ، فَقَالُوا : فَمَا أَوْلَتْهُ ؟ قَالَ : الْعِلْمُ .

۳۱ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ : حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ : حَدَّثَنَا عَبْدُ اللَّهِ قَالَ : حَدَّثَنِي أَبُو بَكْرٍ بْنُ سَالِمٍ ، عَنْ سَالِمٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أُرِيتُ فِي الْمَنَامِ أَنِي أَنْزَعُ بَدَأُ أَوْ بَسْكَرَةً عَلَى قَلْبِي ، فَجَاءَ أَبُو بَكْرٍ فَخَسَّعَ ذَنْبُي أَوْ ذَنْبُيْنِ نَزَعَا ضَعِيفًا وَاللَّهُ يُغْفِرُ لَهُ ، ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فَاسْتَحَالَتْ غَرْبًا فَلَمْ أَرَ عَبْدَ اللَّهِ يَقْرِي فَرِيَّةً حَتَّى رَوَى النَّاسُ وَضَمَّرُوا بِعَطْنٍ . قَالَ ابْنُ جُبَيْرٍ : الْعَبْقَرِيُّ عِثَاقُ الزَّرَّاءِ وَقَالَ يَحْيَى : الزَّرَّاءُ : الطَّنَافِسُ لَهَا خَمَلٌ رَقِيقٌ مَشُونَةٌ كَثِيرَةٌ .

۳۲ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنِي أَبِي ، عَنْ صَالِحٍ ، عَنْ ابْنِ شِهَابٍ : أَخْبَرَنِي عَبْدُ الْحَمِيدِ أَنَّ مُحَمَّدَ بْنَ سَعْدٍ أَخْبَرَهُ أَنَّ أَبَاهُ قَالَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ

over the voice of Allāh's Apostle ﷺ .

When 'Umar asked for the permission to enter, the women quickly put on their veils. Allāh's Apostle ﷺ allowed him to enter and 'Umar came in while Allāh's Apostle ﷺ was smiling,

'Umar said, "O Allāh's Apostle! May Allāh always keep you smiling." The Prophet ﷺ said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils." 'Umar said, "O Allāh's Apostle! You have more right to be feared by them than I." Then 'Umar addressed the women saying, "O the enemies of yourselves! You fear me more than you do Allāh's Apostle ﷺ ?"

They said, "Yes, for you are harsher and sterner than Allāh's Apostle ﷺ ."

Then Allāh's Apostle ﷺ said, "O Ibn Al-Khattāb! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."

ابنُ عَبدِ اللهِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ صَالِحٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عَبدِ الْحَمِيدِ بْنِ عَبدِ الرَّحْمَنِ بْنِ زَيْدٍ ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ ، عَنْ أَبِي وَقَّاصٍ ، عَنْ أَبِيهِ قَالَ : اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ نِسْوَةٌ مِنَ قُرَيْشٍ يَكْلُمُنَّهُ وَيَسْتَكْثِرُنَّهُ ، عَالِيَةً أَصْوَاتُهُنَّ عَلَى صَوْتِهِ ، فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ فَبَادَرْنَ الْحِجَابَ فَأَذِنَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ عُمَرُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُ فَقَالَ عُمَرُ : أَضْحَكَكَ اللَّهُ سَيْنَكَ يَا رَسُولَ اللَّهِ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عَجِبْتُ مِنْ هَؤُلَاءِ اللَّائِي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ فَقَالَ عُمَرُ : فَأَنْتَ أَحَقُّ أَنْ يَسْهَبَنَّ يَا رَسُولَ اللَّهِ : ثُمَّ قَالَ عُمَرُ : يَا عَبْدُ وَاَّتِ أَنْفُسِهِمْ . أَتَسْهَبُنِي وَلَا تَسْهَبَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَقُلْنَا : نَعَمْ ، أَنْتَ أَقْظُ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِيهًا يَا ابْنَ الْخَطَّابِ ، وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقَيْتُكَ الشَّيْطَانُ سَالِكًا فَجَاءَ قَطُّ إِلَّا سَلَّكَ فَجَاءَ غَيْرَ فَجَعَكَ .

٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى :

حَدَّثَنَا يَحْيَى ، عَنْ إِسْمَاعِيلَ : حَدَّثَنَا

33. Narrated 'Abdullah : We have been powerful since 'Umar embraced Islam.

قَبِيْسٌ قَالَ : قَالَ عَمِيْدُ اللهِ : مَا زِلْنَا اَعِزَّةً مُنْذُ اَسْلَمَ عُمَرُ .

34. Narrated Ibn 'Abbās رضي الله عنه :

When (the dead body of) 'Umar was put on his deathbed, the people gathered around him and invoked (Allāh) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was 'Alī bin Abī Ṭalīb. 'Alī invoked Allāh's Mercy for 'Umar and said, "O 'Umar! You have not left behind you a person whose deeds I like to imitate and meet Allāh with more than I like your deeds. By Allāh! I always thought that Allāh would keep you with your two companions, for very often I used to hear the Prophet ﷺ saying, 'I, Abū Bakr and 'Umar went (somewhere) ; I, Abū Bakr and 'Umar entered (somewhere) ; and I, Abū Bakr and 'Umar went out.' "

٣٤ - حَدَّثَنَا عَمِيْدَانُ : اَخْبَرَنَا

عَمِيْدُ اللهِ : اَخْبَرَنَا عُمَرُ بْنُ سَعِيْدٍ ، عَنْ ابْنِ اَبِي مُلَيْكَةَ : اَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُوْلُ : وَضَعَ عُمَرُ عَلَى سَرِيْرِهِ فَتَكَبَّرَتْهُ النَّاسُ يَدْعُوْنَ وَيُصَلُّوْنَ قَبْلَ اَنْ يُرْفَعَ وَاَنَا فِيْهِمْ ، فَلَمْ يَرُ عَنِّيْ اِلَّا رَجُلٌ اَخَذَ مِنْ كَيْسِيْ فَاِذَا عَلِيٌّ بْنُ اَبِي طَالِبٍ فَتَرَحَّمْ عَلَى عُمَرَ وَقَالَ : مَا خَلَقْتُ اَحَدًا اَحَبَّ اِلَيَّ اَنْ اَلْقَى اللهَ بِمِثْلِ عَمَلِهِ مِنْكَ ، وَاَيْمَنُ اللهُ اِنْ كُنْتُ لَا ظَنُّ اَنْ يَجْعَلَكَ اللهُ مَعَ صَاحِبَيْكَ . وَحَسِبْتُ اَنْتَى كُنْتُ كَثِيْرًا اَسْمَعُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ : ذَهَبْتُ اَنَا وَاَبُوْ بَكْرٍ وَعُمَرُ . وَدَخَلْتُ اَنَا وَاَبُوْ بَكْرٍ وَعُمَرُ . وَخَرَجْتُ اَنَا وَاَبُوْ بَكْرٍ وَعُمَرُ .

35. Narrated Anas bin Malik رضي الله عنه :

The Prophet ﷺ ascended the mountain of Uhud and he was accompanied by Abū Bakr, 'Umar and 'Uthmān. The mountain trembled beneath them. The Prophet ﷺ hit it with his foot and said, "O Uhud! Be firm, for on you there is none but a Prophet, a Ṣiddīq (i. e. a man of Truth) and a martyr, (i. e. and two martyrs).

٣٥ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَزِيْدُ بْنُ

زُرَيْعٍ : حَدَّثَنَا سَعِيْدُ قَالَ : قَالَ لِيْ خَلِيفَةُ : حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاعٍ وَكَثَنُ بْنُ الْمِنْهَالِ قَالَا : حَدَّثَنَا سَعِيْدٌ ، عَنْ قَتَادَةَ ، عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ : صَعِدَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اُحُدًا وَسَعَى اَبُوْ بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ فِيْهِمْ فَضَرَبَهُ بِرِجْلِهِ وَقَالَ : اَثْبُتْ

أُحَدِّثُ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ
أَوْ شَهِيدٌ .

36. Narrated Aslam : Ibn 'Umar asked me about some matters concerning 'Umar. He said, " Since Allāh's Apostle ﷺ died, I have never seen anybody more serious, hard working and generous than 'Umar bin Al-Khattāb (till the end of his life."

٣٦ - حَدَّثَنَا يَحْيَى بْنُ سَلِيمَانَ
قَالَ : حَدَّثَنِي ابْنُ وَهْبٍ قَالَ : حَدَّثَنِي عُمَرُ
هُوَ ابْنُ مُحَمَّدٍ ، أَنَّ زَيْدَ بْنَ أَسْلَمَ حَدَّثَهُ
عَنْ أَبِيهِ قَالَ : سَأَلَنِي ابْنُ عُمَرَ عَنْ
بَعْضِ شَأْنِهِ يَعْزِي عُمَرَ فَاخْبِرْتُهُ
فَقَالَ : مَا رَأَيْتُ أَحَدًا قَطُّ بَعْدَ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حِينَ قُبِضَ
كَانَ أَجَدَّ وَأَجْوَدَ حَتَّى انْتَهَى مِنْ عُمَرَ
ابْنِ الْخَطَّابِ .

37. Narrated Anas ﷺ : A man asked the Prophet ﷺ about the Hour (i. e. Day of Judgement) saying, " When will the Hour be ? " The Prophet ﷺ said, " What have you prepared for it ? " The man said, " Nothing, except that I love Allāh and His Apostle ﷺ . " The Prophet ﷺ said, " You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet ﷺ , i.e., "You will be with those whom you love." Therefore, I love the Prophet ﷺ , Abū Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

٣٧ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ :
حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ ثَابِتٍ ، عَنْ
أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَجُلًا سَأَلَ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّاعَةِ ،
فَقَالَ : مَتَى السَّاعَةُ ؟ قَالَ : وَمَاذَا أَعْدَدْتَ
لَهَا ؟ قَالَ : لَا شَيْءَ ، إِلَّا أَنِّي أُحِبُّ اللَّهَ
وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ :
أَنْتَ مَعَ مَنْ أَحْبَبْتَ . قَالَ أَنَسٌ : فَمَا
فَرَحْنَا بِشَيْءٍ فَرَحْنَا بِقَوْلِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنْتَ مَعَ مَنْ أَحْبَبْتَ .
قَالَ أَنَسٌ : فَمَاذَا أُحِبُّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ وَأَرْجُو أَنْ
أَكُونُ مَعَهُمْ بِحَبِّي إِيَّاهُمْ وَإِنْ لَمْ
أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ .

38. Narrated Abū Huraira رضي الله عنه : Allah's Apostle ﷺ said, "Among the nations before you there used to be people who were inspired (though they were not prophets). And if there is any of such persons amongst my followers, it is 'Umar."

Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Among the nation of Banī Isrā'el who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar."

39. Narrated Abū Huraira رضي الله عنه : Allah's Apostle ﷺ said, "Whilst a shepherd was amongst his sheep, a wolf attacked them and snatched a sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, 'Who will guard the sheep on the day of wild animals when it will have no shepherd except myself?' " The people said, "Glorified be Allah." The Prophet ﷺ said, "But I believe in it and so do Abū Bakr and 'Umar although Abū Bakr and 'Umar were not pre-

٣٨ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ : حَدَّثَنَا إِسْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدَّثُونَ ، فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ عُمَرُ . زَادَ زَكْرِيَاءُ بْنُ أَبِي زَائِدَةَ ، عَنْ سَعْدٍ عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَقَدْ كَانَ فِيكُمْ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ يُكَلِّمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ ، فَإِنْ يَكُنْ مِنْ أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمَرُ . قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : مِنْ نَبِيِّ وَلَا مُحَدَّثٍ .

٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ : حَدَّثَنَا اللَّيْثُ : حَدَّثَنَا عُقَيْلٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَا : سَمِعْنَا أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : بَيْنَمَا رَاعٍ فِي غَنَمِهِ عَدَا الذِّئْبُ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهَا حَتَّى اسْتَبَقَتْهَا فَالتَفَتَ إِلَيْهِ الذِّئْبُ فَقَالَ لَهُ : مَنْ لَهَا يَوْمَ السَّبْعِ ؟ لَيْسَ لَهَا رَاعٍ غَيْرِي . فَقَالَ النَّاسُ :

sent there (at the place of the event).”(1)

سُبْحَانَ اللَّهِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَأَنْتَ أَوْ مَنِ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ . وَمَا تَمَّ أَبُو بَكْرٍ وَعُمَرُ .

40. Narrated Abū Sa'id Al-Khudrī : I heard Allāh's Apostle ﷺ saying, "While I was sleeping, the people were presented to me (in a dream). They were wearing shirts, some of which were merely covering their (chests), and some were a bit longer. 'Umar was presented before me and his shirt was so long that he was dragging it." They asked, "How have you interpreted it, O Allāh's Apostle ? " He said, " Religion."

٤٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ ابْنِ حَنْبَلٍ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ عُرِضُوا عَلَيَّ وَعَلَيْهِمْ قِمَمٌ فَمِنْهَا مَا يَبْلُغُ الشَّدَى ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ . وَعُرِضَ عَلَيَّ عُمَرُ وَعَلَيْهِ قِمِيمٌ اجْتَرَّهُ ، قَالُوا : فَمَا أَوْلَاهُ ؟

(1) It has been written that a wolf also spoke to one of the companions of the Prophet ﷺ near Medīna, as narrated in Fataḥ-ul-Bārī (Vol. VIII, p., 23).

Narrated Unais bin 'Amr : Aḥbān bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i. e. the sheep) when you will be busy and not able to look after it ? Do you forbid me the provision which Allāh has provided me ? ' " Aḥbān added, "I clapped my hands and said, 'By Allāh, I have never seen something more curious and wonderful than this ! ' On that the wolf said, 'There is something (more curious) and wonderful than this ; that is, Allāh's Apostle ﷺ in those palms, inviting people to Allah (Islam).' "

Unais bin 'Amr further said " Then Aḥbān went to Allāh's Apostle ﷺ and informed him what happened and embraced Islām."

يا رَسُولَ اللَّهِ ؟ قَالَ : الدِّينَ .

41. Narrated Al-Miswar bin Makhrama : When 'Umar was stabbed, he showed signs of agony. Ibn 'Abbās, as if intending to encourage 'Umar, said to him, "O Chief of the faithful believers ! Never mind what has happened to you, for you have been in the company of Allāh's Apostle ﷺ and you kept good relations with him and you parted with him while he was pleased with you. Then you were in the company of Abū Bakr and kept good relations with him and you parted with him (i.e. he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." 'Umar said, (to Ibn 'Abbās), "As for what you have said about the company of Allāh's Apostle ﷺ and his being pleased with me, it is a favour, Allāh ﷻ did me; and as for what you have said about the company of Abū Bakr and his being pleased with me, it is a favour Allāh ﷻ did me; and concerning my impatience which you see, is because of you and your companions. By Allāh ! If (at all) I had gold equal to the earth, I would have ransomed myself with it from the Punishment of Allāh عزَّ وجلَّ before I meet Him."

٤١ - حَدَّثَنَا الصَّلَاتُ بْنُ مُحَمَّدٍ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا أَيُّوبُ ، عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ : لَمَّا طُعِنَ عُمَرُ جَعَلَ يَأْلَمُ ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ وَكَأَنَّهُ يُعْجِزُ عَنْهُ : يَا أَمِيرَ الْمُؤْمِنِينَ وَلَيْتَنِي كَانَ ذَاكَ لَتَقْدَرْتُ صَحْبَتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحْسَنْتَ صَحْبَتَهُ ثُمَّ فَارَقْتَهُ وَهُوَ عَنْكَ رَاضٍ . ثُمَّ صَحْبَتَ أَبَا بَكْرٍ فَأَحْسَنْتَ صَحْبَتَهُ ، ثُمَّ فَارَقْتَهُ وَهُوَ عَنْكَ رَاضٍ . ثُمَّ صَحْبَتَهُمْ فَأَحْسَنْتَ صَحْبَتَهُمْ . وَلَيْتَنِي فَارَقْتَهُمْ لَتَقْدَرْتُ قَنَتَهُمْ وَهُمْ عَنْكَ رَاضُونَ . قَالَ : أَمَّا مَا ذَكَرْتِ مِنْ صَحْبَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِضَاهُ فَإِنَّ ذَلِكَ مِنْ اللَّهِ تَعَالَى مِنْ بَهِّ عَلَى . وَأَمَّا مَا ذَكَرْتِ مِنْ صَحْبَةِ أَبِي بَكْرٍ وَرِضَاهُ فَإِنَّمَا ذَلِكَ مِنْ اللَّهِ جَلَّ ذِكْرُهُ مِنْ بَهِّ عَلَى . وَأَمَّا مَا تَرَى مِنْ جِرَاعِي فَهُوَ مِنْ أَجْلِكَ ، وَمِنْ أَجْلِ أَصْحَابِكَ ، وَاللَّهِ لَوْ أَنَّ لِي طِيلَاعَ الْأَرْضِ ذَهَبًا ، لَا فِتْنَدَيْتُ بِهِ مِنْ عَذَابِ اللَّهِ عَزَّ وَجَلَّ قَبِيلَ أَنْ أَرَاهُ . قَالَ حَمَّادُ بْنُ زَيْدٍ : حَدَّثَنَا أَيُّوبُ ، عَنْ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ ابْنِ عَبَّاسٍ : دَخَلْتُ عَلَى عُمَرَ بِيَهْدًا .

42. Narrated Abū Mūsā رضي الله عنه : While I was with the Prophet ﷺ in one of the gardens of Medina, a man came and asked me to open the gate. The Prophet ﷺ said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abū Bakr. I informed him of the glad tidings the Prophet ﷺ had said, and he praised Allāh. Then another man came and asked me to open the gate. The Prophet ﷺ said to me, "Open (the gate) and give him the glad tidings of entering Paradise." I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet ﷺ had said, and he praised Allāh. Then another man came and asked me to open the gate. The Prophet ﷺ said to me, "Open (the gate) for him and inform him of the glad tidings, of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmān. I informed him of what Allāh's Apostle ﷺ had said. He praised Allāh and said, "I seek Allāh's Aid."

43. Narrated 'Abdullāh bin Hishām : We were with the Prophet ﷺ while he was holding 'Umar bin Al-Khattāb by the hand.

٤٢ - حَدَّثَنَا يُونُسُ بْنُ مُوسَى : حَدَّثَنَا أَبُو أُسَامَةَ قَالَ : حَدَّثَنِي عُثْمَانُ بْنُ غِيَاثٍ قَالَ : حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطٍ مِنْ حَيِّطَانِ الْمَدِينَةِ فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ففَتَحْتُ لَهُ ، فَإِذَا أَبُو بَكْرٍ فَبَشَّرْتُهُ بِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ . ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ففَتَحْتُ لَهُ فَإِذَا هُوَ عُمَرُ فَأَخْبِرْتُهُ بِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ . ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقَالَ لِي : افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلَاوَى تُصِيبُهُ ، فَإِذَا عُثْمَانُ فَأَخْبِرْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ . ثُمَّ قَالَ : اللَّهُ الْمُسْتَعَانُ .

٤٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ : حَدَّثَنِي ابْنُ وَهْبٍ قَالَ : أَخْبَرَنِي حَيَّوَةُ قَالَ : حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ أَنَّهُ سَمِعَ جَدَّهُ عُبَيْدَ اللَّهِ بْنَ هِشَامٍ قَالَ : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ

الخطاب .

(8) CHAPTER. The virtues of 'Uthmān bin 'Affān Abi 'Amr Al-Qurashī. ﷺ The Prophet ﷺ said, "He who digs the well of Rūma will have Paradise." 'Uthmān dug it. He also said, "He who equips the army of Al-'Usra (i.e. Ghazwa of Tabūk) will have Paradise." 'Uthmān equipped it.

44. Narrated Abū Mūsā ﷺ : The Prophet ﷺ entered a garden and ordered me to guard its gate. A man came and asked ~~the~~ permission to enter. The Prophet ﷺ said, "Admit him and gave him the glad tidings of entering Paradise." Behold ! It was Abū Bakr. Another man came and asked the permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold ! It was 'Umar. Then another man came, asking the permission to enter. The Prophet ﷺ kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold ! It was 'Uthmān bin 'Affān. [Āṣim, in another narration, said that the Prophet ﷺ was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when 'Uthmān entered, he covered

باب مناقيب عثمان بن عفان أبي عمر و القريشي رضي الله عنه . وقال النبي صلى الله عليه وسلم : من يحفر بئر رومة فله الجنة ، فحفرها عثمان . وقال : من جهز جيش العسرة فله الجنة ، فجهزه عثمان .

٤٤ - حدثنا سليمان بن حرب : حدثنا حماد عن أيوب ، عن أبي عثمان ، عن أبي موسى رضي الله عنه أن النبي صلى الله عليه وسلم دخل حائطاً وأمرني بحفظ باب الحائط فجاء رجل يستأذن فقال : ائذن ليه وبشّره بالجنة فإذا أبو بكر . ثم جاء آخر يستأذن فقال : ائذن ليه وبشّره بالجنة فإذا عمر . ثم جاء آخر يستأذن فسكت هنيهة ثم قال : ائذن ليه وبشّره بالجنة على بلدوى سبّيه ، فإذا عثمان بن عفان . قال حماد : وحدثنا عاصم الأحول وعلي ابن الحكم : سمعنا أبا عثمان يحدث عن أبي موسى بنحوه . وزاد فيه عاصم أن النبي صلى الله عليه وسلم كان قاعداً في مكان فيه ماء قد كشف عن

them (or it).]

45. Narrated 'Ubaid-ullah bin 'Adi bin Al-Khiyar : Al-Miswar bin Makhrama and 'Abdur-Rahman bin Al-Aswad bin 'Abd Yaghuth said (to me), " What forbids you to talk to 'Uthman about his brother Al-Walid because people have talked much about him ? " So I went to 'Uthman and when he went out for ~~the~~ prayer I said (to him), " I have something to say to you and it is a piece of advice for you. " 'Uthman said, " O man, from you. " (Mamar said : I see that he said, " I seek Refuge with Allah from you. ") So I left him and went to them. Then the messenger of Uthman came and I went to him (i.e. 'Uthman), 'Uthman asked, " What is your advice ? " I replied, " Allah sent Muhammad ﷺ with the Truth, and revealed the Divine Book (i.e. Qur'an) to him; and you were amongst those who followed Allah and His Apostle, and you participated in the two migrations (to Ethiopia and to Medina) and enjoyed the company of Allah's Apostle ﷺ and saw his way. No doubt, the people are talking much about Al-Walid. " 'Uthman said, " Did you receive your knowledge directly from Allah's Apostle ﷺ ? " I said, " No, but his knowledge did reach me, and it reached (even) to a virgin in her seclusion. " 'Uthman said, " And then Allah sent Muhammad

رُكْبَتَيْهِ أَوْ رُكْبَتَيْهِ فَلَمَّا دَخَلَ عُثْمَانُ غَضَّاهَا .

٤٥ - حَدَّثَنِي أَحْمَدُ بْنُ شَيْبٍ عَنْ سَعِيدٍ قَالَ : حَدَّثَنِي أَبِي عَنِ ابْنِ شِهَابٍ : أَخْبَرَنِي عُرْوَةُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ بْنِ الْخِيَارِ أَخْبَرَهُ : أَنَّ الْمِسْوَرِ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ ابْنَ عَبْدِ يَغُوثٍ قَالَا : مَا يَمْنَعُكَ أَنْ تُكَلِّمَ عُثْمَانَ لِأَخِيهِ الْوَلِيدِ فَقَدْ أَكْثَرَ النَّاسُ فِيهِ ؟ فَقَصَدْتُ لِعُثْمَانَ حَتَّى خَرَجَ إِلَى الصَّلَاةِ . قُلْتُ : إِنَّ لِي إِلَيْكَ حَاجَةً وَهِيَ تَصِيحَةُ لَكَ . قَالَ : يَا أَيُّهَا الْمَرْءُ مِنْكَ . قَالَ مَعْمَرٌ : أَرَاهُ قَالَ أَعُوذُ بِاللَّهِ مِنْكَ ، فَانْصَرَفْتُ فَرَجَعْتُ إِلَيْهِمْ مِمَّا إِذْ جَاءَ رَسُولُ عُثْمَانَ فَأَتَيْتُهُ . فَقَالَ : مَا تَصِيحَتُكَ ؟ فَقُلْتُ : إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ وَكُنْتُ مِمَّنْ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَاجَرْتُ الْهِجْرَتَيْنِ ، وَصَحِبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَيْتُ هَدْيَهُ . وَقَدْ أَكْثَرَ النَّاسُ فِي شَتَائِ الْوَلِيدِ ، قَالَ : أَدْرَكْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قُلْتُ : لَا ، وَلَكِنْ خَلَصَ إِلَيَّ مِنْ عِلْمِهِ مَا يَخْلُصُ إِلَى الْعَذْرَاءِ فِي سِتْرِهَا . قَالَ : أَمَّا بَعْدُ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ

ﷺ with the Truth and I was amongst those who followed Allāh and His Apostle and I believed what ever he (i.e. the Prophet ﷺ) was sent with, and participated in two migrations, as you have said, and I enjoyed the company of Allāh's Apostle ﷺ and gave the solemn pledge to him. By Allāh! I never disobeyed him, nor did I cheat him till Allāh took him unto Him. Then I treated Abū Bakr and then 'Umar similarly and then I was made Caliph. So, don't I have rights similar to theirs?" I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walid, if Allāh willing, I shall deal with him according to what is right." Then he called 'Alī and ordered him to flog him, and 'Alī flogged him (i.e. Al-Walid) eighty lashes.

46. Narrated Anas رضي الله عنه : Allāh's Apostle ﷺ ascended the (mountain) of Uhud with Abū Bakr and 'Uthmān and it shook. Allāh's Apostle ﷺ said, " Be calm, O Uhud ! " I think he stroked it with his foot and added, " There is none on you but a Prophet, a Siddiq and two martyrs."

47. Narrated Ibn 'Umar رضي الله عنه : During the lifetime of the Prophet ﷺ

عليه وسلم بالحق. فكننتُ ممن استجاب لله وأمر سؤليه وأمنتُ بما بُعِثَ به وهاجرتُ الهِجْرَتَيْنِ كما قلتُ وصحبنتُ رسولَ الله صلى الله عليه وسلم وبايعتهُ فَوَ الله ما عصيتهُ ولا غَشَشْتُهُ حَتَّى تَوَفَّاهُ اللهُ. ثُمَّ أَبُو بَكْرٍ مِثْلُهُ ثُمَّ عُمَرُ مِثْلُهُ ثُمَّ اسْتَخْلِفْتُ، أَفَلَيْسَ لِي مِنَ الْحَقِّ مِثْلُ الَّذِي لَهُمْ؟ قُلْتُ: بَلَى، قَالَ: فَمَا هَذِهِ الْأَحَادِيثُ الَّتِي تَبْلُغُنِي عَنْكُمْ أَمَّا مَا ذَكَرْتِ مِنْ شَيْءٍ الْوَلِيدِ فَسَنَأْخُذُ فِيهِ بِالْحَقِّ إِنْ شَاءَ اللهُ تَعَالَى. ثُمَّ دَعَا عَلِيًّا فَأَمَرَهُ أَنْ يَجْلِدَ فَجَلَدَهُ ثَمَانِينَ.

٤٦ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ سَعِيدٍ ، عَنْ قَتَادَةَ : أَنَّ أَنَسَ بْنَ مَالٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ قَالَ : صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُحُدًا وَمَعَهُ أَبُو بَكْرٍ وَعُثْمَانُ فَرُجِفَتْ فَقَالَ : اسْكُنْ أُحُدُ ، أَظْنَتْهُ ضَرَبَ بِهِ بَرَجْلَهُ ، فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ .

٤٧ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنُ حَسَاتِمٍ بْنُ بَزْرِغٍ : حَدَّثَنَا شَاذَانُ : حَدَّثَنَا عُبَيْدُ الْعَزِيزِ

we considered Abū Bakr as peerless and then 'Umar and then 'Uthmān (coming next to him in superiority) and then we used not to differentiate between the companions of the Prophet ﷺ .

ابن أبي سلمة المأجشون عن عبيد الله ،
عن نافع ، عن ابن عمر رضي الله
عنهما قال : كُنَّا فِي زَمَنِ النَّبِيِّ صَلَّى
عليه وسلم لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا ، ثُمَّ
عُمَرُ ثُمَّ عُثْمَانُ ، ثُمَّ نَتَرَكُ أَصْحَابَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَفْضِلُ
بَيْنَهُمْ . تَابِعَهُ عبيد الله بن صالح ، عن
عبيد العزير .

48. Narrated 'Uthmān, the son of Muhib : An Egyptian who came and performed the Hajj to the Ka'ba saw some people sitting. He enquired, "Who are these people?" Somebody said, "They are the tribe of Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is 'Abdullah bin 'Umar." He said, "O Ibn 'Umar! I want to ask you about something; please tell me about it. Do you know that 'Uthmān fled away on the day (of the battle) of Uhud?" Ibn 'Umar said, "Yes." The (Egyptian) man said, "Do you know that 'Uthmān was absent on the day (of the battle) of Badr and did not join it?" Ibn 'Umar said, "Yes." The man said, "Do you know that he failed to attend the pledge of Ar-Ridwān and did not witness it (i.e. Hudaibiya solemn pledge)?" Ibn 'Umar said, "Yes." The man said, "Allāhu Akbar!" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on

٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :
حَدَّثَنَا أَبُو عَوَانَةَ : حَدَّثَنَا عُثْمَانُ هُوَ
ابْنُ مَوْهَبٍ قَالَ : جَاءَ رَجُلٌ مِنْ أَهْلِ
مِصْرَ وَحَجَّ الْبَيْتَ فَرَأَى قَوْمًا جُلُوسًا
فَقَالَ : مَنْ هَؤُلَاءِ الْقَوْمُ ؟ قَالَ : هَؤُلَاءِ
قُرَيْشٌ ، قَالَ : فَمَنْ الشَّيْخُ فِيهِمْ ؟ قَالُوا :
عَبْدُ اللَّهِ بْنُ عُمَرَ . قَالَ : يَا ابْنَ عُمَرَ ،
إِنِّي سَأَلْتُكَ عَنْ شَيْءٍ فَمَحَدَّثَنِي عَنْهُ .
هَلْ تَعْلَمُ أَنَّ عُثْمَانَ قَرَّ يَوْمَ أُحُدٍ ؟
قَالَ : نَعَمْ ، فَقَالَ : تَعْلَمُ أَنَّهُ تَغَيَّبَ
عَنْ بَدْرٍ وَلَمْ يَشْهَدْ ؟ قَالَ : نَعَمْ ، قَالَ
الرَّجُلُ : هَلْ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ
بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا ؟ قَالَ :
نَعَمْ ، قَالَ : اللَّهُ أَكْبَرُ . قَالَ ابْنُ عُمَرَ :
تَعَالَى أَبَيْنَ لَكَ . أَمَا فَرَّارُهُ يَوْمَ أُحُدٍ :
فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ وَغَفَرَ لَهُ . وَأَمَّا
تَغَيُّبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَ تَحْتَهُ بِنْتُ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ

the day of Uhud, I ^{tes-}certify that Allāh has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that ^{the} daughter of Allāh's Apostle ﷺ was his wife and she was sick then. Allāh's Apostle ﷺ said to him, 'You will receive the same reward and share (of the booty) as any one of those who participated in the battle of Badr (if you stay with her).' As for his absence from the solemn pledge of Ar-Ridwān: had there been any person in Mecca more respectable than 'Uthmān (to be sent as a representative), Allāh's Apostle ﷺ would have sent him instead of him. No doubt, Allāh's Apostle ﷺ had sent him, and the incident of the solemn pledge of Ar-Ridwān occurred after 'Uthmān had gone to Mecca. Allāh's Apostle ﷺ held out his right hand saying, 'This is 'Uthmān's hand.' He stroke his (other) hand with it saying, 'This (solemn pledge) is on the behalf of 'Uthmān.' Then Ibn 'Umar said to the man, 'Bear (these) excuses in mind with you.' (1)

49. Narrated Anas رضي الله عنه: The Prophet ﷺ ascended the mountain of

مَرِيضَةً. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَمَنِمَةً. وَأَمَّا تَغْيِبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَسْكَةٍ مِنْ عُثْمَانَ لَبَعَثْتُهُ مَكَانَهُ، فَبِعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُثْمَانَ وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَسْكَةٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَيْدِهِ السَّيْمَنِي: هَذِهِ يَدُ عُثْمَانَ، فَضَرَبَ بِهَا عَلَى يَدِهِ فَقَالَ: هَذِهِ لِعُثْمَانَ. فَقَالَ لَهُ ابْنُ عُمَرَ: اذْهَبْ بِهَا الْآنَ مَعَكَ

٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ مَعْبُودٍ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالٍ رَضِيَ اللَّهُ عَنْهُ

(1) Ibn 'Umar agreed that 'Uthmān had been absent in these three cases referred to by the Egyptian, but at the same time he defended him and proved that 'Uthmān was no longer to blame for that.

Uḥud and Abū Bakr, 'Umar and 'Uthmān were accompanying him. The mountain gave a shake (i. e. trembled underneath them). The Prophet ﷺ said, "O Uḥud! Be calm." I think that the Prophet ﷺ hit it with his foot, adding, "For upon you there are none but a Prophet, a Siddiq (i. e. true man), and two martyrs."

(9) CHAPTER. The story of the Solemn Pledge (after 'Umar) and the unanimous election of 'Uthmān bin 'Affān as a Caliph.

50. Narrated 'Amr bin Maimūn : I saw 'Umar bin Al-Khattāb ﷺ a few days before he was murdered in Medīna. He was standing with Hudhaifa bin Al-Yaman and 'Uthmān bin Hunāif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land [of As-Swad (i. e. Iraq)] than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." 'Umar added, "If Allāh should keep me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i. e. 'Umar) except 'Abdullāh bin 'Abbās.

اللَّهُ عَنْهُ حَدَّثْتُهُمْ قَالَ : صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحُدًا وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَبَرَجَتْ فَقَالَ : اسْكُنْ أَحَدٌ ، أَظُنُّهُ ضَرَبَهُ بِرِجْلِهِ ، فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ .

بابُ قِصَّةِ الْبَيْعَةِ وَالِاتِّفَاقِ عَلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ .

٥٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو عَوَانَةَ : عَنْ حُصَيْنٍ ، عَنْ عُمَرَ وَبْنِ مَيْمُونٍ قَالَ : رَأَيْتُ عُمَرَ ابْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَبْلَ أَنْ يُصَاطَبَ بِأَسْأَمٍ بِالْمَدِينَةِ وَقَفَّ عَلَى حَدِيفَةَ بْنِ الْيَمَانِ وَعُثْمَانَ بْنِ حُنَيْفٍ . قَالَ : كَيْفَ فَعَلْتُمَا ؟ أَتَخَافَانِ أَنْ تَسْكُونَا قَدِّ حَمَلْتُمَا الْأَرْضَ مَا لَا تُطِيقُ ؟ قَالَا : حَمَلْنَاهَا أَمْرًا هَيْبِي لَهُ مُطِيقَةً ، مَا فِيهَا كَبِيرٌ فَضُلٌ . قَالَ : انْظُرَا أَنْ تَسْكُونَا حَمَلْتُمَا الْأَرْضَ مَا لَا تُطِيقُ ، قَالَ : قَالَا : لَا ، فَقَالَ عُمَرُ : لَتَنْتِنِ سَلَمَتِي اللَّهُ لَا دَعَنَ أَرَامِلَ أَهْلِ الْعِيرَاقِ لَا يَحْتَسِبْنَ إِلَى رَجُلٍ بَعْدِي أَبَدًا ، قَالَ : فَمَا أَتَتْ عَلَيْهِ إِلَّا رَابِعَةٌ حَتَّى أُصِيبَ ، قَالَ : إِنِّي لَقَائِمٌ ، مَا بَيْنِي وَبَيْنَهُ إِلَّا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ .

Whenever 'Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the prayer with Takbīr. He would recite Sūrat Yūsuf or An-Nahl or the like in the first Rak'a so that the people may have the time to join the prayer. As soon as he said Takbīr, I heard him saying, "The dog has killed or eaten me," at the time he (i.e. the murderer) stabbed him. The non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realising that he had been captured, the non-Arab infidel killed himself. 'Umar held the hand of 'Abdur-Rahmān bin 'Auf and let him lead the prayer. Those who were standing by the side of 'Umar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, but they lost the voice of 'Umar and they were saying, "Subhān Allāh! Subhān Allāh! (i. e. Glorified be Allāh)." 'Abdur-Rahmān bin 'Auf led the people in a short prayer. When they finished the prayer, 'Umar said, "O Ibn 'Abbās! Find out who attacked me." Ibn 'Abbās kept on looking here and there for a short time and came to say, "The slave of Al-Mughīra." On that 'Umar said, "The craftsman?" Ibn 'Abbās said, "Yes." 'Umar said, "May Allāh curse him. I did not treat him unjustly. All the Praises are for Allāh Who

غَدَاةَ أُصَيْبٍ وَكَانَ إِذَا مَرَّ بَيْنَ الصَّفَّيْنِ
قَالَ اسْتَوُوا ، حَتَّى إِذَا سَمِعَ يَرْفَعُ فِيهِمْ
خَلِيلًا تَقْدَمَ فَكَتَبَرُ ، وَرُبَّمَا قَرَأَ بِسُورَةِ
يُوسُفَ أَوْ النُّحْلِ أَوْ نَحْوِ ذَلِكَ فِي
الرَّكَعَةِ الْأُولَى حَتَّى يَجْتَمَعَ النَّاسُ . فَمَا
هُوَ إِلَّا أَنْ كَبَّرَ فَسَمِعْتُهُ يَقُولُ : قَتَلَنِي
أَوْ أَكَلَنِي الْكَلْبُ حِينَ طَعَنَهُ ، فَطَارَ
الْعِلَاجُ بِسَيْكَيْنِ ذَاتِ طَرَفَيْنِ ، لَا يَمُرُّ
عَلَى أَحَدٍ يَمِينًا وَلَا شِمَالًا إِلَّا طَعَنَهُ حَتَّى
طَعَنَ ثَلَاثَةَ عَشَرَ رَجُلًا مَاتَ مِنْهُمْ
سَبْعَةٌ . فَلَمَّا رَأَى ذَلِكَ رَجُلٌ مِنَ
الْمُسْلِمِينَ طَرَحَ عَلَيْهِ بُرْنُسًا فَلَمَعَا
ظَنَ الْعِلَاجُ أَنَّهُ مَأْخُوذٌ نَحَرَ نَفْسَهُ .
وَتَنَاولَ عُمَرُ يَدَ عَبْدِ الرَّحْمَنِ بْنِ
عَوْفٍ فَتَقَدَّمَ ، فَمَنْ يَدَى عُمَرَ فَتَقَدَّمَ
رَأَى الَّذِي أَرَى . وَأَمَّا نَوَاحِي الْمَسْجِدِ
فَأَيْدِيهِمْ لَا يَدْرُونَ غَيْرَ أَنَّهُمْ قَدْ فَتَقَدُّوا
صَوْتَ عُمَرَ وَهُمْ يَقُولُونَ سُبْحَانَ اللَّهِ ،
سُبْحَانَ اللَّهِ . فَصَلَّى بِهِمْ عَبْدُ الرَّحْمَنِ
صَلَاةَ خَفِيفَةٍ . فَلَمَّا انْصَرَفُوا قَالَ : يَا
ابْنَ عَبَّاسٍ : انْظُرْ مَنْ قَتَلَنِي فَجَالِ
سَاعَةً ثُمَّ جَاءَ فَقَالَ : غُلَامٌ الْمَغِيرَةُ ،
قَالَ : الصَّبَّاحُ ؟ قَالَ : نَعَمْ ، قَالَ : قَاتَلَهُ اللَّهُ ،
لَقَدْ أَمَرْتُ بِهِ مَعْرُوفًا ، الْحَمْدُ لِلَّهِ
الَّذِي لَمْ يَجْعَلْ مِيتَتِي بِيَدِ رَجُلٍ
يَدْعِي الْإِسْلَامَ ، قَدْ كُنْتُ أَنْتَ وَأَبُوكَ
تُحِبَّانِ أَنْ تَكْتُمَا الْعُلُوجَ بِالْمَدِينَةِ

has not caused me to die ^{at} ~~with~~ the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Medina." Al-Abbas had the greatest number of slaves. Ibn Abbas said to Umar, "If you wish, we will do." He meant, "If you wish, we will kill them." Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours." Then Umar was carried to his house, and we went along with him, and the people were as if they had never suffered a calamity before. Some said, "Do not worry (he will be alright soon)." Some said, "We are afraid (that he will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realised that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the faithful believers! Receive the glad tidings from Allah to you due to your company with Allah's Apostle ﷺ and your superiority in Islam which you know. Then you became the ruler (i.e. Caliph) and you ruled with justice, and finally you have been martyred." Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young

وكان العباس أكثرهم رقياً، فقال: إن شئت فعلت. أي إن شئت قتلنا. فقال: كذبت. بعد ما تكلموا بإسلامكم وصلوا قبلتكم وحجوا حجكم؟ فاحتمل إلى بيته فانطلقنا معه وكان الناس لم تصيبهم مصيبة قبل يومئذ. فتأويل يقول: لا بأس، وقائل يقول: أخاف عاقبته. فأقْبَى بنسب فشر به فخرج من جوفه. ثم أقْبَى بلبن فشرب فخرج من جوفه فعرقوا أنه ميت فدخلنا عليه، وجاء الناس يشنون عليه. وجاء رجل شاب فقال: أبشِر يا أمير المؤمنين ببشرى الله لك من صحبته رسول الله صلى الله عليه وسلم وقدم في الإسلام ما قد علمت، ثم وليت فعَدَلت، ثم شهدته. قال: وددت أن ذلك كفاف لا على ولا لي. فلما أدبر إذا إزاره يمس الأرض. قال: ردوا على الغلام، قال: يا ابن أخي، ارفع ثوبك. فإنه أنقى لثوبك، وأنقى لربك. يا عبد الله بن عمر: انظر ما على من الدين. فحسبوه فوجدوه ستة وثمانين ألفاً أو نحوه. قال: إن وافي له مال آل عمر فاده من أموالهم وإلا فسل في بنى عدي بن كعب فإن لم تنف أموالهم فسل في قريش ولا تعدوهم إلى غيرهم فأدعنى هذا المال. انطلق

man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me." (When he came back) 'Umar said, "O ~~the~~ son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Lord." 'Umar further said, "O 'Abdullah bin 'Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. 'Umar said, "If the property of 'Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani 'Adi bin Ka'b, and if that too is not sufficient, ask for it from Quraish tribe, and do not ask for it from any one else, and pay this debt on my behalf." 'Umar then said (to 'Abdullah), "Go to 'Aisha (the mother of the faithful believers) and say: 'Umar is paying his salutation to you.' But don't say: 'The chief of the faithful believers,' because today I am not the chief of the faithful believers. And say: 'Umar bin Al-Khattab asks the permission to be buried with his two companions (i.e. the Prophet ﷺ and Abū Bakr).' " 'Abdullah greeted 'Aisha and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, "Umar bin Al-Khattab is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer 'Umar

إلى عائشة أم المؤمنين فقيل: يقرر أ عليك عُمَرُ السَّلَامَ وَلَا تَقُلْ أَمِيرُ الْمُؤْمِنِينَ فَإِنِّي لَسْتُ الْيَوْمَ لِلْمُؤْمِنِينَ أَمِيرًا، وَقُلْ: يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ أَنْ يَدْخُلَ مَعَ صَاحِبَيْهِ، فَسَلِّمْ وَاسْتَأْذِنْ ثُمَّ دَخَلَ عَلَيْهَا، فَوَجَدَهَا قَاعِدَةً تَبْكِي فَقَالَ: يقرر أ عليك عُمَرُ بْنُ الْخَطَّابِ السَّلَامَ وَ يَسْتَأْذِنُ أَنْ يَدْخُلَ مَعَ صَاحِبَيْهِ فَقَالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي، وَلَا وَثِرَنَّهُ بِهِ الْيَوْمَ عَلَى نَفْسِي. فَلَمَّا أَقْبَلَ قِيلَ هَذَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَدْ جَاءَ. قَالَ: ارْفَعُونِي، فَأَسْنَدَهُ رَجُلٌ إِلَيْهِ. فَقَالَ: مَا لَدَيْكَ؟ قَالَ: الَّذِي تُحِبُّ يَا أَمِيرَ الْمُؤْمِنِينَ، أَذْنَتْ؟ قَالَ: الْحَمْدُ لِلَّهِ مَا كَانَ مِنْ شَيْءٍ أَهَمَّ إِلَيَّ مِنْ ذَلِكَ، فَإِذَا أَنَا قَضَيْتُ فَأَحْمِلُونِي ثُمَّ سَلِّمْ فَقُلْ: يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ، فَإِنْ أَذْنَتْ لِي فَأَدْخِلُونِي، وَإِنْ رَدَّتْنِي رُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ. وَجَاءَتْ أُمُّ الْمُؤْمِنِينَ حَفْصَةُ وَالنَّسَاءُ تَسِيرُ مَعَهَا فَلَمَّا رَأَيْنَهَا قُمْنًا. فَوَلَجَتْ عَلَيْهِ. فَبَكَتْ عِنْدَهُ سَاعَةً. وَاسْتَأْذَنَ الرَّجُلُ فَوَلَجَتْ دَاخِلًا لَهُمْ فَسَمِعْنَا بُكَاءَهَا مِنَ الدَّخِيلِ. فَقَالُوا: أَوْصِ يَا أَمِيرَ الْمُؤْمِنِينَ، اسْتَخْلِفْ. قَالَ: مَا أَجِدُ

to myself." When he returned it was said (to Umar), "Abdullah bin Umar has come." Umar said, "Make me sit up." Somebody supported him against his body and Umar asked (Abdullah), "What news do you have?" He said, "O chief of the faithful believers! It is as you wish. She has given the permission." Umar said, "Praise be to Allah, there was nothing more important [to me than this. So when I die, take me, and greet Aisha and say : 'Umar bin Al-Khattab asks the permission (to be buried with the Prophet ﷺ), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims.' Then Hafsa (the mother of the faithful believers) came with many other women walking with her. When we saw her, we went away. She went in (to Umar) and wept there for some time. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to Umar), "O chief of the faithful believers! Appoint a successor." Umar said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Apostle ﷺ had been pleased with before he died." Then Umar mentioned Ali, Uthman, Az-Zubair, Talha, Sa'd and Abdur-Rahman (bin Auf) and said, "Abdullah bin Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa'd becomes the ruler,

أَحَقُّ بِهَذَا الْأَمْرِ مِنْ هَؤُلَاءِ النَّفَرِ
أَوْ الرِّهْطِ الَّذِينَ تَوَفَّي رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ فَسَمِعِي
عَائِشًا وَعُثْمَانَ وَالزُّبَيْرَ وَطَلْحَةَ وَسَعْدًا
وَعَبْدَ الرَّحْمَنِ . وَقَالَ : يَشْتَدُّ كُمُ
عَبْدُ اللَّهِ بْنِ عُمَرَ . وَلَيْسَ لَهُ مِنْ الْأَمْرِ
شَيْءٌ كَهَيْئَةِ التَّعْزِيزَةِ لَهُ . فَإِنْ أَصَابَتْ
الْأَمْرَةَ سَعْدًا فَهُوَ ذَلِكَ . وَإِلَّا فَلْيَسْتَعِينِ
بِهِ أَيُّكُمْ مَا أُمِّرَ فَإِنِّي لَمْ أُعْزِلْهُ عَنْ
عَجِزٍ وَلَا خِيَانَةٍ . وَقَالَ : أَوْصِي الْخَلِيفَةَ
مَنْ بَعْدِي بِالْمُهَاجِرِينَ الْأَوَّلِينَ ، أَنْ
يَعْرِفَ لَهُمْ حَقَّهُمْ وَيَحْفَظَ لَهُمْ
حُرْمَتَهُمْ . وَأَوْصِيهِ بِالْأَنْصَارِ خَيْرًا
الَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ
أَنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ . وَأَنْ يُعْفَى
عَنْ مُسِيئَتِهِمْ . وَأَوْصِيهِ بِأَهْلِ الْأَنْصَارِ
خَيْرًا ، فَإِنَّهُمْ رِذْعُ الْإِسْلَامِ وَجُبَّةُ
الْمَسَالِ وَغِيْظُ الْعَدُوِّ . وَأَنْ لَا يُؤْخَذَ
مِنْهُمْ إِلَّا قَضَائُهُمْ عَنْ رِضَاهُمْ . وَأَوْصِيهِ
بِالْأَعْرَابِ خَيْرًا ، فَإِنَّهُمْ أَصْلُ الْعَرَبِ .
وَمَادَّةُ الْإِسْلَامِ ، أَنْ يُؤْخَذَ مِنْ حَوَاشِي
أَمْوَالِهِمْ وَتُرَدَّ عَلَى فَقَرَائِهِمْ . وَأَوْصِيهِ
بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ . وَأَنْ يُقَاتَلَ
مِنْ وَرَائِهِمْ ، وَلَا يُسَكَّنُوا إِلَّا طَائِفَتُهُمْ .

it will be alright ; otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty.” ‘Umar added, “ I recommend that my successor takes care of the early emigrants ; to know their rights and protect their honour and sacred things. I also recommend that he be kind to the Anṣār who had lived in Medīna before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Al-Anṣār), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the ‘Arab bedouin, as they are the origin of the ‘Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allāh’s and His Apostle’s protectees (i.e. Dhimmīs) to fulfil their contracts and to fight for them and not to overburden them with what is beyond their ability.” So when ‘Umar expired, we carried him out and set out walking. ‘Abdullāh bin ‘Umar greeted (‘Āishā) and said, “‘Umar bin Al-Khaṭṭāb asks for the permission.” ‘Āishā said, “Bring him

فَلَمَّا قُبِضَ خَرَجْنَا بِهِ فَاَنْطَلَقْنَا نَمْشِي
فَسَلَّمَ عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: يَسْتَأْذِنُ
عُمَرُ بْنُ الْخَطَّابِ، قَالَتْ: أَدْخِلُوهُ.
فَادْخَلَ فَوَضَعَ هُنَاكَ مَعَ صَاحِبَيْهِ.
فَلَمَّا فُورِغَ مِنْ دَفْنِهِ اجْتَمَعَ هَؤُلَاءِ
الرَّهْطُ فَقَالَ عَبْدُ الرَّحْمَنِ: اجْعَلُوا
أَمْرَكُمْ إِلَى ثَلَاثَةِ مِنْكُمْ، فَقَالَ الزُّبَيْرُ:
قَدْ جَعَلْتُ أَمْرِي إِلَى عَلِيٍّ. فَقَالَ طَلْحَةُ:
قَدْ جَعَلْتُ أَمْرِي إِلَى عُثْمَانَ. وَقَالَ
سَعْدُ: قَدْ جَعَلْتُ أَمْرِي إِلَى عَبْدِ الرَّحْمَنِ
ابْنِ عَوْفٍ. فَقَالَ عَبْدُ الرَّحْمَنِ: أَيُّكُمْ
تَبْرَأُ مِنْ هَذَا الْأَمْرِ فَنَجْعَلُهُ إِلَيْهِ وَاللَّهُ
عَلَيْهِ وَكَذَا الْإِسْلَامُ لَيَنْظُرَنَّ أَفْضَلَهُمْ
فِي نَفْسِهِ. فَأُسْكِتَ الشَّيْخَانِ، فَقَالَ
عَبْدُ الرَّحْمَنِ: أَفَتَجْعَلُونَهُ إِلَى وَاللَّهِ
عَلَى أَنْ لَا أَلْزُو عَنْ أَفْضَلِكُمْ؟ قَالَا:
نَعَمْ. فَأَخَذَ بِيَدِ أَحَدِهِمَا فَقَالَ: لَكَ
قِرَابَةٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالْقَدَمُ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتَ، فَاللَّهُ
عَلَيْكَ لَشَيْنُ أَمْرٍ تَكُ لَسَعْدِ ابْنٍ وَلَشَيْنُ
أَمْرٍ تُعْثِمَانِ لَتَسْمَعَنَّ وَلَتُطِيعَنَّ؟ ثُمَّ
خَلَا بِالْآخِرِ فَقَالَ لَهُ مِثْلَ ذَلِكَ. فَلَمَّا
أَخَذَ الْمِيثَاقَ قَالَ: ارْفَعْ يَدَكَ يَا عُثْمَانُ.

in." He was brought in and buried beside his two companions. When he was buried, the group (recommended by 'Umar) held a meeting. Then 'Abdur-Rahmān said, "Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up my right to 'Alī." Ṭalḥa said, "I give up my right to 'Uthmān." Sa'd said, "I give up my right to 'Abdur-Rahmān bin Auf." 'Abdur-Rahmān then said (to 'Uthmān and 'Alī), "Now which of you is willing to give up his right of candidacy so that he may choose the better of the (remaining) two, bearing in mind that Allāh and Islām will be his witnesses." So both the sheiks (i.e. 'Uthmān and 'Alī) kept silent. 'Abdur-Rahmān said, "Will you both leave this matter to me, and I take Allāh as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Rahmān took the hand of one of them (i.e. 'Alī) and said, "You are related to Allāh's Apostle ﷺ and one of the earliest Muslims as you know well. So I ask you by Allāh to promise that if I select you as a ruler you will do justice, and if I select 'Uthmān as a ruler, you will listen to him and obey him." Then he took the other (i.e. 'Uthmān) aside and said the same to him. When 'Abdur-Rahmān secured (their agreement to) this covenant, he said, "O 'Uthmān! Raise your hand." So he (i.e. 'Abdur-Rahmān) gave him (i.e. 'Uthmān) the solemn pledge, and then 'Alī gave him the solemn pledge and then all the

فَبَايَعَهُ فَبَايَعَتْ لَهُ عَلَى، وَوَلَّجَ أَهْلَ
الدَّارِ فَبَايَعُوهُ.

(Medina) people gave him the solemn pledge.

(10) CHAPTER. The merits of 'Alī bin Abī Ṭalīb Al-Qurashī Al-Hashimī, Abul Hasan ﷺ

The Prophet ﷺ said to 'Alī, "You are from me and I am from you." 'Umar said (about 'Alī), "Before Allāh's Apostle ﷺ died, he had been pleased with him."

51. Narrated Sahl bin Sa'd ﷺ : Allāh's Apostle ﷺ said, "Tomorrow I will give the flag to a man with whose leadership Allāh will grant (the Muslim) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allāh's Apostle ﷺ and every one of them hoped that he would be given the flag. The Prophet ﷺ said, "Where is 'Alī bin Abī Ṭalīb?" The people replied, "He is suffering from eye trouble, O Allāh's Apostle." He said, "Send for him and bring him to me." So when 'Alī came, the Prophet ﷺ spat in his eyes and invoked good on him, and he became alright as if he had had no ailment. The Prophet ﷺ then gave him the flag. 'Alī said, "O Allāh's Apostle! Shall I fight them (i.e. the enemy) till they become like us?" The Prophet ﷺ said, "Proceed to them steadily till you approach

بابُ مَنَاقِيبِ عَلِيٍّ بْنِ أَبِي طَالِبٍ
الْقُرَشِيِّ الْهَاشِمِيِّ أَبِي الْحَسَنِ رَضِيَ
اللَّهُ عَنْهُ . وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَعَلِّي : أَنْتَ مِنِّي وَأَنَا مِنْكَ . وَقَالَ عُمَرُ :
تَوَفَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ
عَنْهُ رَاضٍ .

٥١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ :
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَمْرِو بْنِ حَازِمٍ .
عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
لَا عَظِيمَيْنِ الرَّأْيَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ
عَلَى يَدَيْهِ ، قَالَ : فَبَاتَ النَّاسُ يَدُوكُونَ
لَيْسَتَهُمْ أَيُّهُمْ يُعْطَاهَا ، فَلَمَّا أَصْبَحَ
النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا ، فَقَالَ :
أَيْنَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ؟ فَقَالُوا : بِشَتَّى كَيْسٍ
عَيْنِيَّةٍ يَا رَسُولَ اللَّهِ . قَالَ : فَأَرْسَلُوا
إِلَيْهِ فَأَتُونِي بِهِ . فَلَمَّا جَاءَ بِصَاقٍ فِي
عَيْنِيَّةٍ وَدَعَا لَهُ ، فَبَرَأَ حَتَّى كَانَ لَمْ
يَسْكُنْ بِهِ وَجَعٌ ، فَأَعْطَاهُ الرَّأْيَةَ . فَقَالَ
عَلِيٌّ : يَا رَسُولَ اللَّهِ ، فَأَتَيْتُهُمْ حَتَّى
يَسْكُونُوا مِثْلَنَا ؟ فَقَالَ : انْفِذْ عَلَى رِسْلِكَ
حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى

near to them and then invite them to Islam and inform them of their duties towards Allāh which Islām prescribes for them, for by Allāh, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels."

52. Narrated Salama : 'Ali happened to stay behind the Prophet ﷺ and (did not join him) during the battle of Khairbar for he was having eye trouble. Then he said, "How could I remain behind Allāh's Apostle?" So 'Ali set out following the Prophet ﷺ. When it was the eve of the day in the morning of which Allāh helped (the Muslims) to conquer it, Allāh's Apostle ﷺ said, "I will give the flag (to a man) or tomorrow a man whom Allāh and His Apostle love will take the flag," or said, "A man who loves Allāh and His Apostle, and Allāh will grant victory under his leadership." Suddenly came 'Ali whom we did not expect. The people said, "This is 'Ali." Allāh's Apostle ﷺ gave him the flag and Allāh granted victory under his leadership.

53. Narrated Abū Ḥazim : A man came to Sahl bin Sa'd and said, "This is so-and-so," meaning the Governor of Medina, "He is calling 'Ali bad names near the pulpit." Sahl asked, "What is he saying?" He (i.e. the man) replied, "He calls him (i.e. 'Ali) Abū Turāb."

الإسلام، وأخبرهم بما يجب عليهم من حق الله فيه. فوالله لأن يهدي الله بك رجلاً واحداً خير لك من أن يتكئون لك حمير النعَم.

٥٢ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا حَاتِمٌ ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ ، عَنْ سَلَمَةَ قَالَ : كَانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَيْبَرَ وَكَانَ بِهِ رَمَدٌ ، فَنَقَالَ : أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَخَرَجَ عَلِيٌّ فَلَمَّحَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا كَانَ مَسَاءُ اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا عَظِيمَيْنِ الرَّأْيَةَ أَوْ لَيْتَ أَخَذَنَ الرَّأْيَةَ غَدًا رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ أَوْ قَالَ : يُحِبُّ اللَّهُ وَرَسُولَهُ ، يَفْتَتِحُ اللَّهُ عَلَيْهِ . فَإِذَا نَجْنُ بَعْلَى وَمَا نَرَجُوهُ فَقَالُوا : هَذَا عَلِيٌّ فَأَعْطَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفَتَحَ اللَّهُ عَلَيْهِ .

٥٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مَسْلَمَةَ : حَدَّثَنَا عُبَيْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ ، عَنْ أَبِيهِ : أَنَّ رَجُلًا جَاءَ إِلَى سَهْلِ بْنِ سَعْدٍ فَقَالَ : هَذَا فُلَانٌ ، لَا مِيرَ الْمَدِينَةِ ، يَدْعُو عَلِيًّا عَيْنَةَ الْمَنِيرِ قَالَ : فَيَقُولُ

Sahl laughed and said, "By Allāh, none but the Prophet ﷺ called him by this name and no name was dearer to 'Alī than this." So I asked Sahl to tell me more, saying, "O Abū 'Abbās! How (was this name given to 'Alī)?" Sahl said, "'Alī went to Fatima and then came out and slept in the Mosque. The Prophet ﷺ asked Fatima, "Where is your cousin?" She said, "In the Mosque." The Prophet ﷺ went to him and found that his (i.e. 'Alī's) covering sheet had slipped of his back and dust had soiled his back. The Prophet ﷺ started wiping the dust off his back and said twice, 'Get up! O Abū Turāb (i.e. O, man with the dust).'"

54. Narrated Sa'd bin 'Ubaida : A man came to Ibn 'Umar and asked about 'Uthmān and Ibn 'Umar mentioned his good deeds and said to the questioner, "Perhaps these facts annoy you?" The other said, "Yes." Ibn 'Umar said, "May Allāh stick your nose to the dust (i. e. degrade you)!" Then the man asked him about 'Alī. Ibn 'Umar mentioned his good deeds and said, "It is all true, and that is his house in the midst of the houses of the Prophet ﷺ . Perhaps these facts have hurt you?" The questioner said, "Yes." Ibn 'Umar said, "May Allāh stick your nose to the dust (i. e. degrade you or make you do things which you hate)! Go away and do whatever you can against me."

مَاذَا؟ قَالَ: يَقُولُ لَهُ أَبُو تُرَابٍ فَضَحِكَ
وَقَالَ: وَاللَّهِ مَا سَمَّاهُ إِلَّا النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَمَا كَانَ لَهُ اسْمٌ أَحَبَّ إِلَيْهِ
مِنْهُ فَمَا تَسْتَطِيعُ مِنَ الْحَدِيثِ سَمًّا
وَقُلْتُ: يَا أَبَا عَبَّاسٍ كَيْفَ؟ قَالَ دَخَلَ
عَلَى عَلِيٍّ فَاطِمَةَ ثُمَّ خَرَجَ فَاضْطَجَعَ فِي
الْمَسْجِدِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَيُّنَ ابْنِ عَمِّكَ؟ قَالَتْ: فِي الْمَسْجِدِ
فَخَرَجَ إِلَيْهِ، فَوَجَدَ رِدَاعَهُ قَدْ سَقَطَ
عَنْ ظَهْرِهِ وَخَالَصَ التُّرَابُ إِلَى ظَهْرِهِ
فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ
فَيَقُولُ: اجْلِسْ يَا أَبَا تُرَابٍ،

٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ ،
حَدَّثَنَا حُسَيْنٌ ، عَنْ زَائِدَةَ ، عَنْ أَبِي
حَصِينٍ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ :
جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ فَسَأَلَهُ عَنْ
عُثْمَانَ فَتَدَكَّرَ عَنْ مَخَاسِنِ عَمَلِهِ ، قَالَ :
لَعَلَّ ذَاكَ يَسْوؤُكَ ، قَالَ : نَعَمْ ، قَالَ :
فَارْغَمَ اللَّهُ بُأْنْفِكَ . ثُمَّ سَأَلَهُ عَنْ عَلِيٍّ
فَتَدَكَّرَ مَخَاسِنَ عَمَلِهِ ، قَالَ : هُوَ ذَاكَ ،
بَيْتُهُ أَوْسَطُ بَيْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ثُمَّ قَالَ : لَعَلَّ ذَاكَ يَسْوؤُكَ ؟ قَالَ :
أَجَلٌ ، قَالَ : فَارْغَمَ اللَّهُ بُأْنْفِكَ ، انْطَلِقْ
فَاجْهَدْ عَلَى جَهْدِكَ .

55. Narrated 'Alī عليه السلام : Fatima عليها السلام complained of the fatigue caused her by the handmill. When some war prisoners were brought to the Prophet ﷺ she went to him but did not find him at home and found 'Aisha whom she told (of her desire). When the Prophet ﷺ came, 'Aisha informed him Fatima's visit. So the Prophet ﷺ came to us, and at that time we had gone to bed, I wanted to get up but the Prophet ﷺ said, " Remain as you are." He sat down between us till I found the coldness of his feet on my chest. Then he said, " Shall I teach you a thing which is better than what you asked me ? When you go to bed, say, ' Allāhu-Akbar ' ^{thi- four} ~~thirty-three~~ times, and ' Subhān Allāh ' thirty-three times, and ' Alhamdu-lillāh ' thirty-three times (1) for that is better for you than a servant."

56. Narrated 'Ubaida : 'Alī عليه السلام said (to the people of 'Irāq), " Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group, or I die as my companions have died."

٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ الْحَكَمِ : سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ : حَدَّثَنَا عَلِيٌّ : أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ شَكَتْ مَا تَلْقَى مِنْ أَثَرِ الرَّحَا ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبِيًّا فَأَنْطَلَقَتْ فَلَمْ تَجِدْهُ فَوَجَدَتْ عَائِشَةَ فَأَخْبَرَتْهَا . فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ عَائِشَةُ بِمَسْجِيٍّ فَاطِمَةَ فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا فَدَعَا نَحْنُ لَا قَوْمَ . فَقَالَ : عَلَى مَسْكَا نَكْمَا . فَنَقَعَدُ بَيْنَنَا ، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي . وَقَالَ : أَلَا أَعَلَّمُكُمْ خَيْرًا مِمَّا سَأَلْتُمَنِي ؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمْ تُكَبِّرَانِ أَرْبَعًا وَثَلَاثِينَ ، وَتُسَبِّحَانِ ثَلَاثًا وَثَلَاثِينَ ، وَتَحْمَدَانِ ثَلَاثَةً وَثَلَاثِينَ . فَهُوَ خَيْرٌ لَكُمْ مِنْ خَادِمٍ .

٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ : أَخْبَرَنَا شُعْبَةُ ، عَنْ أَيُّوبَ ، عَنْ ابْنِ سِيرِينَ ، عَنْ عُبَيْدَةَ . عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : اقْضُوا كَمَا

(1) The three expressions mean respectively : Allāh is Greater, Glorified be Allāh, and All Praises are for Allāh.

And narrated Sa'd that the Prophet ﷺ said to 'Ali, "Will you not be pleased from this that you are to me like Aaron was to Moses?"

(11) CHAPTER. The merits of Ja far bin Abi Talib Al-Hashmi عليه السلام: The Prophet ﷺ said (to him), "You resemble me both in appearance and character."

57. Narrated Abū Huraira رضي الله عنه: The people used to say, "Abū Huraira narrates too many narrations." In fact I used to keep close to Allāh's Apostle ﷺ and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'anic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abi Talib. He used to take us to his home and offer us what

كنتم تنقصون فإني أكبره الاختلاف حتى تكون للناس جماعة، أو أموت كما مات أصحابي. فكان ابن سيرين يرى أن عامة ما يروى عن علي الكذب. عن سعد قال: سمعت إبراهيم بن سعد عن أبيه قال: قال النبي صلى الله عليه وسلم لعلي: أما ترضى أن تكون مني بمنزلة هارون من موسى؟

باب مناقب جعفر بن أبي طالب الهاشمي رضي الله عنه. وقال له النبي صلى الله عليه وسلم أشبهت خلقي وخلقك.

٥٧ - حدثنا أحمد بن أبي بكر: حدثنا محمد بن إبراهيم بن دينار أبو عبد الله الجهمي، عن ابن أبي ذئب، عن سعيد المقبري، عن أبي هريرة رضي الله عنه: أن الناس كانوا يقولون أكثر أبو هريرة وإنني كنت ألزم رسول الله صلى الله عليه وسلم بشيعة بطني حتى لا أكل الخمير ولا البس الخبير ولا يتخذ مني فلان ولا فلانة. وكنت أنصق بطني بالخصباء من الجوع وإن كنت لأستقري الرجل الآية هي معي كسي ينقلب بي

was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

58. Narrated Ash-Sha'bi: Whenever Ibn 'Umar رضي الله عنه greeted Ibn Ja'far, he used to say: "As-salamu-'Alaika (i.e. Peace be on you) O the son of Dhu-l-Janahain (son of the two-winged person)." (1)

(12) CHAPTER. The mention of Al-Abbās bin 'Abdul Muttalib.

59. Narrated Anas رضي الله عنه: Whenever there was drought, 'Umar bin Al-Khattāb used to ask Allāh for rain through Al-Abbās bin 'Abdul Muttalib, saying, "O Allāh! We used to request our Prophet ﷺ to ask You for rain, and You would give us. Now we request the uncle of our Prophet ﷺ to ask You for rain,

فَيُطْعِمُنِي. وَكَانَ أَخِيرَ النَّاسِ لِلْمَسَاكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ، كَانَ يَتَّقَلِبُ بَيْنَا فَيُطْعِمُنَا مَا كَانَ فِي بَيْتِهِ حَتَّى إِنْ كَانَ لَيُخْرِجُ إِلَيْنَا الْعُكَّةَ الَّتِي لَيْسَ فِيهَا شَيْءٌ فَنَشْقُهَا فَنَلْعَقُ مَا فِيهَا.

٥٨ - حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْعَلِيِّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ الشَّعْبِيِّ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ إِذَا اسْلَمَ عَلَى ابْنِ جَعْفَرٍ قَالَ: السَّلَامُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ. قَالَ أَبُو عَبْدِ اللَّهِ: الْجَنَاحَانِ كُلُّ نَاحِيَتَيْنِ.

باب - ذِكْرُ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ.

٥٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا أَبِي عَبْدُ اللَّهِ بْنُ الْمُسْتَنَسِي، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا فَحِطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ

(1) The Prophet ﷺ in another Hadith said, "I saw Ja'far bin Abi Talib flying with the angels."

so give us rain.” And they would be given rain.” (1)

عَبِيدِ الْمُطَلِّبِ فَقَالَ : اللَّهُمَّ إِنَّا كُنَّا نَسْأَلُكَ بِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِنَا ، وَإِنَّا نَسْأَلُكَ بِكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا . قَالَ فَيُسْقَوْنَ .

(13) CHAPTER. The virtues of the relatives of Allāh's Apostle ﷺ

بابُ مَنَاقِبِ قَرَابَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

60. Narrated Aisha: Faṭima عليها السلام sent somebody to Abū Bakr asking him to give her her inheritance from the Prophet ﷺ from what Allāh had given to His Apostle ﷺ through Fai (i.e. booty gained without fighting). She asked for the Ṣadaqa (i.e. wealth assigned for charitable purposes) of the Prophet ﷺ at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty. Abū Bakr said, “Allāh's Apostle ﷺ said, ‘We (Prophets), our property is not inherited, and whatever we leave is Ṣadaqa, but Muḥammad's Family can eat from this property, i.e. Allāh's property, but they have no right to take more than the food they need.’ By Allāh! I will not bring any change in dealing with the Sadaqa of the Prophet ﷺ (and

٦٠ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ، عَنِ عَائِشَةَ : أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ أُرْسِلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، تَطْلُبُ صَدَقَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التي بالمَدِينَةِ وَفَدَاكَ وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ . فَقَالَ أَبُو بَكْرٍ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَا نَوْرَثُ مَا تَرَكَنَا فَهُوَ صَدَقَةٌ ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ ، يَعْنِي مَالِ اللَّهِ ، لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلَى الْمَأْكُلِ ، وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(2) This Hadith indicates that you can only ask a living person to invoke Allāh for you and not the dead, even the dead person may be a prophet.

will keep them) as they used to be observed in his (i. e. the Prophet's) life-time, and I will dispose with it as Allāh's Apostle ﷺ used to do." Then 'Alī said, "I certify that None has the right to be worshipped but Allāh, and that Muḥammad is His Apostle," and added, "O Abū Bakr ! We acknowledge your superiority." Then he (i. e. 'Alī) mentioned their own relationship to Allāh's Apostle ﷺ and their right. Abū Bakr then spoke saying, " By Allāh in Whose Hands my life is, I love to do good to the relatives of Allāh's Apostle ﷺ rather than to my own relatives." Abū Bakr ﷺ added : Look at Muḥammad ﷺ through his family (i. e. if you are not good to his family you are not good to him ﷺ).

61. Narrated Al-Miswar bin Makhrama : Allāh's Apostle ﷺ said, " Faṭima is a part of me, and he who makes her angry, makes me angry."

62. Narrated 'Aisha ﷺ : The Prophet ﷺ called his daughter Fatma during his illness in which he died, and told her a secret whereupon she wept.

التي كانت عليهما في عهد النبي صلى الله عليه وسلم ولا عملن فيها بما عمل رسول الله صلى الله عليه وسلم. فتشبهت علي . ثم قال : إنا قد عرفنا يا أبا بكر فضيلتك ، وذكر قتر أبتهم من رسول الله صلى الله عليه وسلم وحقهم . فتشككتم أبو بكر . فقال : والذي نفسي بيده لتقرابة رسول الله صلى الله عليه وسلم أحب إلي أن أصيل من قتر أبتسي . أخبرني عبيد الله بن عبد الوهاب : حدثنا خالد : حدثنا شعبة ، عن واقد قال : سمعت أبي يحدث عن ابن عمر ، عن أبي بكر رضي الله عنهم قال : ارقبوا محمدًا صلى الله عليه وسلم في أهل بيته .

٦١ - حدثنا أبو الوليد : حدثنا ابن عيينة ، عن عمرو بن دينار ، عن ابن أبي مليكة ، عن الميسور بن مخرمة : أن رسول الله صلى الله عليه وسلم قال : فاطمة بضعة مني ، فمن أغضبها أغضبني .

٦٢ - حدثنا يحيى بن قزعة : حدثنا إبراهيم بن سعد ، عن أبيه ، عن عروة ، عن عائشة رضي الله

Then he called her again and told her a secret whereupon she laughed. When I asked her about that, she replied, "The Prophet ﷺ spoke to me in secret and informed me that he would die in the course of the illness during which he died, so I wept. He again spoke to me in secret and informed me that I would be the first of his family to follow him (after his death) and on that I laughed."

(14) CHAPTER. The merits of Az-Zubair bin Al-Awwam رضي الله عنه : Ibn 'Abbās said, "He (i. e. Az-Zubair) was the Hawārī (i.e. disciple) of the Prophet ﷺ. And the Hawāriyūn (1) were called so because of the whiteness of their clothes."

63. Narrated Marwān bin Al-Hakam: 'Uthmān bin 'Affān was afflicted with ^{ing} severe nose-bleed in the year when such illness was prevalent and that prevented him from performing Hajj, and (because of it) he made his will. A man from Quraysh came to him and said, "Appoint your successor." 'Uthmān asked, "Did the people say who?" (i. e. the successor). The man said, "Yes." Uthman asked, "Who will he be?" The man

عَنْهَا قَالَتْ: دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهَا فَسَارَّهَا بِشَيْءٍ فَبَسَّكَتْ، ثُمَّ دَعَاهَا فَسَارَّهَا فَضَحِكَتْ. قَالَتْ: فَسَأَلْتُهَا عَنْ ذَلِكَ، فَقَالَتْ: سَارَّرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَنِي أَنَّهُ يُقْبِضُ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَبَسَّكَتْ، ثُمَّ سَارَّرَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ فَضَحِكَتْ.

بَابُ مَنَاقِبِ الزُّبَيْرِ بْنِ الْعَوَّامِ.
وَقَالَ ابْنُ عَبَّاسٍ: هُوَ حَوَّارِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَسُمِّيَ الْحَوَّارِيُّونَ لِبَيَاضِ ثِيَابِهِمْ.

٦٣ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي مَرْوَانُ بْنُ الْحَكَمِ قَالَ: أَصَابَ عُثْمَانَ بْنُ عَفَّانَ رُعَافٌ شَدِيدٌ سَنَةِ الرُّعَافِ حَتَّى حَبَسَهُ عَنْ الْحَجِّ وَأَوْصَى فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ قُرَيْشٍ، قَالَ: اسْتَخْلِفْ، قَالَ: وَقَالُوهُ؟ قَالَ: نَعَمْ. قَالَ: وَمَنْ؟

remained silent. Another man came to 'Uthmān and I think it was Al-Hārith. He also said, "Appoint your successor." 'Uthmān asked, "Did the people say who?" The man replied, "Yes." 'Uthmān said, "Who will he be?" The man remained silent. 'Uthmān said, "Perhaps they have mentioned Az-Zubair?" The man said, "Yes." 'Uthmān said, "By Him in Whose Hands my life is, he is the best of them as I know, and the dearest of them to Allāh's Apostle ﷺ."

فَسَكَتَ فَدَخَلَ عَلَيْهِ رَجُلٌ آخَرُ أَحْسِبُهُ الْحَارِثَ فَقَالَ : اسْتَخْلِفْ ، فَقَالَ عُثْمَانُ : وَقَالُوا ؟ فَقَالَ : نَعَمْ ، قَالَ : وَمَنْ هُوَ ؟ فَسَكَتَ ، قَالَ : فَلَمَّا عَلَتْهُمْ قَالُوا الزُّبَيْرَ ، قَالَ : نَعَمْ ، قَالَ : أَمَا وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَخَيْرُهُمْ مَا عَلِمْتُ ، وَإِنْ كَانَ لَا حَبِيْبَهُمْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

64. Narrated Marwān bin Al-Hakam: While I was with 'Uthmān, a man came to him and said, "Appoint your successor." 'Uthmān said, "Has such successor been named?" He replied, "Yes, Az-Zubair." 'Uthmān said, thrice, "By Allāh! Indeed you know that he is the best of you."

٦٤ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ : أَخْبَرَنِي أَبِي سَمِعْتُ مَرْوَانَ بْنَ الْحَكَمِ : كُنْتُ عِنْدَ عُثْمَانَ أَنَاهُ رَجُلٌ فَقَالَ : اسْتَخْلِفْ قَالَ : وَقِيلَ ذَاكَ ؟ قَالَ : نَعَمْ ، الزُّبَيْرُ قَالَ : أَمَا وَاللَّهِ إِنَّا لَنَعْلَمُونَ أَنَّهُ خَيْرُكُمْ ، ثَلَاثًا .

65. Narrated Jābir : The Prophet ﷺ said, "Every prophet used to have a Hawārī (i. e. disciple), and my Hawārī is Az-Zubair bin Al-'Awwām."

٦٥ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ هُوَ ابْنُ أَبِي سَلَمَةَ ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدَرِ ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ الْكُلَّ نَبِيٌّ حَوَارِيٌّ وَإِنْ حَوَارِيَّ الزُّبَيْرِ بْنِ الْعَوَّامِ .

66. Narrated 'Abdullah bin Az-Zubair رضي الله عنه : During the battle of Al-Ahzāb, I and Umar bin Abi-Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banī Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Banī Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allāh's Apostle ﷺ said, 'Who will go to Banī Quraiza and bring me their news?' So I went, and when I came back, Allāh's Apostle ﷺ mentioned for me both his parents saying, "Let my father and mother be sacrificed instead of you.'"

67. Narrated 'Urwa : On the day of the battle of Al-Yarmūk, the companions of the Prophet ﷺ said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ : أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ يَوْمَ الْأَحْزَابِ جُعِلْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَامَةَ فِي النِّسَاءِ ، فَتَنَظَّرْتُ فَإِذَا أَنَا بِالزُّبَيْرِ عَلَى فَرَسِهِ يَخْتَلِفُ إِلَى بَنِي قُرَيْظَةَ مَرَّتَيْنِ أَوْ ثَلَاثًا ، فَلَمَّا رَجَعْتُ قُلْتُ : يَا أَبَتِ ، رَأَيْتَكَ تَخْتَلِفُ ؟ قَالَ : أَوْ هَلْ رَأَيْتَنِي يَا بَنِي ؟ قُلْتُ : نَعَمْ ، قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ بَاتَ بَنِي قُرَيْظَةَ فَيَسْأَلُنِي بِخَبَرِهِمْ ؟ فَاَنْطَلَقْتُ فَلَمَّا رَجَعْتُ جَمَعْتُ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَبَوَيْهِ فَقَالَ : فِدَاكَ أَبِي وَأُمِّي .

٦٧ - حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ : حَدَّثَنَا ابْنُ الْمُبَارَكِ : أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ : أَنَّ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلزُّبَيْرِ يَوْمَ الْيَرْمُوكِ : أَلَا تَشُدُّ فَتَشُدُّ مَعَكَ ؟ فَحَمَلَ عَلَيْهِمْ فَضَرَبُوهُ ضَرْبَتَيْنِ عَلَى عَاتِقِهِ بَيْنَهُمَا ضَرْبَةٌ ضَرَبَهَا يَوْمَ بَدْرٍ ، قَالَ عُرْوَةُ : فَكَشْتُ أُدْخِلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ الْعَبْ وَأَنَا صَغِيرٌ .

68. (Narrations) about Talḥa bin Ubaidullah رضي الله عنه
 Umar said, "Before the Prophet ﷺ died, he was pleased with him."

69. Narrated Abū 'Uthmān : During one of the Ghazawāt in which Allāh's Apostle ﷺ was fighting, none remained with the Prophet ﷺ but Talḥa and Sa'd.

70. Narrated Qais bin Abī Ḥazim : I saw Talḥa's hand with which he had protected the Prophet ﷺ (from an arrow) paralysed.

(16) CHAPTER. The merits of Sa'd bin Abi Waqqaṣ Az-Zuhri رضي الله عنه. Banū Zuhra were maternal uncles of the Prophet ﷺ, and he (i. e. Sa'd) was Sa'd bin Malik.

71. Narrated Sa'd رضي الله عنه : On the day of the battle of Uhūd, the Prophet ﷺ mentioned for me both his parents (i. e. saying, "Let my parents be sacrificed for you.") (1)

٦٨ - ذَكَرُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ ، وَقَالَ عُمَرُ : تَوَفَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُ رَاضٍ .

٦٩ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ : حَدَّثَنَا مُعْتَمِرٌ ، عَنْ أَبِيهِ ، عَنْ أَبِي عُثْمَانَ قَالَ : لَمْ يَبْقَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ تِلْكَ الْأَيَّامِ الَّتِي قَاتَلَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ طَلْحَةَ وَسَعْدٍ عَنْ حَدِيثِهِمَا .

٧٠ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا خَالِدٌ : حَدَّثَنَا ابْنُ أَبِي خَالِدٍ ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ : رَأَيْتُ يَدَ طَلْحَةَ الَّتِي وَفَّى بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ شَلَّتْ .

بَابُ مَنَاقِبِ سَعْدِ بْنِ أَبِي وَقَّاصٍ الزُّهْرِيِّ . وَبَنُو زُهْرَةَ أَخْوَالُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَهُوَ سَعْدُ بْنُ مَالِكٍ .

٧١ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : سَمِعْتُ يُحْيَى قَالَ : سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ : سَمِعْتُ سَعْدًا يَقُولُ : جَمَعَ لِي النَّبِيُّ صَلَّى اللَّهُ

عليه وسلم أبو يثبه يوم أُحُدٍ .

72. Narrated Sa'd رضي الله عنه : No doubt, (for some time) I stood for one-third of the Muslims. (1)

٧٢ - حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : لَقَدْ رَأَيْتُنِي وَأَنَا ثُلُثُ الْإِسْلَامِ .

73. Narrated Sa'd bin Abi Waqqas رضي الله عنه : No man embraced Islam before the day on which I embraced Islam, and no doubt, I remained for seven days as one-third of the then extant Muslims.

٧٣ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ : حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ ، عَنْ عَتَبَةَ بْنِ أَبِي وَقَّاصٍ قَالَ : سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ : سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ : مَا أَسْلَمَ أَحَدٌ إِلَّا فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ ، وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ وَإِنِّي لَثُلُثُ الْإِسْلَامِ . تَابِعَهُ أَبُو أُسَامَةَ : حَدَّثَنَا هَاشِمٌ .

74. Narrated Qais : I heard Sa'd رضي الله عنه saying, " I was the first amongst the Arabs who shot an arrow for Allah's Cause. We used to fight along with the Prophet ﷺ while we had nothing to eat except the leaves of trees so that one's excreta would look like the excreta balls of

٧٤ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ : حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ ، عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسٍ قَالَ : سَمِعْتُ سَعْدًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ : إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمِهِ فِي سَبِيلِ اللَّهِ ، وَكُنَّا نَغْزُو مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا لَنَا طَعَامٌ

(1) He was one of the first three persons who embraced Islām according to his knowledge.

camel or a sheep, containing nothing to mix them together. Today Banū Asad tribe blame me for not having understood Islam. I would be a loser if my deeds were in vain." Those people complained about Sa'd to 'Umar, claiming that he did not offer his prayers properly.

(17) CHAPTER :—

75. Narrations about the sons-in-law of the Prophet ﷺ and one of them is Abū Al-'Ās bin Ar-Rabi'.

76. Narrated Al-Miswar bin Makhrama : 'Ali demanded the hand of the daughter of Abū Jahl. Faṭima heard of this and went to Allāh's Apostle ﷺ saying, "Your people think that you do not become angry for the sake of your daughters as 'Ali is now going to marry the daughter of Abū Jahl." On that Allāh's Apostle ﷺ got up and after his recitation of Tashah-hud (1) I heard him saying, "Then after ! I married one of my daughters to Abū Al-'Ās bin Al-Rabi' (the husband of Zainab, the daughter of the Prophet ﷺ) before Islam and he proved truthful in whatever he said to me.

إِلَّا وَرَقُ الشَّجَرِ حَتَّىٰ إِنَّ أَحَدَنَا لَيَضَعُ
كَمَا يَضَعُ الْبَعِيرُ أَوْ الشَّاةُ مَالَهُ خِلَاطٌ،
ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُونِي عَلَى
الْإِسْلَامِ. لَقَدْ خَبَيْتُ إِذَا وَضَلَّ عَمَلِي،
وَكَانُوا وَشَوْا بِهِ إِلَى عُمَرَ، قَالُوا: لَا يُحْسِنُ
يُصَلِّي.

باب :-

٧٥ - ذِكْرُ أَصْنَهَارِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، مِنْهُمْ أَبُو الْعَاصِ بْنِ الرَّبِيعِ.

٧٦ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا
شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي عَلِيُّ
ابْنُ حُسَيْنٍ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ
قَالَ : إِنَّ عَلِيًّا خَطَبَ بِنْتَ أَبِي جَهْلٍ
فَسَمِعْتُ بِذَلِكَ فَاطِمَةَ فَأَتَتْ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ : يَزْعُمُ
قَوْمُكَ أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ وَهَذَا
عَلِيٌّ نَاكِحٌ بِنْتَ أَبِي جَهْلٍ، فَقَامَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَتْهُ حِينَ
تَشْهَدُ يَقُولُ : أَمَّا بَعْدُ فإِنِّي أَتُكَلِّمُ
أَبَا الْعَاصِ بْنِ الرَّبِيعِ فَمَحَدَّثَنِي وَصَدَّقَنِي.
وَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي وَإِنِّي أَكْرَهُ

(1) To ^{tes-}certify that None has the right to be worshipped but Allāh and that Muḥammad is His Apostle.

No doubt, Fāṭima is a part of me, I hate to see her being troubled. By Allah, the daughter of Allah's Apostle ﷺ and the daughter of Allah's Enemy cannot be the wives of one man." So 'Alī gave up that engagement.

Al-Miswar further said : I heard the Prophet ﷺ talking and he mentioned a son-in-law of his belonging to the tribe of Banī 'Abd-Shams. He highly praised him concerning that relationship and said, "He spoke to me, and spoke the truth, and promised me and fulfilled his promise."

(18) **CHAPTER.** The virtues of Zaid bin Haritha, the freed slave of the Prophet ﷺ

Narrated Al-Barā that the Prophet ﷺ said (to Zaid bin Haritha), "You are our brother and our freed slave."

77. Narrated 'Abdullah bin 'Umar : The Prophet ﷺ sent an army under the command of Usāma bin Zaid. When some people criticised his leadership, the Prophet ﷺ said, "If you are criticising Usāma's leadership, you used to criticise his father's leadership before. By Allah ! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usāma) is one of the dearest to me after him (i. e. Zaid)."

أَنْ يَسُوءَهَا، وَاللَّهِ تَجْتَمِعُ بَيْنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنْتُ عَدُوَّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ، فَتَرَكَ عَلِيَّ الْخَطْبَةَ وَزَادَ مُحَمَّدُ بْنُ عَمْرٍو بْنِ حُلْحُلَةَ، عَنْ ابْنِ شِهَابٍ : عَنْ عَلِيٍّ، عَنْ مِسْوَرٍ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ، قَالَ : حَدَّثَنِي فَصَّدَّقَنِي وَوَعَدَنِي فَوَفَّى لِي .

بَابُ مَنَاقِبِ زَيْدِ بْنِ حَارِثَةَ
مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَقَالَ الْبَرَاءُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنْتَ أَخُونَا وَمَوْلَانَا .

٧٧ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ : حَدَّثَنَا سُلَيْمَانُ قَالَ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثًا، وَأَمَرَ عَلَيْهِمُ أُسَامَةَ ابْنَ زَيْدٍ فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنْ تَطَعْتُمْ فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطَعْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَأَيْمُ اللَّهِ إِنْ كَانَ

لِخَلِيقِهَا لَيْلًا مَرَّةً ، وَإِنْ كَانَ لَمَعِينَ أَحَبَّ
النَّاسَ إِلَى . وَإِنْ هَذَا لَمَعِينَ أَحَبَّ النَّاسَ
إِلَى بَعْدَهُ .

78. Narrated 'Urwa : 'Aisha رضي الله عنها said, "A Qā'if (i.e. one skilled in recognising the lineage of a person through Physiognomy and through examining the body parts of an infant) came to me while the Prophet ﷺ was present, and Usāma bin Zaid and Zaid bin Harītha were lying asleep. The Qā'if said, 'These feet (of Usāma and his father) are of persons belonging to the same lineage.' The Prophet ﷺ was pleased with that saying which won his admiration, and he told 'Aisha of it.

(19) CHAPTER. Narrations about Usāma bin Zaid.

79. Narrated 'Aisha رضي الله عنها : The people of the Quraish tribe were worried about the Makhzūmiya woman. They said, "Nobody dare speak to him (i.e. the Prophet ﷺ) except Usāma bin Zaid as he is the most beloved to Allāh's Apostle ﷺ." 'Aisha رضي الله عنها said, "A woman from Banī Makhzūmiya committed a theft and the people said, 'Who can intercede with the Prophet ﷺ for her?' So nobody dared speak to him (i.e. the Prophet ﷺ) but

٧٨ - حَدَّثَنَا يَحْيَى بْنُ قُرَّةٍ :
حَدَّثَنَا إِسْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ الزُّهْرِيِّ ،
عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا قَالَتْ : دَخَلَ عَلَى قَائِفٍ وَالنَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاهِدٌ وَأُسَامَةُ بْنُ
زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَانِ
فَقَالَ : إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ
بَعْضٍ ، قَالَ فَسَرَّ بِذَلِكَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَأَعْجَبَهُ فَأَخْبَرَ بِهِ عَائِشَةَ .

(ذَكَرُوا أُسَامَةَ بْنَ زَيْدٍ .)

٧٩ - حَدَّثَنَا قُسَيْبَةُ بْنُ سَعِيدٍ :
حَدَّثَنَا لَيْثٌ ، عَنْ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ قُرَيْشًا
أَمَّهُمْ شَتَانُ الْمُخْزُومِيَّةِ . فَقَالُوا : مَنْ
يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ
حَبِيبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟
وَحَدَّثَنَا عَلِيُّ بْنُ حَدَّثَنَا سُفْيَانُ قَالَ : ذَهَبَتْ
أَسْأَلُ الزُّهْرِيَّ عَنْ حَدِيثِ الْمُخْزُومِيَّةِ
فَصَاحَ بِي قُلْتُ لِسُفْيَانَ : فَأَمَّ يَحْتَمِلُهُ
عَنْ أَحَدٍ ؟ قَالَ : وَجَدْتُهُ فِي كِتَابِ

Usāma bin Zaid spoke to him. The Prophet ﷺ said, 'If a reputable man amongst the children of Banī Isrā'el committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatīma (i. e. the daughter of the Prophet ﷺ) if she committed a theft.'

كَانَ كَتَبَتَهُ أَيُّوبُ بْنُ مُوسَى، عَنْ
الزُّهْرِيِّ، عَنْ عُروَةَ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا أَنَّ امْرَأَةً مِنْ بَنِي
مَخْزُومٍ سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ
فِيهَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَلَمْ
يَجْتَرِ أَحَدٌ أَنْ يُكَلِّمَهُ فَيَكَلِّمَهُ
أُسَامَةُ بْنُ زَيْدٍ، فَقَالَ: إِنَّ بَنِي إِسْرَءِيلَ
كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ،
وَإِذَا سَرَقَ الضَّعِيفُ قَطَعُوهُ. لَوْ كَانَتْ
فَاطِمَةُ لَقَطَعْتُ يَدَهَا.

80. Narrated 'Abdullah bin Dīnār :
One day Ibn 'Umar, while in the Mosque,
looked at a man who was dragging his
clothes while walking in one of the cor-
ners of the Mosque. 'Umar said, "See
who is that. I wish he was near to me." (1)
Somebody then said (to Ibn 'Umar),
"Don't you know him, O Abū 'Abdur-
Raḥmān? He is Muḥammad bin Usāma."
On that Ibn 'Umar bowed his head and
dug the earth with his hands and then,
said, "If Allāh's Apostle ﷺ saw him,
he would have loved him."

٨٠ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ :
حَدَّثَنَا أَبُو عُبَادٍ : حَدَّثَنَا الْمَاجِشُونُ :
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ : نَظَرَ
ابْنُ عُمَرَ يَوْمَ مَا وَهُوَ فِي الْمَسْجِدِ إِلَى
رَجُلٍ يَسْحَبُ ثِيَابَهُ فِي نَاحِيَةِ الْمَسْجِدِ ،
فَقَالَ : انْظُرْ مَنْ هَذَا ؟ لَيْتَ هَذَا
عَبْدِي . قَالَ لَهُ إِنْسَانٌ : أَمَا تَعْرِفُ يَا
أَبَا عَبْدِ الرَّحْمَنِ ؟ هَذَا مُحَمَّدُ بْنُ أُسَامَةَ .
قَالَ : فَطَسَّاطِئًا ابْنُ عُمَرَ رَأْسَهُ ، وَنَقَرَ
بِيَدَيْهِ فِي الْأَرْضِ ، ثُمَّ قَالَ : لَوْ رَأَاهُ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَبِيبَهُ

(1) Ibn 'Umar wished that the man had been near to him so that he might advise him not to walk in that way.

81. Narrated Usāma bin Zaid رضي الله عنه that the Prophet ﷺ used to take him (i.e. Usāma) and Al-Hassan (in his lap) and say : “ O Allah ! Love them, as I love them.” The freed slave of Usāma bin Zaid said, “ Al-Hajjāj bin Aiman bin Um Aiman and Aiman Ibn Um Aiman was Usāma's brother from the meternal side, and he was one of the Anṣār. He was seen by Ibn 'Umar not performing his bowing and prostrations in a perfect manner. So Ibn 'Umar told him to repeat his prayer. Harmala, the freed slave of Usāma bin Zaid said that while he was in the company of 'Abdullāh bin 'Umar, Al-Hajjāj bin Aiman came in and (while praying) he did not perform his bowing and prostrations properly. So Ibn 'Umar told him to repeat his prayer. When he went away, Ibn 'Umar asked me, “ Who is he? ” I said, “ Al-Hajjāj bin Um Aiman.” Ibn 'Umar said, “ If Allāh's Apostle ﷺ saw him, he would have loved him.” Then Ibn 'Umar mentioned the love of the Prophet ﷺ for the children of Um Aiman. Sulaimān said that Um Aiman was one of the nurses of the Prophet ﷺ.

٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا مُعْتَمِرٌ قَالَ : سَمِعْتُ أَبِي : حَدَّثَنَا أَبُو عُمَانَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا : حَدَّثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَأْخُذُهُ وَالْحَسَنُ فَيَقُولُ : اللَّهُمَّ أَحِبَّهُمَا فَإِنِّي أَحِبُّهُمَا . وَقَالَ نَعِيمٌ ، عَنْ ابْنِ الْمُبَارَكِ : أَخْبَرَنَا مُعْتَمِرٌ ، عَنْ الزُّهْرِيِّ : أَخْبَرَنِي مَوْلَى لَأُسَامَةَ بْنِ زَيْدٍ : أَنَّ الْحَجَّاجَ بْنَ أَيْمَنَ بْنِ أُمِّ أَيْمَنٍ وَكَانَ أَيْمَنُ ابْنُ أُمِّ أَيْمَنَ أَخَا أُسَامَةَ لَأُمِّهِ وَهُوَ رَجُلٌ مِنَ الْأَنْصَارِ ، فَرَأَاهُ ابْنُ عُمَرَ لَمَّا يُسْتَمِرُّ رُكُوعَهُ وَلَا سُجُودَهُ ، فَقَالَ : أَعِدْ . قَالَ أَبُو عَبْدِ اللَّهِ : وَحَدَّثَنِي سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ : حَدَّثَنَا الْوَلِيدُ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَعْمَانَ ، عَنْ الزُّهْرِيِّ : حَدَّثَنِي حَبْرٌ مَلِكٌ مَوْلَى أُسَامَةَ بْنِ زَيْدٍ : أَنَّهُ بَيْنَمَا هُوَ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ إِذْ دَخَلَ الْحَجَّاجُ بْنُ أَيْمَنٍ فَلَمَّ يَسْتَمِرُّ رُكُوعَهُ وَلَا سُجُودَهُ ، فَقَالَ : أَعِدْ . فَلَمَّا وَلَّى ، قَالَ لِي ابْنُ عُمَرَ : مَنِ هَذَا ؟ قُلْتُ : الْحَجَّاجُ بْنُ أَيْمَنَ بْنِ أُمِّ أَيْمَنٍ . فَقَالَ ابْنُ عُمَرَ : لَوْ رَأَى هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَبَّةَ فَنَدَّ كَثْرَ حُبِّهِ وَمَا وَلَدَتْهُ أُمُّ أَيْمَنَ . قَالَ : وَحَدَّثَنِي وَزَادَنِي بَعْضُ أَصْحَابِي عَنْ سُلَيْمَانَ : وَكَانَتْ حَاضِنَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

82. The merits of 'Abdullah bin Umar bin Al-Khattab رضي الله عنه

٨٢ - مناقب عبد الله بن عمر بن الخطاب رضي الله عنهما .

83. Narrated Ibn 'Umar رضي الله عنه : If a man saw a dream during the lifetime of the Prophet ﷺ he would narrate it to the Prophet ﷺ . Once I wished to see a dream and narrate it to the Prophet ﷺ . I was young, unmarried, and used to sleep in the Mosque during the lifetime of the Prophet ﷺ . I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two side-walls like those of a well. There I saw some people in it whom I knew. I started saying, "I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me, "Do not be afraid." I narrated my dream to Hafsa who, in her turn, narrated it to the Prophet ﷺ . He said, "What an excellent man Abdullah is if he only observes the night prayer." (Salim, a sub-narrator said, "Abdullah used not to sleep at night but very little henceforward.")

٨٣ - حدثنا إسحاق بن نصر : حدثنا عبد الرزاق ، عن معمر ، عن الزهري ، عن سالم ، عن ابن عمر رضي الله عنهما قال : كان الرجل في حياة النبي صلى الله عليه وسلم إذا رأى رؤيا قصصها على النبي صلى الله عليه وسلم . فتمتعت أن أرى رؤيا أقصصها على النبي صلى الله عليه وسلم وكنت غلاما أعزب وكنت أنام في المسجد على عهد النبي صلى الله عليه وسلم . فرأيت في المنام كأن ملكين أخذاني فذهبا بي إلى النار فإذا هي مطوية كطية البشر . وإذا لها قرنان كقرن في البشر ، وإذا فيها ناس قد عرفتهم ، فجعلت أقول : أعوذ بالله من النار ، أعوذ بالله من النار ، فلقينهما ملك آخر فقال لي : لن ترع . فقصصتها على حفصة فقصصتها حفصة على النبي صلى الله عليه وسلم فقال : نعم الرجل عبد الله لو كان يصلي بالليل . قال سالم : فكان عبد الله لا ينام من الليل إلا قليلا .

84. Narrated Ibn 'Umar from Hafsa, his sister, that the Prophet ﷺ had said

٨٤ - حدثنا يحيى بن سليمان : حدثنا ابن وهب ، عن يونس ، عن

to her, "ʿAbdullah is a pious man."

الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ،
عَنْ أَخِيهِ حَقِصَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ لَهَا: إِنَّ عَبْدَ اللَّهِ رَجُلٌ
صَالِحٌ.

(20) CHAPTER. The virtues of
ʿAmmār (bin Yāsir) and Hudhaifa (bin
Al-Yaman) .

بَابُ مَنَاقِبِ عَمَّارٍ وَحُذَيْفَةَ
رَضِيَ اللَّهُ عَنْهُمَا.

85. Narrated ʿAlqama: I went to
Sham and offered a two-Rakʿat prayer
and then said, "O Allah! Bless me with
a good pious companion." So I went to
some people and sat with them. An old
man came and sat by my side. I asked,
"Who is he?" They replied, "(He is)
Abū-Ad-Dardā." I said (to him), "I prayed
to Allah to bless me with a pious compan-
ion and **He** sent you to me." He asked
me, "From where are you?" I replied,
"From the people of Al-Kūfa." He said,
"Isn't there amongst you Ibn Um ʿAbd,
the one who used to carry the shoes, the
Siwak and the water for ablution? (1)
Is there amongst you the one whom Allah
gave Refuge from Satan through the request
of His Prophet  (2). Is there amongst

٨٥ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا إِسْرَافِيلُ، عَنْ الْمَغِيرَةِ، عَنْ
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَدِمْتُ
الشَّامَ فَصَلَّيْتُ رَكْعَتَيْنِ. ثُمَّ قُلْتُ:
اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا. فَأَتَيْتُ
قَوْمًا فَبَجَلَسْتُ إِلَيْهِمْ، فَإِذَا شَيْخٌ قَدِ
جَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي، قُلْتُ: مَنْ
هَذَا؟ قَالُوا: أَبُو الدَّرْدَاءِ. فَقُلْتُ: إِنِّي
دَعَوْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا
فَيُيَسِّرَكَ لِي. قَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ:
مِنْ أَهْلِ الْكُوفَةِ، قَالَ: أَوَلَيْسَ
عِنْدَكُمْ ابْنُ أُمِّ عَبْدِ صَاحِبِ النَّعْلَيْنِ
وَالْوِسَادِ وَالْمِطْهَرَةِ؟ أَفَيْسَكُمْ الَّذِي
أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ

(1) The person meant here was Ibn Masʿūd who used to carry the things men-
tioned here, for the Prophet .

(2) The person meant here is ʿAmmār.

you the one who keeps the secrets of the Prophet ﷺ which nobody knows except him ? ” (1) Abū Dardā further asked, “How does ‘Abdullāh (bin Mas‘ūd) recite the Sūra starting with, ‘By the Night as it conceals (the light).’ ” (92 : 1) Then I recited before him :—

‘By the Night as it conceals (the light) ;

And by the Day as it appears in glory ;

And by male and female.’

(92 : 1-3) (2)

On this Abū Ad-Dardā said, “By Allāh, the Prophet ﷺ made me recite the Sūra in this way while I was listening to him (reciting it).”

صلى الله عليه وسلم ؟ أَوَلَيْسَ فِيكُمْ
صَاحِبُ سِرِّ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
الَّذِي لَا يَعْلَمُ أَحَدٌ غَيْرُهُ ؟ ثُمَّ قَالَ :
كَيْفَ يَقْرَأُ عَبْدُ اللهِ - وَاللَّيْلُ إِذَا يَغْشَى -
فَقَرَأَتْ عَلَيْهِ - وَاللَّيْلُ إِذَا يَغْشَى -
وَالنَّهَارُ إِذَا تَجَلَّى وَالذَّكَرُ وَالْأُنْثَى -
قَالَ : وَاللهِ لَقَدْ أَقْرَأْنِيهَا رَسُولُ اللهِ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ مِنْ فِيهِ إِلَى فِي .

(1) The person meant here is Hudhaifa.

(2) The third Verse of Sūra 92 in the Qur‘ān is :—

‘Wamā khalāqa adh-dhakara wal-untha,’

which means :—

‘And by the creation of the male and female.’

Abū Ad-Dardā and ‘Abdullāh bin Mas‘ūd used to read this Verse as :—

‘Wadh-dhhakara wal-untha,’

namely :—

‘And by male and female,’

excluding, ‘Wamā Khalāqa.’ i. e. ‘the creation of.’

Perhaps they did not hear the complete Verse from the Prophet ﷺ while many other companions of the Prophet ﷺ did.

86. Narrated Ibrāhīm : 'Alqama went to Shām and when he entered the mosque, he said, "O Allāh ! Bless me with a pious companion." So he sat with Abū Ad-Dardā. Abū Ad-Dardā asked him, "Where are you from?" 'Alqama replied, "From the people of Kūfa." Abū Ad-Dardā said, "Isn't there amongst you the Keeper of the secret which nobody else knows i. e. Ḥudhaifa ?" 'Alqama said, "Yes." Then Abū Ad-Dardā further said, "Isn't there amongst you the person whom Allāh gave Refuge from Satan through the invocation of His Prophet ﷺ namely 'Ammār ?" 'Alqama replied in the affirmative. Abū Ad-Dardā said, "Isn't there amongst you the person who carries the Siwak (or the secret) (i. e. of the Prophet ﷺ namely 'Abdullāh bin Mas'ūd) ?" 'Alqama said, "Yes." Then Abū Ad-Dardā asked, "How used (Abdullāh bin Mas'ūd) ^{used to} recite the Sūra starting with : 'By the Night as it conceals light ; By the Day as it appears in glory.?' " (92 : 1-2). 'Alqama said, "And by male and female." Abū Ad-Dardā then said, "These people (of Sha m) tried hard to make me accept something other than what I had heard from the Prophet ﷺ . (1)

٨٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ : ذَهَبَ عَلْقَمَةُ إِلَى الشَّامِ فَلَمَّا دَخَلَ الْمَسْجِدَ قَالَ : اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا . فَجَلَسَ إِلَى أَبِي الدَّرْدَاءِ . فَقَالَ أَبُو الدَّرْدَاءِ : مِمَّنْ أَنْتَ ؟ قَالَ : مِنْ أَهْلِ الْكُوفَةِ ، قَالَ : أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ صَاحِبُ السِّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ ؟ يَعْنِي حَدَّثَ بَيْتَهُ ، قَالَ : قُلْتُ بَلَى ، قَالَ : أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ يَعْنِي مِنَ الشَّيْطَانِ يَعْنِي عَمَّارًا ، قُلْتُ : بَلَى ، قَالَ : أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ صَاحِبُ السَّوَالِكِ أَوْ السَّرَّارِ ؟ قَالَ : بَلَى ، قَالَ : كَيْفَ كَانَ عَبْدُ اللَّهِ يَقْرَأُ - وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى - قُلْتُ : - وَالذِّكْرِ وَالْإِنشَى قَالَ : مَا زَالَ بِي هَوْلٌ لَعَنَ حَتَّى كَادُوا يَسْتَنْزِلُونَنِي عَنْ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(1) See foot-note No. 2 of Hadīth No. 85.

(21) CHAPTER. The virtues of Abū

‘Ubaida bin Al-Jarrāh رضي الله عنه .

87. Narrated Anas bin Mālīk رضي الله عنه : Allāh’s Apostle ﷺ said, “Every nation has an extremely trustworthy man, and the trustworthy man of this (i.e. Muslim) nation is Abū ‘Ubaida bin Al-Jarrāh.”

88. Narrated Hudhaifa رضي الله عنه : The Prophet ﷺ said to the people of Nijrān, “I will send you the most trustworthy man.” (Every one of) the companions of the Prophet ﷺ was looking forward (to be that person). He then sent Abū ‘Ubaida رضي الله عنه .

(22) CHAPTER. The mention of Muṣ‘ab bin ‘Umar. (See “The Book of Funerals” in the II Volume)

(23) CHAPTER. The merits of Al-Hasan and Al-Husain رضي الله عنهما .

Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ embraced Al-Hasan.

باب مناقب أبي عبيدة بن الجراح رضي الله عنه .

٨٧ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْأَعْمَى : حَدَّثَنَا خَالِدٌ ، عَنْ أَبِي قِلَابَةَ قَالَ : حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّا أَمِينُنَا أَيْتُمَا الْأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ .

٨٨ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ صِلَةَ ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا هُلَّ نَجْرَانِ : لَا بُعْثَنَ حَقَّ أَمِينٍ . فَأَشْرَفَ أَصْحَابُهُ فَبَعَثَ أَبَا عُبَيْدَةَ رَضِيَ اللَّهُ عَنْهُ .

(ذِكْرُ مُصْعَبِ بْنِ عُمَيْرٍ)

باب مناقب الحسن والحسين رضي الله عنهما . قَالَ نَافِعُ بْنُ جُبَيْرٍ عَنْ أَبِي هُرَيْرَةَ : عَانَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ .

89. Narrated Abū Bakra رضي الله عنه : I heard the Prophet ﷺ talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e. the Prophet ﷺ) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Saiyid (i.e. chief) and perhaps Allāh will bring about an agreement between two sects of the Muslims through him."

90. Narrated Uṣama bin Zaid رضي الله عنه that the Prophet ﷺ used to take him and Al-Hasan, and used to say, "O Allāh! I love them, so please love them," or said something similar.

91. Narrated Muḥammad : Anas bīn Mālīk رضي الله عنه said, "The head of Al-Husain was brought to 'Ubaidullah bin Ziyād and was put in a dish, and then Ibn Ziyad started playing with a stick at the nose and mouth of Al-Husain's head and saying something about his handsome features." Anas then said (to him), "Al-Husain resembled the Prophet ﷺ more than the others did." Anas added, "His (i.e. Al-Husain's) hair was dyed with Wasma (i.e. a kind of plant used as a dye)."

٨٩ - حَدَّثَنَا صَدَقَةُ : حَدَّثَنَا ابْنُ عُيَيْنَةَ : حَدَّثَنَا أَبُو مُوسَى ، عَنْ الْحَسَنِ : سَمِعَ أَبَا بَكْرَةَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَالْحَسَنُ إِلَى جَنْبِهِ يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَإِلَيْهِ مَرَّةً وَيَقُولُ : ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ .

٩٠ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا الْمُعْتَمِرُ قَالَ : سَمِعْتُ أَبِي قَالَ : حَدَّثَنَا أَبُو عُمَانَ ، عَنْ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَّهُ كَانَ يَأْخُذُهُ وَالْحَسَنُ وَ يَقُولُ : اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا أَوْ كَمَا قَالَ .

٩١ - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِسْرَآهِيمَ قَالَ : حَدَّثَنِي حُسَيْنُ بْنُ مُحَمَّدٍ : حَدَّثَنَا جَبْرِيسُ ، عَنْ مُحَمَّدٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أُنْشِئَ عُيَيْنَةُ اللَّهِ بْنُ زِيَادٍ بِرَأْسِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَجَعَلَ فِي طَسْتٍ فَجَعَلَ يَنْشَكُّهُ ، وَقَالَ فِي حُسْنِهِ شَيْئًا . فَقَالَ أَنَسٌ : كَانَ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مَخْضُوبًا بِالْوَسْمَةِ .

92. Narrated Al-Barā' رضي الله عنه : I saw the Prophet ﷺ carrying Al-Hasan on his shoulder and saying, "O Allāh ! I love him, so please love him."

٩٢ - حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي عَدِيُّ قَالَ : سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنُ عَلَى عَاتِقِهِ يَقُولُ : اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ .

93. Narrated 'Uqba bin Al-Hārith : I saw Abū Bakr رضي الله عنه carrying Al-Hasan and saying, "Let my father be sacrificed for you ; you resemble the Prophet ﷺ and not 'Alī," while 'Alī was laughing at this.

٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ : أَخْبَرَنَا أَبُو حُسَيْنٍ ، عَنْ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ : رَأَيْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَحَمَلَ الْحَسَنَ وَهُوَ يَقُولُ : يَا بَنِي شَيْبَةَ بِالنَّبِيِّ ، لَيْسَ شَيْبَةَ بِيَعْلَى ، وَعَلَى يَضْحَكُ .

94. Narrated Ibn 'Umar رضي الله عنه : Abū Bakr used to say, "Please Muḥammad (i. e. the Prophet ﷺ) by doing good to his family."

٩٤ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ وَصَدَقَةُ قَالَا : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، عَنْ شُعْبَةَ ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ ، عَنْ أَبِيهِ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ أَبُو بَكْرٍ : ارْقُبُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَهْلِ بَيْتِهِ .

95. Narrated Anas رضي الله عنه : None resembled the Prophet ﷺ more than Al-Hasan bin 'Alī did.

٩٥ - حَدَّثَنِي إِسْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ ، عَنْ مَعْمَرٍ ، عَنْ الزُّهْرِيِّ ، عَنْ أَنَسٍ . وَقَالَ عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ ، عَنْ

لَزُهُرِيَّ : أَخْبِرَنِي أَنَسٌ قَالَ : لَمْ يَكُنْ أَحَدٌ أَشْبَهَهُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْحَسَنِ بْنِ عَلِيٍّ .

96. Narrated Ibn Abi Nu'm : A person asked 'Abdullah bin 'Umar whether a Muslim could kill flies. I heard him saying (in reply), "The people are asking about the killing of flies while they themselves murdered the son of the daughter of Allah's Apostle ﷺ. The Prophet ﷺ said, 'They (i.e. Hasan and Husain) are my two sweet basils (1) in this world.'"

٩٦ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ سَمِعْتُ ابْنَ أَبِي نُعْمٍ : سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ وَسَأَلَهُ عَنْ الْمُحْرِمِ قَالَ شُعْبَةُ : أَحْسِبُهُ يَقْتُلُ الذُّبَابَ ، فَقَالَ : أَهْلُ الْعِرَاقِ يَسْأَلُونَ عَنْ الذُّبَابِ وَقَدْ قَتَلُوا ابْنَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا .

97. The merits of Bilāl bin Rabāh, the freed slave of Abū Bakr ﷺ. The Prophet ﷺ said (to Bilāl), "I heard the sound of your shoes in Paradise just in front of me."

٩٧ - مَنَاقِبُ بِلَالِ بْنِ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا. وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ .

98. Narrated Jābir bin 'Abdullah : 'Umar used to say, "Abū Bakr is our chief, and he manumitted our chief," meaning Bilāl.

٩٨ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا عُبَيْدُ الْعَزِيزُ بْنُ أَبِي سَلَمَةَ ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكَدِرِ : أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ

(1) The Prophet ﷺ compared Al-Hasan and Al-Husain to two sweet basils because he used to embrace and smell them.

رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ عُمَرُ يَقُولُ :
أَبُو بَكْرٍ سَيِّدُنَا ، وَأَعْتَقَ سَيِّدُنَا ،
يَعْنِي بِلَالًا .

99. Narrated Qais : Bilal said to Abū Bakr, "If you have bought me for yourself then keep me (for yourself), but if you have bought me for Allāh's Sake, then leave me for Allāh's Work."

٩٩ - حَدَّثَنَا ابْنُ نُمَيْرٍ : عَنْ مُحَمَّدِ
ابْنِ عُبَيْدٍ : حَدَّثَنَا إِسْمَاعِيلُ ، عَنْ قَبِيْسٍ :
أَنَّ بِلَالًا قَالَ لِأَبِي بَكْرٍ : إِنْ كُنْتُ إِنَّمَا
اشْتَرَيْتَنِي لِنَفْسِكَ فَأَمْسِكْنِي ، وَإِنْ
كُنْتُ إِنَّمَا اشْتَرَيْتَنِي لِلَّهِ فَدَعْنِي وَعَمَلِ
اللَّهِ .

(24) CHAPTER. Narration about Ibn
Abbās 

(ذِكْرُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا)

100. Narrated Ibn Abbās  :
Once the Prophet  embraced me
(pressed me to his chest) and said, "O
Allāh, teach him wisdom (i. e. the under-
standing of the knowledge of Qur'ān)."

١٠٠ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا
عَبْدُ الْوَارِثِ ، عَنْ خَالِدٍ ، عَنْ عِيْكَرِ مَةَ ،
عَنْ ابْنِ عَبَّاسٍ قَالَ : ضَمَّنِي النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى صَدْرِهِ وَقَالَ : اللَّهُمَّ
عَلِّمْنِي الْحِكْمَةَ .

101. Narrated 'Abdul Wārith the same
but said, "O Allāh, teach him the Book
(i.e. the understanding of the knowledge of
Qur'ān)."

١٠١ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا
عَبْدُ الْوَارِثِ وَقَالَ : عَلَّمَنِي الْكِتَابَ .

101. (A) Narrated Khālid as above.

١٠١ (الف) حَدَّثَنَا مُوسَى : حَدَّثَنَا

وَهَيْبٌ، عَنْ خَالِدٍ مِثْلَهُ .

(25) CHAPTER. The merits of Khalid bin Al-Walid

(مَنَاقِبُ خَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ .)

102. Narrated Anas : The Prophet ﷺ had informed the people about the death of Zaid, Ja'far and Ibn Rawaha before the news of their death reached them. He said with his eyes flowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (i. e. Khalid bin Al-Walid) and Allah gave them (i. e. the Muslims) victory."

١٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ ، فَقَالَ : أَخَذَ الرَّايَّةَ زَيْدٌ فَأُصِيبَ ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ ، وَعَيْنَاهُ تَذْرِفَانِ حَتَّى أَخَذَ هَاسِيفٌ مِنْ سَيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ .

(26) CHAPTER. The merits of Salim, the freed slave of Abū Hudhaifa

بَابُ مَنَاقِبِ سَالِمِ مَوْلَى أَبِي حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ .

103. Narrated Masrūq : 'Abdullah (bin Mas'ud) was mentioned before 'Abdullah bin 'Amr. The latter said, "That is a man I continue to love because I heard Allah's Apostle ﷺ saying, 'Learn the recitation of the Qur'an from (any of these) four persons : 'Abdullah bin Mas'ud, Salim the freed slave of Abū Hudhaifa, Ubai bin Ka'b, and Mus'adh bin Jabal.' " I do not remember whether he mentioned Ubai first or

١٠٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرِو بْنِ مُرَّةٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ مَسْرُوقٍ قَالَ : ذُكِرَ عَبْدُ اللَّهِ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ : ذَاكَ رَجُلٌ لَا أَرَاهُ أَكْرَبَ بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : اسْتَقْرِئُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ : مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَبْدَأَ بِهِ ، وَسَالِمِ

Mu'adh.

مولى أبي حذيفة، وأبي بن كعب، و
معاذ بن جبل، قال: لا أدري بدأ بأبي
أو بمعاذ.

(27) CHAPTER. The merits of
‘Abdullah bin Mas’ud

باب مناقب عبيد الله بن مسعود
رضي الله عنه.

104. Narrated ‘Abdullah bin ‘Amr
: Allāh’s Apostle neither talk-
ed in an insulting manner nor did he ever
speak evil intentionally. He used to say,
“The most beloved to me amongst you
is the one who has the best character and
manners.” He added, “Learn the Qur’ān
from (any of these) four persons.
‘Abdullah bin Mas’ud, Sālim the freed
slave of Abū Hudhaifa, Ubī bin Ka’b, and
Mu’adh bin Jabal.”

١٠٤ - حدثنا حفص بن عمر :
حدثنا شعيب، عن سليمان قال : سمعت
أبا وائل قال : سمعت مسروقاً قال : قال
عبيد الله بن عمر : إن رسول الله صلى
الله عليه وسلم لم يكن فاحشاً ولا متفحشاً،
وقال : إن من أحبكم إلي أحسنكم
أخلاقاً، وقال : استقرئوا القرآن من
أربعة : من عبيد الله بن مسعود، وسالم
مولى أبي حذيفة، وأبي بن كعب، ومعاذ
ابن جبل.

105. Narrated ‘Alqama : I went to
Sh’am and was offering a two-Rak’at
prayer ; I said, “O Allāh ! Bless me with
a (pious) companion.” Then I saw an
old man coming towards me, and when
he came near I said, (to myself), “I hope
Allāh has given me my request.” The man
asked (me), “ Where are you from ? ”
I replied, “ I am from the people of
Kufa.” He said, “ Weren’t there amongst
you the Carrier of (Prophet’s) shoes,

١٠٥ - حدثنا موسى : عن أبي عوانة،
عن مغيرة، عن إبراهيم، عن علقمة :
دخلت الشام فصليت ركعتين
فقلت : اللهم يسر لي جليسا فرأيت
شيخا مقبلا، فلتمنا دنا قلت : أرجو أن
يكون استجاب الله، قال : من أين
أنت ؟ قلت : من أهل الكوفة، قال :
أفلم يكن فيكم صاحب النعلين
والوساد والمظهرة ؟ أو لم يكن فيكم

Siwak and the ablution water container?(1)
 Weren't there amongst you the man who
 was given Allah's Refuge from the Satan?(2)
 And weren't there amongst you the man
 who used to keep the (Prophet's) secrets
 which nobody else knew ? (3) How did
 Ibn Um-'Abd (i. e. 'Abdullah bin Mas'ud)
 use to recite Surāt-al-lail (the Night : 92)?"
 I recited :—

'By the Night as it conceals
 (the light),

And by the Day as it appears in
 glory ;

And by male and female.

(92 : 1-3)

On that, Abū Dardā said, " By Allāh,
 the Prophet ﷺ made me read the Verse
 in this way after listening to him, but
 these people (of Shām) tried their best
 to let me say something different." (4)

106. Narrated 'Abdur-Rahmān bin
 Yazid : We asked Hudhaifa to tell us of
 a person resembling (to some extent)
 the Prophet ﷺ in good appearance and
 straight forward behaviour so that we may

الَّذِي أُجِيرَ مِنَ الشَّيْطَانِ ؟ أَوَلَمْ يَكُنْ
 فِيكُمْ صَاحِبُ السِّرِّ الَّذِي لَا يَعْلَمُهُ
 غَيْرُهُ ؟ كَيْفَ أَقْرَأَ ابْنُ أُمِّ عَيْدٍ -
 وَاللَّيْلُ - فَقَرَأْتُ - وَاللَّيْلُ إِذَا يَغْشَى
 وَالنَّهَارُ إِذَا تَجَلَّى وَالذَّكَرُ وَالْأُنْثَى -
 قَالَ : أَقْرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 فَاهُ إِلَى قِيٍّ فَمَا زَالَ هُوَ لَا عِيٍّ حَتَّى كَادُوا
 يَرُدُّونَنِي .

١٠٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ :
 حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ
 عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ : سَأَلْنَا
 حُذَيْفَةَ عَنْ رَجُلٍ قَرِيبِ السَّمَةِ وَالْهَدْيِ

(1) The person meant here was 'Abdullah bin Mas'ud.

(2) The person meant here was 'Ammar bin Yasir.

(3) The person meant here was Hudhaifa.

(4) See foot-note of Hadith No. 86.

learn from him (good manners and acceptable conduct). Hudhaifa replied, "I do not know anybody resembling the Prophet ﷺ (to some extent) in appearance and conduct more than Ibn Um-Abd.

مَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَأْخُذَ عَنْهُ، فَقَالَ: مَا أَعْرِفُ أَحَدًا أَقْرَبَ سَمْنًا وَهَدْيًا وَدَلَالًا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ابْنِ أُمِّ عَبْدِ.

107. Narrated Abū Mūsā Al-Ash'arī : My brother and I came from Yemen, and for some time we continued to consider 'Abdullah bin Mas'ūd as one of the members of the family of the Prophet ﷺ because we used to see him and his mother going in the house of the Prophet ﷺ very often.

١٠٧ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ قَالَ : حَدَّثَنِي أَبِي عَنْ أَبِي إِسْحَاقَ قَالَ : حَدَّثَنِي الْأَسْوَدُ بْنُ يَزِيدَ قَالَ : سَمِعْتُ أَبَا مُوسَى الْأَشْعَرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : قَدِمْتُ أَنَا وَاخِي مِنَ الْيَمَنِ فَمَكَثْنَا حِينًا مَا نَرَى إِلَّا أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(28) CHAPTER. Narrations about Mu'āwiya .

بَابُ ذِكْرِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ .

108. Narrated Ibn Abū Mulaika : Mu'āwiya offered one Rak'a Witr prayer after the 'Isha prayer, and at that time a freed slave of Ibn 'Abbās was present. He (i.e. the slave) went to Ibn 'Abbās (and told him that Mu'āwiya

١٠٨ - حَدَّثَنَا الْحَسَنُ بْنُ بِيْشْرِ : حَدَّثَنَا الْمُعَاوِي، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ ابْنِ أَبِي مُلَيْسِكَةَ قَالَ: أَوْتَرَ مُعَاوِيَةَ بِعَمَّةِ الْعِشَاءِ بَرَكَةَ وَعِنْدَهُ مَوْلَى ابْنِ

offered one Rak'a Witr prayer). Ibn 'Abbās said, "Leave him, for he was in the company of Allāh's Apostle ﷺ." (1)

109. Narrated Ibn Abi Mulaika : Somebody said to Ibn 'Abbās, "Can you speak to the chief of the faithful believers Mu'āwīya, as he does not pray except one Rak'a as Witr?" Ibn 'Abbās replied, "He is a Faqīh (i. e. a learned man who can give religious verdicts)."

110. Narrated Humrān bin Abbān : Mu'āwīya ﷺ said (to the people), "You offer a prayer which we, who were the companions of the Prophet ﷺ, never saw the Prophet ﷺ offering, and he forbade its offering," i. e. the two Rak'at after the compulsory 'Aṣr prayer.

(29) CHAPTER. The merits of Fatima

ﷺ : The Prophet ﷺ said, "Fatima is the mistress of the women in Paradise."

عَبَّاسٍ فَأَتَى ابْنَ عَبَّاسٍ، فَقَالَ: دَعْنِي فَإِنَّهُ قَدْ صَحِّبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٠٩ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ: قَيْسُ بْنُ لَابِنٍ عَبَّاسٍ: هَلْ لَكَ فِي أَمِيرِ الْمُؤْمِنِينَ مُعَاوِيَةَ فَإِنَّهُ مَا أَوْتَرَ إِلَّا بِوَاحِدَةٍ؟ قَالَ: إِنَّهُ فَتَقِيهِ.

١١٠ - حَدَّثَنَا عُمَرُو بْنُ عَبَّاسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ حُمْرَانَ ابْنَ أَبَانَ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ لَتُصَلُّونَ صَلَاةً لَقَدْ صَحِّبْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا رَأَيْنَاهُ يُصَلِّيْهَا وَلَقَدْ نَهَى عَنْهَا، يَعْنِي الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ.

بَابُ مَنَاقِبِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ.

(1) Mu'āwīya must have seen the Prophet ﷺ doing the same.

111. Narrated Al-Miswar bin Makhrama : Allāh's Apostle ﷺ said, "Fāṭima is a part of me, and whoever makes her angry, makes me angry."

١١١ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا
ابْنُ عُيَيْنَةَ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ
ابْنِ أَبِي مُلَيْكَةَ ، عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ :
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
فَاطِمَةُ بَضْعَةٌ مِنِّي ، فَمَنْ أَغْضَبَهَا
أَغْضَبَنِي .

(30) CHAPTER. The superiority of
‘Aisha رضي الله عنها .

112. Narrated Abū Salama : ‘Aisha رضي الله عنها said, "Once Allāh's Apostle ﷺ said (to me), 'O ‘Aish (‘Āisha) ! This is Gabriel greeting you.' I said, 'Peace and Allāh's Mercy and Blessings be on him. Do you see what I don't see ?'" She was addressing Allāh's Apostle ﷺ .

بَابُ فَضْلِ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا .
١١٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ :
حَدَّثَنَا اللَّيْثُ ، عَنْ يُونُسَ ، عَنْ ابْنِ
شِهَابٍ : قَالَ أَبُو سَلَمَةَ : إِنَّ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا : يَا عَائِشُ ، هَذَا
جِبْرِيلُ يُقْرِئُكَ السَّلَامَ ، فَقُلْتُ :
وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ،
تَرَى مَا لَا أَرَى ، تُرِيدُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ .

113. Narrated Abū Mūsā Al-Ash‘arī رضي الله عنه : Allāh's Apostle ﷺ said, "Many amongst men attained perfect personality, but amongst women none attained the same except Mary, the daughter of Imrān, and Āsiya, the wife of Pharaoh. And the superiority of ‘Aisha to other women is like the superiority of Tharīd (i. e. an Arabic dish) to other meals."

١١٣ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ
قَالَ ح . وَحَدَّثَنَا عَمْرُو : أَخْبَرَنَا شُعْبَةُ
عَنْ عَمْرِو بْنِ مُرَّةَ ، عَنْ مُرَّةَ ، عَنْ
أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
كَمَلَتْ مِنَ الرِّجَالِ كَثِيرٌ . وَلَمْ يَكْمَلْ مِنْ

النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ
امْرَأَةِ فِرْعَوْنَ. وَفَضْلُ عَائِشَةَ عَلَى
النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

114. Narrated Anas bin Malik رضي الله عنه :
Allah's Apostle ﷺ said, "The su-
periority of 'Aisha over other women is
like the superiority of Tharid to other
meals."

١١٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ ،
عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ : أَنَّهُ
سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ : فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ
كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

115. Narrated Al-Qasim bin
Muhammad : Once 'Aisha became
sick and Ibn 'Abbas went to see her and
said, "O the mother of the believers !
You are leaving for truthful fore-runners
i. e. for Allah's Apostle ﷺ and Abū
Bakr."

١١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ :
حَدَّثَنَا ابْنُ عُثْمَانَ ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ :
أَنَّ عَائِشَةَ اشْتَكَيْتْ فَجَاءَ ابْنُ عَبَّاسٍ
فَقَالَ : يَا أُمُّ الْمُؤْمِنِينَ ، تَقْدُمِينَ عَلَى
قُرْطِ صَيْدٍ ، عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَعَلَى أَبِي بَكْرٍ .

116. Narrated Abū Wā'il : When
'Ali sent 'Ammār and Al-Hasan to (the
people of) Kūfa to urge them to fight,
'Ammār addressed them saying, "I know
that she (i. e. 'Aisha) is the wife of the
Prophet ﷺ in this world and the world
to come, but Allah has put you to test,
whether you will follow Him (i. e. Allah)

١١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنِ الْحَكَمِ :
سَمِعْتُ أَبَا وَائِلٍ قَالَ : لَمَّا بَعَثَ عَلَى
عَمَّارٍ وَالْحَسَنِ إِلَى الْكُوفَةِ لِيَسْتَنْفِرَ بِهِمُ
خَطَبَ عَمَّارٌ فَقَالَ : إِنِّي لَا أَعْلَمُ أَنَّهَا
زَوْجَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ وَلَكِنَّ اللَّهَ

or her." (1)

117. Narrated 'Aisha رضي الله عنها that she borrowed a necklace from Asma' and it was lost. Allah's Apostle ﷺ sent some of his companions to look for it. During their journey the time of prayer was due and they prayed without ablution. When they returned to the Prophet ﷺ they complained about it. So the Divine Verse of Tayammum was revealed. Usaid bin Hudair said (to 'Aisha), "May Allah reward you handsomely. By Allah, whenever you have a difficulty, Allah relieved you of it and brought with it, a Blessing for the Muslims."

118. Narrated Hisham's father : When Allah's Apostle ﷺ was in his fatal illness, he started visiting his wives and saying, "Where will I be tomorrow?" He was anxious to be in 'Aisha's home. 'Aisha said, "So when it was my day, the Prophet ﷺ became silent (no longer asked the question)."

اِبْتَلَاكُمْ لِيَتَّبِعُوهُ اَوْ اِيَّاهَا .

١١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً فَهَلَكَتْ ، فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا فَأَدْرَكَتْهُمْ الصَّلَاةُ فَصَلُّوا بِغَيْرِ وُضْوءٍ فَلَمَّا أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَكَوُوا ذَلِكَ إِلَيْهِ فَنَزَلَتْ آيَةُ التَّيَمُّمِ ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ : جَزَاكَ اللَّهُ خَيْرًا فَوَّ اللَّهُ مَا نَزَلَ بِكَ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللَّهُ لَكَ مِنْهُ مَخْرَجًا وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً .

١١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا كَانَ فِي مَرَضِهِ جَعَلَ يَدُورُ فِي نِسَائِهِ وَيَقُولُ : أَيُّنَ أَنَا غَدًا ؟ أَيُّنَ أَنَا غَدًا ؟ حِرْصًا عَلَى بَيْتِ عَائِشَةَ . قَالَتْ عَائِشَةُ : فَلَمَّا كَانَ يَوْمِي سَكَنَ .

(1) Allah's Order is to obey the Imam (i. e. 'Ali رضي الله عنه) and for the ladies

to stay at home. [see the Qur'an (33 : 33)]

119. Narrated Hishām's father :
The people used to send presents to the Prophet ﷺ on the day of 'Ā'isha's turn. 'Ā'isha said, "My companions (i.e. the other wives of the Prophet ﷺ) gathered in the house of Um Salama and said, "O Um Salama ! By Allāh, the people choose to send presents on the day of 'Ā'isha's turn and we too, love the good (i. e. presents etc.) as 'Ā'isha does. You should tell Allāh's Apostle ﷺ to tell the people to send their presents to him wherever he may be, or wherever his turn may be." Um Salama said that to the Prophet ﷺ and he turned away from her, and when the Prophet ﷺ returned to her (i.e. Um Salama), she repeated the same, and the Prophet ﷺ again turned away, and when she told him the same for the third time, the Prophet ﷺ said, "O Um Salama ! Don't trouble me by harming 'Ā'isha, for by Allāh, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."

١١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ :
حَدَّثَنَا حَمَّادٌ : حَدَّثَنَا هِشَامٌ ، عَنْ أَبِيهِ
قَالَ : كَانَ النَّاسُ يَتَحَرَّوْنَ بِمَهْدِ أَيَّاهُمْ
يَوْمَ عَائِشَةَ ، قَالَتْ عَائِشَةُ : فَاجْتَمَعَ
صَوَاحِبِي إِلَى أُمِّ سَلَمَةَ فَقُلْنَ : يَا أُمُّ
سَلَمَةَ ، وَاللَّهِ إِنْ النَّاسَ يَتَحَرَّوْنَ
بِمَهْدِ أَيَّاهُمْ يَوْمَ عَائِشَةَ وَإِنَّا نُرِيدُ الْخَيْرَ
كَمَا تُرِيدُهُ عَائِشَةُ فَمَرَى رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْمُرَ النَّاسَ أَنْ يُهْدُوا
إِلَيْهِ حَيْثُ مَا كَانَ أَوْ حَيْثُ مَا دَارَ ،
قَالَتْ : فَقَدْ كَثُرَتْ ذَلِكَ أُمُّ سَلَمَةَ لِلنَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَتْ : فَأَعْرَضَ عَنِّي
فَلَمَّا عَادَ إِلَيَّ ذَكَرْتُ لَهُ ذَلِكَ فَأَعْرَضَ
عَنِّي ، فَلَمَّا كَانَ فِي الثَّالِثَةِ ذَكَرْتُ لَهُ
فَقَالَ : يَا أُمُّ سَلَمَةَ لَا تُؤْذِينِي فِي عَائِشَةَ
فَإِنَّهُ وَاللَّهِ مَا نَزَلَ عَلَيَّ الْوَحْيُ وَأَنَا فِي
لِحَافِ امْرَأَةٍ مِمَّنْ كُنَّ غَيْرَهَا .

In the name of Allāh,
the most Beneficent, the most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LVIII. THE MERITS OF THE ANṢĀR

(1) CHAPTER. The merits of the Anṣār and the Statement of Allāh
:- عَزَّ وَجَلَّ

‘ Those who had homes (in Medīna)
before them,

And had adopted the Faith, show
Their affection to those who came
To them for refuge and have no
desire

In their hearts for things

Given to the latter.’ (59 : 9)

120. Narrated Ghailān bin Jarir : I asked Anas, “ Tell me about the name ‘ Al-Anṣār.’ Did you call yourselves by it or did Allāh call you by it ? ” He said, “ Allāh called us by it.” We used to visit Anas (at Baṣra) and he used to narrate to us the virtues and deeds of the Anṣār, and he used to address me or a person from the tribe of Al-Azd and say, “ Your tribe did so-and-so on such-and-such a day.”

بَابُ مَنَاقِبِ الْاَنْصَارِ وَقَوْلِ اللَّهِ
عَزَّ وَجَلَّ - وَالَّذِينَ تَبَوَّءُوا الدَّارَ
وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ
اِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا .

١٢٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :
حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ : حَدَّثَنَا غَيْلَانُ
ابْنُ جَرِيرٍ قَالَ : قُلْتُ لَأَنْسٍ : أَرَأَيْتَ
اسْمَ الْاَنْصَارِ كُنْتُمْ تُسَمُّونَ بِهِ ؟ أَمْ
سَمَّاكُمْ اللَّهُ ؟ قَالَ : بَلَى سَمَّانا اللَّهُ ، كُنَّا
نَدْخُلُ عَلَى أَنْسٍ فَيُحَدِّثُنَا بِمَنَاقِبِ
الْاَنْصَارِ وَمَشَاهِدِهِمْ ، وَيَقْبِلُ عَلَيَّ أَوْ
عَلَى رَجُلٍ مِنَ الْاَزْدِ فَيَقُولُ : فَعَلَّ
قَوْمُكَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا .

121. Narrated ‘Aishā  : The
day of Bu‘āth (i.e. Day of fighting between

١٢١ - حَدَّثَنَا عَبْدُ عَزِيزِ بْنِ إِسْمَاعِيلَ
قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ

the two tribes of the Anṣār, the Aus and Khazraj) was brought about by Allāh for the good of His Apostle ﷺ so that when Allāh's Apostle ﷺ reached (Medina), the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allāh had brought about the battle for the good of His Apostle ﷺ in order that they (i. e. the Anṣār) might embrace Islam.

122. Narrated Anas رضي الله عنه : On the day of the Conquest of Mecca, when the Prophet ﷺ had given (from the booty) the Quraish, the Anṣār said, "By Allāh, this is indeed very strange : While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them." When this news reached the Prophet ﷺ he called the Anṣār and said, "What is this news that has reached me from you ?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the booty of their homes and you take Allāh's Apostle ﷺ to your homes ? If the Anṣār took their way through a valley or a mountain pass, I would take the Anṣār's valley or a mountain pass."

(2) CHAPTER. The statement of the Prophet ﷺ : "But for the migr-

أُيْمَةٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ يَوْمٌ بُعِثَ يَوْمٌ مَا قَدَّمَ اللَّهُ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ افْتَرَقَ مَلَأُوهُمْ وَقَتِلَتْ مَسَرَّوَاتُهُمْ وَجُرَّ حُجُوءُ، فَقَدَّمَ اللَّهُ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دُخُولِهِمْ فِي الْإِسْلَامِ .

١٢٢ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي التَّيَّاحِ قَالَ : سَمِعْتُ أَبِسَارَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : قَالَتِ الْأَنْصَارُ يَوْمَ فَتَحَ مَكَّةَ : وَأَعْطِنِي قُرَيْشًا وَاللَّهِ إِنَّ هَذَا الْهُوَ الْعَجَبُ ، إِنْ سَيُؤَفَّقُنَا لِنَقْطُرَ مِنْ دِمَاعِ قُرَيْشٍ ، وَغَنَائِمُنَا تُرَدُّ عَلَيْهِمْ ، فَبَلَغَ ذَلِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا الْأَنْصَارَ ، قَالَ : فَقَالَ : مَا الَّذِي بَلَغَنِي عَنْكُمْ ؟ وَكَانُوا لَا يَتَكَذَّبُونَ فَقَالُوا : هُوَ الَّذِي بَلَغَكَ ، قَالَ : أَوْ لَا تَرْضَوْنَ أَنْ يَرْجَعَ النَّسَاسُ بِالْغَنَائِمِ إِلَى بَيْوتِهِمْ وَتَرْجِعُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَيْوتِكُمْ ؟ لَوْ سَلَكَتِ الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكَتُ وَادِي الْأَنْصَارِ وَشِعْبَهُمْ .

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَوْ لَا الْهِجْرَةُ لَكُنْتُ أَمْرًا مِنْ

ation, I would have been one of the Anṣār." This narration of the Prophet ﷺ has come through 'Abdullah bin Zaid.

123. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ or Abū-l-Qāsim said, "If the Anṣār took their way through a valley or a mountain pass, I would take Anṣār's valley. And but for the migration, I would have been one of the Anṣār." Abū Huraira رضي الله عنه used to say, "The Prophet ﷺ is not unjust (by saying so). May my parents be sacrificed for him, for the Anṣār sheltered and helped him," or said a similar sentence.

Prophet ﷺ established the

(3) CHAPTER. The bond of fraternity established between the Anṣār and the Muhājirūn (i. e. emigrants).

124. Narrated Sa'd's father : When the emigrants reached Medīna, Allāh's Apostle ﷺ established the bond of fraternity between 'Abdur-Rahmān and Sa'd bin Ar-Rabi'. Sa'd said to 'Abdur-Rahmān, "I am the richest of all the Anṣār, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period

الأنصاري، قاله عبيد الله بن زياد، عن النبي صلى الله عليه وسلم.

١٢٣ - حدثني محمد بن بشر : حدثنا غندر، حدثنا شعبه، عن محمد بن زياد، عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم، قال أبو القاسم صلى الله عليه وسلم : لو أن الأنصار سلكوا وادي أو شعباً تسلكه في وادي الأنصار، ولو لا الهجرة لكنت امرأ من الأنصار. فقال أبو هريرة : ما ظلم بأبي وأمي، أو وه ونصر وه، أو كلمة أخرت.

باب إخوان النبي صلى الله عليه وسلم بين المهاجرين والأنصار.

١٢٤ - حدثنا إسماعيل بن عبيد الله قال : حدثني إبراهيم بن سعيد، عن أبيه، عن جده قال : لما قدموا المدينة أتاني رسول الله صلى الله عليه وسلم بين عبيد الرحمن وسعد بن الربيع فقال لعبيد الرحمن : إنني أكثر الأنصار مالاً، فأقسم مالي نصفين، ولي امرأتان فانظر أعجبتهما إليك فسمها لي أطلقها فإذا

(i. e. 'Idda) (1) of divorce, then marry her." 'Abdur-Rahmān said, "May Allāh bless your family and property for you; where is your market?" So they showed him the Qainuqā' market. (He went there and) returned with a profit in the form of dried yoghurt and butter. He continued going (to the market) till one day he came, bearing the traces of scent. The Prophet ﷺ asked, "What is this (scent)?" He replied, "I got married." The Prophet ﷺ asked, "How much Mahr did you give her?" He replied, "I gave her a small amount (date-stone) of gold or a gold piece equal to the weight of a date-stone." (The narrator, Ibrāhīm, is in doubt as to which is correct.)

125. Narrated Anas رضي الله عنه : When 'Abdur-Rahmān bin 'Auf came to us, Allāh's Apostle ﷺ made a bond of fraternity between him and Sa'd bin Ar-Rabi' who was a rich man, Sa'd said, "The Anṣār know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i. e.

انْقَضَتْ عِدَّتُهَا فَتَزَوَّجَهَا، قَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، أَيْنَ سُوقُكَ؟ فَدَلَّوْهُ عَلَى سُوقِ بَنِي قَيْنُقَاعَ فَمَا انْقَلَبَ إِلَّا وَمَعَهُ فَضْلٌ مِنْ أَقِطٍ وَسَمْنٍ، ثُمَّ تَابَعَ الْغَدُوَّ ثُمَّ جَاءَ يَوْمًا وَبِهِ أَثَرُ صُفْرَةٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَهِيمٌ، قَالَ: تَزَوَّجْتُ قَالَ: كَمْ سَقَمْتَ إِلَيْهَا؟ قَالَ: نَوَاقَةٌ مِنْ ذَهَبٍ أَوْ وَزْنُ نَوَاقَةٍ مِنْ ذَهَبٍ، شَكََّ ابْنُ أَهِيمٍ.

١٢٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَآخِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ وَكَانَ كَثِيرَ الْمَالِ فَقَالَ سَعْدٌ: قَدْ عَلِمْتَ الْإِنْصَارُ أَنْتَ مِنْ أَكْثَرِهَا مَالًا، سَأَقْسِمُ مَالِي بَيْنِي وَبَيْنَكَ شَطْرَيْنِ، وَلِي أَمْرَ اثْنَانِ فَاَنْظُرْ أَعْجَبَهُمَا

(1) 'Idda here means a period of three monthly courses for which a divorced woman should wait before she remarries.

'Idda) of divorce. 'Abdur-Rahmān said, "May Allāh bless you your family (i.e. wives) for you." (But 'Abdur-Rahmān went to the market) and did not return on that day except with some gain of dried yoghurt and butter. He went on trading just for a few days till he came to Allāh's Apostle ﷺ bearing the traces of scent over his clothes. Allāh's Apostle ﷺ asked him, "What is this scent?" He replied, "I have married a woman from the Anṣār." Allāh's Apostle ﷺ asked, "How much Mahr have you given?" He said, "A date-stone weight of gold or a gold date-stone." The Prophet ﷺ said, "Arrange a marriage banquet even with a sheep."

126. Narrated Abū Huraira ﷺ :

The Anṣār said (to the Prophet ﷺ), "Please divide the date-palm trees between us and them (i.e. emigrants)." The Prophet ﷺ said, "No." The Anṣār said, "Let them (i.e. the emigrants) do the labour for us in the gardens and share the date-fruits with us." The emigrants said, "We accepted this."

(4) CHAPTER. To love the Anṣār is a sign of Faith.

127. Narrated Al-Barā' ﷺ : I heard the Prophet ﷺ saying (or the

إليكم فأطلقها حتى إذا حلت تزوجتها
فقال عبد الرحمن : بارك الله لك في
أهلك ، فلتم يرجع يومئذ حتى أفضل
شيئاً من سمن وأقط فلتم يلبث إلا
يسيراً حتى جاء رسول الله صلى الله عليه
وسلم وعليه وضر من صفرة فقال له
رسول الله صلى الله عليه وسلم : مهيم ، قال :
تزوجت امرأة من الأنصار ، فقال :
ما سقت فيهما ؟ قال : وزن نواة من
ذهب أو نواة من ذهب ، فقال : أو لم
ولو بيشاة .

١٢٦ - حدثنا الصلت بن محمد
أبو همام قال : سمعت المغيرة بن
عبد الرحمن : حدثنا أبو الزناد ، عن
الأعرج عن أبي هريرة رضي الله عنه
قال : قالت الأنصار : اقسم بيميننا وبينهم
النخل ، قال : لا ، قال : يسكنونا المؤنة
ويشركونا في التمر ، قالوا : سمعنا وأطعنا .

باب حب الأنصار من الإيمان .

١٢٧ - حدثنا حجاج بن منهل :
حدثنا شعبه قال : حدثني عندي بن

Prophet ﷺ said), “None loves the Anṣār but a faithful believer, and none hates them but a hypocrite. So Allāh will love him who loves them, and He will hate him who hates them.”

ثَابِتٌ قَالَ : سَمِعْتُ الْبِرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الْإِنصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَاقِقٌ ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ .

128. Narrated Anas bin Malik : The Prophet ﷺ said, “The sign of Belief is to love the Anṣār, and the sign of hypocrisy is to hate the Anṣār.”

١٢٨ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : آيَةُ الْإِيمَانِ حُبُّ الْإِنصَارِ ، وَ آيَةُ النِّفَاقِ بُغْضُ الْإِنصَارِ .

(5) CHAPTER. The statement of the Prophet ﷺ to the Anṣār : “You are the most beloved people to me.”

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْإِنصَارِ : أَنْتُمْ أَحَبُّ النَّاسِ إِلَيَّ .

129. Narrated Anas : The Prophet ﷺ saw the women and children (of the Anṣār) coming forward. (The sub-narrator said, “I think that Anas said, ‘They were returning from a wedding party.’”) The Prophet ﷺ stood up and said thrice, “By Allāh! You are from the most beloved people to me.”

١٢٩ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا عَبْدُ الْعَزِيزِ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النِّسَاءَ وَالصِّبْيَانَ مُقْبِلِينَ ، قَالَ : حَسِبْتُ أَنَّهُ قَالَ مِنْ عُرْسٍ فَتَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَيْلًا فَقَالَ : اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ ، قَالَهُمَا ثَلَاثَ مَرَارٍ .

130. Narrated Anas bin Mālik رضي الله عنه :

Once an Anṣārī woman, accompanied by a son of hers, came to Allāh's Apostle ﷺ. Allāh's Apostle ﷺ spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me."

١٣٠ - حَدَّثَنَا يَعْقُوبُ بْنُ إِسْرَاهِيمَ
ابْنِ كَثِيرٍ : حَدَّثَنَا يَهْزُرُ بْنُ أَسَدٍ : حَدَّثَنَا
شُعْبَةُ قَالَ : أَخْبَرَنِي هِشَامُ بْنُ زَيْدٍ قَالَ :
سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ : جَاءَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهَا صَبِي
لَهَا ، فَكَلَّمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ : وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ
أَحَبُّ النَّاسِ إِلَيَّ ، مَرَّتَيْنِ .

(6) CHAPTER. The followers of the Anṣār.

بابُ أَتْبَاعِ الْأَنْصَارِ .

131. Narrated Zaid bin Al-Arqam :

The Anṣār said, "O Allāh's Apostle! Every prophet has his own followers and we have followed you. So will you invoke Allāh to let our followers be considered as Anṣār too?" So he invoked Allāh accordingly.

١٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ
عَمْرِو : سَمِعْتُ أَبَا حَمْزَةَ ، عَنْ زَيْدِ
ابْنِ أَرْقَمٍ : قَالَتِ الْأَنْصَارُ ، يَا رَسُولَ
اللَّهِ لِكُلِّ نَبِيٍّ أَتْبَاعٌ وَإِنَّا قَدْ اتَّبَعْنَاكَ
فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا فَدَعَا
بِهِ فَتَسَمَّيْتُ ذَلِكَ إِلَى ابْنِ أَبِي لَيْلَى فَقَالَ :
قَدْ زَعَمَ ذَلِكَ زَيْدٌ .

132. Narrated Abū Hamza, a man

from the Anṣār : The Anṣār said, "Every nation has followers and (O Prophet) we have followed you, so invoke Allāh to let our followers be considered as Anṣār like ourselves." So the Prophet ﷺ said, "O Allāh! Let their followers be consi-

١٣٢ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ :
حَدَّثَنَا عَمْرُو بْنُ مُرَّةٍ : سَمِعْتُ أَبَا حَمْزَةَ
رَجُلًا مِنَ الْأَنْصَارِ : قَالَتِ الْأَنْصَارُ :
إِنَّ لِكُلِّ قَوْمٍ أَتْبَاعًا ، وَإِنَّا قَدْ اتَّبَعْنَاكَ
فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا ، قَالَ :

dered as Anṣār like themselves.”

(7) CHAPTER. The superiority of the houses of the Anṣār.

133. Narrated Abū Usaid رضي الله عنه : The Prophet ﷺ said, “The best of the Anṣār’s homes are those of Banū An-Najjār and then (those of) Banū ‘Abdul Aṣḥal, then (those of) Banū Al-Ḥārith bin Al-Khazraj and then (those of) Banū Sa‘ida ; nevertheless, there is good in all the houses of the Anṣār.” On this, Sa‘d (1) said, “I see that the Prophet ﷺ has preferred some people to us.” Somebody said (to him), “No, but he has given you superiority to many.”

134. Narrated Abū Usaid that he

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ اجْعَلْ أَتْيَاعَهُمْ مِنْهُمْ. قَالَ عَمْرُو: قَدْ كَرَّمَهُ لَا بِنِ أَبِي لَيْلَى، قَالَ: قَدْ زَعَمَ ذَلِكَ زَيْدٌ، قَالَ شُعْبَةُ: أَظُنُّهُ زَيْدُ بْنُ أَرْقَمٍ.

باب فَضْلِ دُورِ الْأَنْصَارِ .

١٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ دُورِ الْأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورٍ الْأَنْصَارِ خَيْرٌ، فَقَالَ سَعْدٌ: مَا أَرَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَدْ فَضَّلَ عَلَيْنَا، فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ. وَقَالَ عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ: سَمِعْتُ أَنَسًا: قَالَ أَبُو أُسَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا وَقَالَ سَعْدُ بْنُ عُبَادَةَ.

١٣٤ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ

(1) Sa‘d belonged to Banū Sa‘ida.

heard the Prophet ﷺ saying, "The best of the Anṣār, or the best of the Ansar homes are Banū An-Najjār, Banū 'Abdul Ash-hal, Banū Al-Hārith and Banū Sā'ida."

135. Narrated Abū Humaid : The Prophet ﷺ said, "The best of the Anṣār homes are the homes of Banū An-Najjār, and then that of Banū 'Abdul Ash-hal, and then that of Banū Al-Hārith, and then that of Banū Sā'ida ; and there is good in all the homes of the Anṣār." Sa'd bin 'Ubāda followed us and said, "O Abū Usaid ! Don't you see that the Prophet ﷺ compared the Anṣār and made us the last of them in superiority ?" Then Sa'd met the Prophet ﷺ and said, "O Allāh's Apostle ! In comparing the Anṣār's homes as to the degree of superiority, you have made us the last of them." Allāh's Apostle ﷺ replied, "Isn't it sufficient that you are regarded amongst the best ?"

(8) CHAPTER. The statement of the Prophet ﷺ to the Anṣār : "Be patient till you meet me at the Tank (i. e. Lake of Kauthar)."

الطَّلَاحِي : حَدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَى : قَالَ أَبُو سَلَمَةَ : أَخْبَرَنِي أَبُو أُسَيْدٍ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : خَيْرُ الْأَنْصَارِ أَوْ قَالَ خَيْرُ دُورِ الْأَنْصَارِ بَنُو النَّجَّارِ ، وَبَنُو عَبْدِ الْأَشْمَلِ ، وَبَنُو الْحَارِثِ ، وَبَنُو سَاعِدَةَ .

١٣٥ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ : حَدَّثَنَا سُلَيْمَانُ قَالَ : حَدَّثَنِي عَمْرُو بْنُ يَحْيَى عَنْ عَبَّاسِ بْنِ سَهْلٍ عَنْ أَبِي حُمَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ خَيْرَ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ ، ثُمَّ بَنِي عَبْدِ الْأَشْمَلِ ، ثُمَّ دَارُ بَنِي الْحَارِثِ ، ثُمَّ بَنِي سَاعِدَةَ وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ فَلْتَحِقْنَا سَعْدَ بْنَ عُبَادَةَ فَقَالَ أَبُو أُسَيْدٍ : أَلَمْ تَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرَ الْأَنْصَارِ فَجَعَلْنَا آخِرًا ؟ فَأَذْرَكَ سَعْدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ ، خَيْرُ دُورِ الْأَنْصَارِ فَجَعَلْنَا آخِرًا ، فَقَالَ : أَوْ لَيْسَ بِحَسَنِيكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ ؟

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْأَنْصَارِ : اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ قَالَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

136. Narrated Usaïd bin Hudair

ﷺ : A man from the Anṣār said, "O Allāh's Aposte! Will you appoint me as you have appointed so-and-so?" The Prophet ﷺ said, "After me you will see others given preference to you; so be patient till you meet me at the Tank (i. e. Lake of Kāuthar). (on the Day of Resurrection)."

١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَالَ : يَا رَسُولَ اللَّهِ ، أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا؟ قَالَ : سَتَلْقَوْنَ بَعْدِي أَثَرَهُ ، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ .

137. Narrated Anas bin Mālīk ﷺ :

The Prophet ﷺ said to the Anṣār, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be the Tank (i. e. Lake of Kāuthar)."

١٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ هِشَامٍ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْأَنْصَارِ : إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَهُ فَاصْبِرُوا حَتَّى تَلْقَوْنِي وَمَوْعِدُكُمْ الْحَوْضُ .

138. Narrated Yaḥya bin Sa'īd that

he heard Anas bin Mālīk ﷺ when he went with him to Al-Walīd, saying, "Once the Prophet ﷺ called the Anṣār in order to give them the territory of Bahraïn. They said, 'No, unless you give to our emigrant brethren a similar share.' On that he said, 'If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you.'"

١٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا سُفْيَانٌ ، عَنْ يَحْيَى بْنِ سَعِيدٍ : سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حِينَ خَرَجَ مَعَهُ إِلَى الْوَلِيدِ قَالَ : دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنْصَارَ إِلَى أَنْ يَقْطَعَ لَهُمُ الْبَحْرَيْنِ ، فَقَالُوا : لَا ، إِلَّا أَنْ تُقْطَعَ لِأَخَوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَهُمَا قَالَ : إِمَّا لَا فَاصْبِرُوا حَتَّى تَلْقَوْنِي ، إِنَّهُ سَيُعْطِيكُمْ بَعْدِي أَثَرَهُ .

(9) CHAPTER. The invocation of the Prophet ﷺ : " O Allāh ! Improve the state of the Anṣār and the Muhājirūn (i. e. the emigrants)."

139. Narrated Anas bin Mālīk رضي الله عنه : Allāh's Apostle ﷺ said, " There is no life except the life of the Hereafter ; so, O Allāh ! Improve the state of the Anṣār and the Muhājirūn." And Anas added that the Prophet ﷺ also said, " O Allāh ! Forgive the Anṣār."

140. Narrated Anas bin Mālīk رضي الله عنه : On the day of the battle of the Trench (i. e. Ghazwāt-ul-Khandaq) the Anṣār used to say, "We are those who have given the solemn pledge to Muḥammad ﷺ that we will participate in Jihād (i. e. holy fighting) as long as we live." The Prophet ﷺ replied to them, "O Allāh! There is no life except the life of the Hereafter; so please honour the Anṣār and the Emigrants."

141. Narrated Sahl رضي الله عنه : Allāh's Apostle ﷺ came to us while we were digging the trench and carrying out the earth on our backs. Allāh's Apostle ﷺ then

بابُ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْلَحِ الْأَنْصَارَ وَالْمُهَاجِرَةَ .

١٣٩ - حَدَّثَنَا آدَمُ : حَدَّثَنَا أَبُو إِيسَى مُعَاوِيَةُ بْنُ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ ، فَأَصْلَحِ الْأَنْصَارَ وَالْمُهَاجِرَةَ . وَعَنْ قَتَادَةَ ، عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَقَالَ : فَاغْفِرْ إِلَّا أَنْصَارَ .

١٤٠ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ الطَّوِيلِ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَتْ الْأَنْصَارُ يَوْمَ الْخَنْدَقِ تَقُولُ :

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا حَيَّيْنَا أَبَدًا فَأَجَابَهُمْ :

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ ، فَاكْرِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ .

١٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ اللَّهُ : حَدَّثَنَا ابْنُ أَبِي حَازِمٍ ، عَنْ أَبِيهِ ، عَنْ سَهْلٍ قَالَ : جَاءَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ

said, "O Allāh! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Anṣār."

عليه وسلم ونَحْنُ نَحْفِرُ الْخَنْدَقَ وَنَنْقُلُ
التُّرَابَ عَلَى أَكُنَادِنَا، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ لَا عَيْشَ إِلَّا
عَيْشُ الْآخِرَةِ، فاغْفِرْ لِلْمُهَاجِرِينَ
وَالْأَنْصَارِ.

(10) CHAPTER. The Statement of
Allāh عزَّ وجلَّ :-

'They give others preference over themselves.

Even though poverty was their own lot.'

(59 : 9)

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ - وَيُؤْتِرُونَ
عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ -

142. Narrated Abū Huraira رضي الله عنه :

A man came to the Prophet ﷺ. The Prophet ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allāh's Apostle ﷺ said, "Who will take this (person) or entertain him as a guest?" An Anṣār man said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allāh's Apostle ﷺ." She said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them

١٤٢ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ دَاوُدَ ، عَنْ فُضَيْلِ بْنِ
غَزْوَانَ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ إِلَى نِسَائِهِ فَقَالْنَ :
مَا مَعَنَا إِلَّا الْمَاءُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ يَضُمُّ أَوْ يُضَيِّفُ
هَذَا ؟ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ : أَنَا ،
فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ فَقَالَ : أَكْرَمِي
ضَيْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
فَقَالَتْ : مَا عِنْدَنَا إِلَّا قَوْتُ صِبْيَانِي ،
فَقَالَ : هَيْثِي طَعَامُكَ ، وَأَصْبَحِي سِرَاجَكَ ،
وَنَوْمِي صِبْيَانَكَ إِذَا أَرَادُوا عَشَاءً .
فَهَيَّأتْ طَعَامَهَا وَأَصْبَحَتْ سِرَاجَهَا ،
وَنَوِّمَتْ صِبْيَانَهَا ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ

pretended to be eating, but they really went to bed hungry. In the morning the Anṣārī went to Allāh's Apostle ﷺ who said, "Tonight Allāh laughed or wondered at your action." Then Allāh revealed :—

' They give others preference over themselves

Even though poverty was their own lot,

And those saved from the covetousness

Of their own souls, —

Such are the ones who will be successful.' (59 : 9)

(11) CHAPTER. The statement of the Prophet ﷺ : " Accept the deeds of the good ones amongst them, and excuse the defaulters amongst them."

143. Narrated Anas bin Malik رضي الله عنه : Abū Bakr and Al-'Abbās رضي الله عنه passed by one of the gatherings of the Anṣār who were weeping then. He (i.e. Abū Bakr or Al-'Abbās) asked, " Why are you weeping ? " They replied, " We are weeping because we remember the gathering of the Prophet ﷺ with us." (1)

سِرَّ اجْتِهَادِهَا طُفْمَاتُهُ، فَجَعَلَا يُرِيَانِيهِ كَمَا تَسْمَعُهَا
بَاكِلَانِ فَبَاتَا طَاوِيَتَيْنِ، فَلَمَّا أَصْبَحَ غَدَا
إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ :
ضَحِكْتَ اللَّهُ اللَّيْلَةَ أَوْ عَجِبَ مِنْ فِعَالِكُمَا
مَا نَزَلَ اللَّهُ - وَبُؤْسُ رُؤُونِ عَلَى أَنْفُسِهِمْ
وَلَوْ كَانَ بَيْنَهُمْ خَصَاصَةٌ وَمِنْ يَوْقِ شَحْ
نَفْسِهِ فَأُولَئِكَ هُمُ الْمُتَعَلِّجُونَ .

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئَتِهِمْ .

١٤٣ - حَدَّثَنِي مُحَمَّدُ بْنُ يُحْيَى أَبُو عَلِيٍّ :
حَدَّثَنَا شاذَّانُ أَخُو عَبْدِانَ : حَدَّثَنَا أَبِي : أَخْبَرَنَا
شُعْبَةُ بْنُ الْحَجَّاجِ ، عَنْ هِشَامِ بْنِ زَيْدٍ
قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ : مَرَرْتُ
أَبُو بَكْرٍ وَالْعَبَّاسُ رَضِيَ اللَّهُ عَنْهُمَا

(1) The Prophet ﷺ was then seriously ill and his companions were afraid that they would never see him in their gatherings.

So Abū Bakr went to the Prophet ﷺ and told him of that. The Prophet ﷺ came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allāh and then said, "I request you to take care of the Anṣār as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the deeds of the good ones amongst them and excuse the defaulters amongst them."

144. Narrated Ibn 'Abbās ؓ : Allāh's Apostle ﷺ (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily tape of cloth till he sat on the pulpit, and after praising and glorifying Allāh, he said, "Then-after, O people! The people will go on increasing, but the Anṣār will go on decreasing till they become just like salt in a meal. So whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the deeds of the good ones amongst them and excuse the defaulters amongst them."

بِمَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ وَهُمْ يَبْنُوكُنْ فَقَالَ : مَا يَبْنُوكُنْكُمْ ؟ قَالُوا ذَكَرْنَا مَجْلِسَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِينَاً ، فَدَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبِرَهُ بِذَلِكَ ، قَالَ : فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ عَصَبَ عَلَى رَأْسِهِ حَاشِيَةَ بُرْدٍ ، قَالَ : فَصَعِدَ الْمِنْبَرَ وَلَمْ يَصْعَدْهُ بَعْدَ ذَلِكَ الْيَوْمَ فَحَمِيدَ اللَّهِ وَأُثْنَى عَلَيْهِ ثُمَّ قَالَ : أَوْصِيكُمْ بِالْأَنْصَارِ فَإِنَّهُمْ كَرِشِي وَعَيْنَتِي وَقَدْ قَضَوْا الَّذِي عَلَيْهِمْ وَبَقِيَ الَّذِي لَهُمْ ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئَتِهِمْ .

١٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ : حَدَّثَنَا ابْنُ الْغَسَّيِلِ : سَمِعْتُ عِيكَرْمَةَ يَقُولُ : سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ مِلْحَقَةٌ مُتَعَطِّفًا بِهَا عَلَى مَنْكِبَيْهِ وَعَلَيْهِ عِصَابَةٌ دَسْمَاءُ حَتَّى جَلَسَ عَلَى الْمِنْبَرِ فَحَمِيدَ اللَّهِ وَأُثْنَى عَلَيْهِ ثُمَّ قَالَ : أَمَّا بَعْدُ ، أَيُّهَا النَّاسُ فَإِنَّ النَّاسَ يَكْثُرُونَ وَتَقِلُّ الْأَنْصَارُ حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ ، وَتَجَاوَزْ عَنْ مُسِيئَتِهِمْ .

145. Narrated Anas bin Malik رضي الله عنه : The Prophet ﷺ said, "The Anṣār are my near companions to whom I confided my private secrets. People will go on increasing but the Anṣār will go on decreasing; so accept the deeds of the good ones amongst them and excuse the defaulters amongst them."

١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ قِتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : **الْأَنْصَارُ كَثَرٌ شَيْئًا وَعَيْبَتِي ، وَالنَّاسُ سَيِّئُونَ وَبَقِلُونَ ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ .**

(12) CHAPTER. The merits of Sa'd bin Mu'adh رضي الله عنه .

باب مناقب سعد بن معاذ رضي الله عنه .

146. Narrated Al-Barā' رضي الله عنه : A silken cloth was given as a present to the Prophet ﷺ . His companions started touching it and admiring its softness. The Prophet ﷺ said, "Are you admiring its softness? The handkerchiefs of Sa'd bin Mu'adh (in Paradise) are better and softer than it."

١٤٦ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : **أُهِدِيَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةٌ حَرِيرِيَّةٌ فَجَعَلَ أَصْحَابُهُ يَمَسُّونَهَا وَيَعْجَبُونَ مِنْ لَيِّنِهَا ، فَقَالَ : أَتَعْجَبُونَ مِنْ لَيِّنِ هَذِهِ ؟ لِمَنَادِيلِ سَعْدِ بْنِ مُعَاذٍ خَيْرٌ مِنْهَا أَوْ أَلَيِّنُ ، رَوَاهُ قِتَادَةُ وَالزُّهْرِيُّ : سَمِعَا أَنَسَ بْنَ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .**

147. Narrated Jābir رضي الله عنه : I heard the Prophet ﷺ saying, "The Throne (of Allah) shook at the death of Sa'd bin Mu'adh."

١٤٧ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا فَضْلُ بْنُ مُسَاوِيرٍ خَتَنُ أَبِي عَوَّانَةَ : حَدَّثَنَا أَبُو عَوَّانَةَ ، عَنْ الْأَعْمَشِ عَنْ أَبِي سُوَيْبَانَ ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ : **سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**

Through another group of narrators, Jābir added, "I heard the Prophet ﷺ

saying, 'The Throne of the Beneficent was shaken because of the death of Sa'd bin Mu'adh.' (1)

يَقُولُ: اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ. وَعَنِ الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ، فَقَالَ رَجُلٌ لَجَابِرٍ: فَإِنَّ الْبَرَاءَ يَقُولُ: اهْتَزَّ السَّرِيرُ، فَقَالَ: إِنَّهُ كَانَ بَيْنَ هَذَيْنِ الْحَيَيْنِ ضَغَائِنٌ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: اهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ.

148. Narrated Abū Sa'id Al-Khudri

: Some people (i. e. the Jews of Bani bin Quraiza) agreed to accept the verdict of Sa'd bin Mu'adh so the Prophet  sent for him (i.e. Sa'd bin Mu'adh). He came riding a donkey, and when he approached the Mosque, the Prophet  said, "Get up for the best amongst you," or said, "Get up for your chief." Then the Prophet  said, "O Sa'd! These people have agreed to accept your verdict." Sa'd said, "I judge that their warriors should be killed and their children and women should be taken as war prisoners." The Prophet  said, "You have given a judgement similar to Allāh's Judgement (or the King's judgement)." (2)

١٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَفَةَ:

حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أُنَاسًا نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَأَرْسَلَ إِلَيْهِ فَجَاءَ عَلَى حِمَارٍ فَلَمَّا بَلَغَ قَرِيبًا مِنَ الْمَسْجِدِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُومُوا إِلَى خَيْرِكُمْ أَوْ سَيِّدِكُمْ، فَقَالَ: يَا سَعْدُ، إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ، قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ وَتُسَبَى ذُرَارِيُّهُمْ. قَالَ: حَكَمْتَ بِحُكْمِ اللَّهِ أَوْ بِحُكْمِ الْمَلِكِ.

(1) This means the Throne was pleased with the ascent of Sa'd's soul to Heaven.

(2) "King" here means "Allāh."

(13) CHAPTER. The merit of Usaid bin Hudair and 'Abbad bin Bishr



149. Narrated Anas رضي الله عنه : Two men left the Prophet ﷺ on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated along with them.

بابُ مَنْقَبَةِ أُسَيْدِ بْنِ حُضَيْرٍ وَعَبَّادِ بْنِ بِشْرِ رَضِيَ اللَّهُ عَنْهُمَا .

١٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ : حَدَّثَنَا حَبِيبَانُ : حَدَّثَنَا هَمَّامٌ : أَخْبَرَنَا قَتَادَةُ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَجُلَيْنِ خَرَجَا مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلِمَةٍ وَإِذَا نُورٌ بَيْنَ أَيْدِيهِمَا حَتَّى تَفْرَقَا فَتَفْرَقَ النُّورُ مَعَهُمَا . وَقَالَ مَعْمَرٌ ، عَنْ ثَابِتٍ ، عَنْ أَنَسٍ : إِنَّ أُسَيْدَ بْنَ حُضَيْرٍ وَرَجُلًا مِنَ الْأَنْصَارِ . وَقَالَ حَمَادٌ : أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ : كَانَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(14) CHAPTER. The virtues of Mu'adh bin Jabal.

150. Narrated 'Abdullah bin 'Amr رضي الله عنه : I heard the Prophet ﷺ saying, " Learn the recitation of Qur'an from four persons : Ibn Mas'ud, Salim, the freed slave of Abu Hudhaifa, Ubai and Mu'adh bin Jabal."

بابُ مَنَاقِبِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ .

١٥٠ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ، عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ ، عَنْ مَسْرُوقٍ ، عَنْ عَيْنِدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : اسْتَفَرُّوا الْقُرْآنَ مِنْ أَرْبَعَةٍ : مِنْ ابْنِ مَسْعُودٍ ، وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ ، وَأُبَيٍّ وَمُعَاذِ بْنِ جَبَلٍ .

151. The virtue of Sa'd bin 'Ubada



'Aisha said, "Before that, he (i.e. Sa'd) was a pious man." (1)

152. Narrated Abū Usaid : Allāh's

Apostle ﷺ said, "The best of the Ansar's houses are those of Banī An-Najjār, then those of Banī 'Abdul Ash-hal, then those of Banī Al-Hārith bin Al-Khazraj, then those of Banī Sāida; but there is goodness in all the houses of the Ansār." Sa'd bin 'Ubāda who was one of those who embraced Islam early, said, "I see that Allāh's Apostle ﷺ is giving others superiority above us." Some people said to him, "But he has given you superiority above many other people."

(15) CHAPTER. The virtues of Ubai

bin Ka'b ﷺ

153. Narrated Masrūq : 'Abdullāh

bin Mas'ūd was mentioned before 'Abdullāh bin 'Amr who said, "That is a man I still love, as I heard the Prophet ﷺ saying, 'Learn the recitation of Qur'ān

١٥١ - مَنْقَبَةُ سَعْدِ بْنِ عُبَادَةَ

رَضِيَ اللَّهُ عَنْهُ. وَقَالَتْ عَائِشَةُ: وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا.

١٥٢ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا

عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَبُو أُسَيْدٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ دُورِ الْأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبِيدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورٍ الْأَنْصَارُ خَيْرٌ، فَقَالَ سَعْدُ بْنُ عُبَادَةَ وَكَانَ ذَا قَدَمٍ فِي الْإِسْلَامِ: أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ فَضَّلَ عَمَلَيْنَا، فَتَقَبَّلَ لَنَا: قَدْ فَضَّلَكُمْ عَلَى نَاسٍ كَثِيرٍ.

بَابُ مَنَاقِبِ أَبِي بِنِ كَعْبٍ رَضِيَ

اللَّهُ عَنْهُ.

١٥٣ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا

شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قَالَ: ذُكِرَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ

(1) This Hadith is a part of the long Hadith of Blame laid upon Aisha ﷺ.

from four : from 'Abdullah bin Mas'ūd — he started with him — Salim, the freed slave of Abū Hudhaifa, Mu'adh bin Jabal and Ubai bin Ka'b." "

عَمْرُو وَفَقَالَ : ذَاكَ رَجُلٌ لَا أَرَاكَ أَحَبَّهِ ،
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :
خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ
ابْنِ مَسْعُودٍ فَبَيَّنَّ أَبَاهُ ، وَسَالِمٌ مَوْلَى أَبِي
حُدَيْفَةَ ، وَمُعَاذُ بْنُ جَبَلٍ ، وَأَبِي بِنِ
كَعْبٍ .

154. Narrated Anas bin Malik : The Prophet ﷺ said to Ubai, "Allah has ordered me to recite to you : 'Those who reject (Truth) (Sūrat-al-Bayina 98) .'" Ubai said, "Has he mentioned my name?" The Prophet ﷺ said, "Yes." On hearing this, Ubai started weeping.

١٥٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ : سَمِعْتُ شُعْبَةَ :
سَمِعْتُ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَأَبِي : إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ -
لَمْ يَكُنِ الَّذِينَ كَفَرُوا - قَالَ : وَسَمَانِي ؟
قَالَ : نَعَمْ ، فَبَكَتَنِي .

(16) CHAPTER. The virtues of Zaid bin Thabit ﷺ

بَابُ مُنَاقِبِ زَيْدِ بْنِ ثَابِتٍ رَضِيَ
اللَّهُ عَنْهُ .

155. Narrated Qatada : Anas ﷺ said, "The Qur'an was collected in the lifetime of the Prophet ﷺ by four (men), all of whom were from the Anṣār: Ubai, Mu'adh bin Jabal, Abū Zaid and Zaid bin Thabit." I asked Anas, "Who is Abū Zaid?" He said, "One of my uncles."

١٥٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا يَحْيَى : حَدَّثَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ،
عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ : جَمَعَ الْقُرْآنَ
عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَةٌ
كُلُّهُمْ مِنْ الْأَنْصَارِ : أَبِي وَمُعَاذُ بْنُ
جَبَلٍ ، وَأَبُو زَيْدٍ ، وَزَيْدُ بْنُ ثَابِتٍ .
فُلَيْتُ لَا نَسِي : مَنْ أَبُو زَيْدٍ ؟ قَالَ : أَحَدُ
عُصَمَائِي .

(17) CHAPTER. The virtues of Abū Talḥa.

فَابُ مَتَانِبِ أَبِي طَالِحَةَ رَضِيَ اللَّهُ

عَنْهُ

156. Narrated Anas رضي الله عنه : On the day of the battle of Uhud, the people ran away, leaving the Prophet ﷺ, but Abū Talḥa was shielding the Prophet ﷺ with his shield in front of him. Abū Talḥa was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet ﷺ would say to him, "Empty it in front of Abū Talḥa." When the Prophet ﷺ started looking at the enemy by raising his head, Abū Talḥa said, "O Allah's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'Āisha, the daughter of Abū Bakr and Um Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the waterskins on their arms to pour the water into the mouths of the thirsty people and then go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abū Talḥa's sword fell from his hand twice or thrice.

١٥٦ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا عَبْدُ الْعَزِيزِ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو طَالِحَةَ بَيْنَ يَدَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُجَوَّبٌ بِهِ عَاتِيَهُ بِجَحْفَةٍ لَهُ ، وَكَانَ أَبُو طَالِحَةَ رَجُلًا رَامِيًا شَدِيدَ الْقِدِّ يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثًا ، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةَ مِنَ النَّبْلِ فَيَقُولُ انْشُرْهَا لِأَبِي طَالِحَةَ فَأَشْرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ إِلَى الْقَوْمِ فَيَقُولُ أَبُو طَالِحَةَ : يَا نَبِيَّ اللَّهِ يَا أَبَا أَنْتَ وَأُمِّي لَا تُشْرِفْ يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ ، نَحْرِي دُونَ نَحْرِكَ ، وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سَلِيمٍ وَإِنَّهُمَا لَمُشْمَرَتَانِ ، أَرَى خَدَمَ سَوْقِيهِمَا ، تُنْفِزَانِ الْقِرْبَ عَلَى مِثْوَنِيهِمَا تُفْقِرُ غَانِيَهُ فِي أَفْوَاهِ الْقَوْمِ ، ثُمَّ تَرَجِعَانِ فَتَمْلَأْنِيهِمَا ثُمَّ تَجْعِلَانِ فَتُفْقِرُ غَانِيَهُ فِي أَفْوَاهِ الْقَوْمِ وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيَّ أَبِي طَالِحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلَاثًا .

(18) CHAPTER. The virtues of
Abdullah bin Salam .

باب مناقب عبد الله بن سلام
رضي الله عنه .

157. Narrated Sa'd bin Abi Waqqas  : I have never heard the Prophet  saying about anybody walking on the earth that he is from the people of Paradise except Abdullah bin Salam. The following Verse was revealed concerning him:—

‘ One witness from Bani Israel testifies to its similarity.....’ (46 : 10)

١٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : سَمِعْتُ مَالِيكَاً يُحَدِّثُ عَنْ أَبِي الشَّيْخِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ : مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِمُحَمَّدٍ يَمْشِي عَلَى الْأَرْضِ إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ ، قَالَ : وَفِيهِ نَزَلَتْ هَذِهِ الْآيَةُ - وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ - الْآيَةُ قَالَ : لَا أَدْرِي قَالَ مَالِكٌ الْآيَةُ أَوْ فِي الْحَدِيثِ .

158. Narrated Qais bin Ubād : While I was sitting in the Mosque of Medina, there entered a man with signs of solemnity over his face. The people said, “ This is one of the people of Paradise.” He prayed two light Rak'at and then left. I followed him and said, “ When you entered the Mosque, the people said, ‘ This is one of the people of Paradise.’ ” He said, “ By Allah, it is not allowed for anybody to say what he does not know ; and I will tell you why. In the lifetime of the Prophet  I had a dream which I narrated to him. I saw as if I were in a garden.” He then described its extension and greenery. In its

١٥٨ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا أَزْهَرُ السَّمَّانُ ، عَنْ ابْنِ عَوْنٍ ، عَنْ مُحَمَّدٍ ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ : كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ فَدَخَلَ رَجُلٌ عَلَى وَجْهِهِ أَثَرُ الْخُشُوعِ فَقَالُوا : هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَصَلَّى رَكَعَتَيْنِ تَجَوَّزَ فِيهِمَا ثُمَّ خَرَجَ وَتَبِعْتُهُ فَقُلْتُ : إِنَّكَ حِينَ دَخَلْتَ الْمَسْجِدَ قَالُوا : هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ ، قَالَ : وَاللَّهِ مَا يَنْبَغِي لِمُحَمَّدٍ أَنْ يَقُولَ مَا لَا يَعْلَمُ . وَسَأَحَدْتُكَ لِمَ ذَلِكَ ؟ رَأَيْتُ رُؤْيَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) handle. He was told to climb it. I said, "I can't." He went on, "Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I held the handle, and I was told to hold it tightly, and then I awoke and (the effect of) the handle was in my hand. Then I narrated that to the Prophet ﷺ who said, 'The garden is Islam, and the handle is the Most Trustworthy Hand Hold. So you will remain as a Muslim till you die.' " The man was 'Abdullah bin Salam.

فَقَصَصْتُهَا عَلَيْهِ وَرَأَيْتُ كَأَنِّي فِي رَوْضَةٍ ،
ذَكَرَ مِنْ سَعَتَيْهَا وَخُضْرَتَيْهَا ، وَسَطَهَا
عَمُودٌ مِنْ حَدِيدٍ أَسْفَلُهُ فِي الْأَرْضِ
وَأَعْلَاهُ فِي السَّمَاءِ ، فِي أَعْلَاهُ عُرْوَةٌ
فَقِيلَ لَهُ : ارْزُقْ . قُلْتُ : لَا أَسْتَطِيعُ ، فَأَتَانِي
مِنْصَفٌ فَرَفَعَ ثِيَابِي مِنْ خَلْفِي فَرَفَعْتِ
حَتَّى كُنْتُ فِي أَعْلَاهَا ، فَأَخَذْتُ الْعُرْوَةَ .
فَقِيلَ لَهُ اسْتَمْسِكْ فَاسْتَيْقِظْتُ وَإِنَّهَا
لَفِي يَدِي ، فَقَصَصْتُهَا عَلَى النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : تِلْكَ الرُّوضَةُ
الْإِسْلَامُ ، وَذَلِكَ الْعَمُودُ عَمُودُ الْإِسْلَامِ ،
وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُثْقَى فَأَنْتَ
عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ . وَذَلِكَ الرَّجُلُ
عَبْدُ اللَّهِ بْنُ سَلَامٍ . وَقَالَ لِي خَلِيفَةُ : حَدَّثَنَا
مُعَاذٌ : حَدَّثَنَا ابْنُ عُيُونٍ ، عَنْ مُحَمَّدٍ :
حَدَّثَنَا قَيْسُ بْنُ عَبْدِ اللَّهِ ، عَنْ ابْنِ سَلَامٍ
قَالَ : وَصِيفٌ مَكَانٌ مِنْصَفٌ .

159. Narrated Abū Burda : When I came to Medina, I met 'Abdullah bin Salam ﷺ . He said, " Will you come to me so that I may serve you with Sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house that the Prophet ﷺ entered ?" Then he added, " You are in a country where the practice

١٥٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ :
حَدَّثَنَا شُعْبَةُ ، عَنْ سَعِيدِ بْنِ أَبِي بَرْدَةَ ،
عَنْ أَبِيهِ : أَتَيْتُ الْمَدِينَةَ فَلَقِيتُ
عَبْدَ اللَّهِ بْنَ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ :
أَلَا تَجِئُ عَ فَأُطْعِمَكَ سَوِيقًا وَتَمْرًا
وَتَدْخُلُ فِي بَيْتٍ ؟ ثُمَّ قَالَ : إِنَّكَ بِأَرْضِ
الرُّبَا بِهَا فَاشِ ، إِذَا كَانَ لَكَ عَلَى رَجُلٍ

of Ribā (1) (i.e. usury) is prevalent ; so if somebody own you some thing and he sends you a present of a load of chopped straw or a load of barley or a load of provender then do not take it as it is Ribā."

حَقَّ فَأَهْدَى إِلَيْكَ حِمْلَ تِبْنٍ أَوْ حِمْلَ شَعِيرٍ أَوْ حِمْلَ قَتٍّ فَلَا تَأْخُذْهُ فَإِنَّهُ رِبَا. وَلَمْ يَسْذُكِرِ النَّصْرُ وَأَبُو دَاوُدَ وَوَهَّبٌ عَنْ شُعْبَةَ الْبَيْتِ.

(19) CHAPTER. The narration about Jarir bin 'Abdullah Al-Bajali

بَابُ ذِكْرِ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ.

160. Narrated Jarir bin 'Abdullah : Allah's Apostle ﷺ has never refused to admit me since I embraced Islam, and whenever he saw me, he would smile.

١٦٠ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ : حَدَّثَنَا خَالِدٌ ، عَنْ بِيَانٍ ، عَنْ قَتَيْبِ بْنِ قَتَيْبٍ : قَالَ : سَمِعْتُ عَنْهُ يَقُولُ : قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ : مَا حَجَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ وَلَا رَأَى إِلَّا ضَحِكًا . وَعَنْ قَتَيْبٍ ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ : كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالُ لَهُ ذُو الْخَلَصَةِ ، وَكَانَ يُقَالُ لَهُ الْكَعْبَةُ الْيَمَانِيَّةُ أَوْ الْكَعْبَةُ الشَّامِيَّةُ . فَتَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هَلْ أَنْتَ مُرِّيحِي مِنْ ذِي الْخَلَصَةِ ؟ قَالَ : فَتَقَرَّرْتُ إِلَيْهِ فِي خَمْسِينَ وَمِائَةً فَارِسٍ مِنْ أَحْمَسَ ، قَالَ : فَتَكَسَّرَ نَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ فَأَتَيْنَاهُ فَأَخْبَرْنَاهُ فَقَدَّعَا لَنَا وَأَحْمَسَ .

(In another narration) Jarir bin 'Abdullah narrated : There was a house called Dhul-Khalasa (2) in the pre-Islamic Period and it was also called Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. Allah's Apostle ﷺ said to me, " Will you relieve me from Dhul-Khalasa ? " So I left for it with 150 cavalymen from the tribe of Ahmas and then we destroyed it and killed whoever we found there. Then we came to the Prophet ﷺ and informed him about it. He invoked good upon us and upon the tribe of Ahmas.

(1) Ribā : See the glossary.

(2) Dhul-Khalasa : See the glossary.

(20) CHAPTER. The narration about
Hudhaifa bin Al-Yaman Al-'Abasy رضي الله عنه

161. Narrated 'Aisha رضي الله عنها : On the day of the battle of Uhud, the pagans were defeated completely. Then Satan shouted loudly, "O Allah's Servants! Beware the ones behind you!" So the front files attacked the back ones. Then Hudhaifa looked and saw his father, and said loudly, "O Allah's Servants! My father! My father!" By Allah, they did not stop till they killed him (i. e. Hudhaifa's father). Hudhaifa said, "May Allah forgive you!" The sub-narrator said, "By Allah, because of what Hudhaifa said, he remained in a good state till he met Allah (i.e. died)."

(21) CHAPTER. The marriage of the Prophet ﷺ and Khadija رضي الله عنها and her superiority.

162. Narrated 'Ali رضي الله عنه : I heard Allah's Apostle ﷺ saying (as below).

بابُ ذِكْرِ حَدِيثِ يَنْفَسَةِ بْنِ الْيَمَانِ
الْعَبَّاسِيِّ رَضِيَ اللَّهُ عَنْهُ .

١٦١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ :
حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ ، عَنْ هِشَامِ بْنِ
عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ : لَمَّا كَانَ يَوْمَ أَحَدٍ هُزِمَ
الْمُشْرِكُونَ هَزِيمَةً بَيْنَةً فَصَاحَ ابْنُ لَيْسَ :
أَيُّ عِبَادِ اللَّهِ ، أَخْبَرَكُمْ . فَرَجَعَتْ أَوْلَاهُمْ
عَلَى أَخْبَرَاهُمْ فَاجْتَلَدَتْ أَخْبَرَاهُمْ فَتَنَظَّرَ
حَدِيثُ يَنْفَسَةَ فَإِذَا هُوَ بِأَبِيهِ فَنَادَى : أَيُّ عِبَادِ
اللَّهِ ، أَيُّ أَبِي فَقَالَتْ : فَوَاللَّهِ مَا احْتَجِيزُوا
حَتَّى قَتَلُوهُ ، فَقَالَ حَدِيثُ يَنْفَسَةَ : غَفَرَ اللَّهُ
لَكُمْ ، قَالَ : أَبِي ، فَوَاللَّهِ مَا زَالَتْ فِي
حَدِيثِ يَنْفَسَةَ مِنْهَا بَقِيَّةٌ خَيْرٌ حَتَّى لَقِيَ اللَّهَ
عَزَّ وَجَلَّ .

بابُ تَزْوِيجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ خَدِيجَةَ وَفَضْلِيَّهَا رَضِيَ اللَّهُ عَنْهَا .

١٦٢ - حَدَّثَنَا مُحَمَّدٌ : أَخْبَرَنَا عُبَيْدَةُ ،
عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ قَالَ :
سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ : سَمِعْتُ
عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ : سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ .

163. Narrated 'Ali عليه السلام : The Prophet ﷺ said, "The best of the world's women is Mary (at her lifetime), and the best of the world's women is Khadija (at her lifetime)."

١٦٣ - حَدَّثَنِي صَدَقَةُ : أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ أَبِيهِ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ ابْنَ جَعْفَرٍ : عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : خَيْرُ نِسَائِهَا مَرْيَمُ وَخَيْرُ نِسَائِهَا خَدِيجَةُ .

164. Narrated 'Aisha رضي الله عنها : I did not feel jealous of any of the wives of the Prophet ﷺ as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allāh had told him to give her the good tidings that she would own a house of Qasab (i.e. pipes of precious stones and pearls in Paradise), (1), and whenever he slaughtered a sheep, he would send her women-friends a sufficient share of it.

١٦٤ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ : حَدَّثَنَا اللَّيْثُ قَالَ : كَتَبَ إِلَى هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : مَا غُرْتُ عَلَى امْرَأَةٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غُرْتُ عَلَى خَدِيجَةَ، هَكَكَتُ قَبْلَ أَنْ يَتَزَوَّجَنِي، لَمَّا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا وَأَمَرَهُ اللَّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ يَهْدِي فِي خَلَاتِلِهَا مِنْهَا مَا يَسَعُهُنَّ .

165. Narrated 'Aisha رضي الله عنها : I did not feel jealous of any woman as much as I did of Khadija because Allāh's Apostle ﷺ used to mention her very often. He married me after three years of her death, and his Lord (or Gabriel عليه السلام) ordered him to give her the good news of owning a house of Qasab in Paradise.

١٦٥ - حَدَّثَنَا قُسَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : مَا غُرْتُ عَلَى امْرَأَةٍ مَا غُرْتُ عَلَى خَدِيجَةَ مِنْ كَثَرَةِ ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاهَا . قَالَتْ : وَتَزَوَّجَنِي بَعْدَهَا بِثَلَاثِ سِنِينَ وَأَمَرَهُ رَبُّهُ هَزَّوَجَلَّ أَوْ جِبْرِيلُ عَلَيْهِ

(1) Qasab : See the glossary.

السَّلَامُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ .

166. Narrated 'Aisha رضي الله عنها : I did not feel jealous of any of the wives of the Prophet ﷺ as much as I did of Khadija though I did not see her, but the Prophet ﷺ used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, “ (You treat Khadija in such a way) as if there is no woman on earth except Khadija,” he would say, “Khadija was such-and-such, and from her I had children.”

١٦٦ - حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ بْنُ حَسَنٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا حَفْصٌ : عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : مَا غُرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غُرْتُ عَلَى خَدِيجَةَ وَمَا رَأَيْتُهَا ، وَلَكِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ ذِكْرَهَا . وَرُبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يَقْطَعُهَا أَغْضَاءَ ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ . فَرُبَّمَا قُلْتُ لَهُ : كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلَّا خَدِيجَةُ ، فَيَقُولُ : إِنَّهَا كَانَتْ وَكَانَتْ وَكَانَ لِي مِنْهَا وَلَدٌ .

167. Narrated Ismā'il : I asked 'Abdullah bin Abī Aūfā, “Did the Prophet ﷺ give glad tidings to Khadija ?” He said, “ Yes, of a house of Qasab (in Paradise) where there will be no noise of fatigue.”

١٦٧ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ ، قَالَ : قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا : بَشَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَدِيجَةَ ؟ قَالَ : نَعَمْ ، بِبَيْتٍ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَعَمَبَ .

168. Narrated Abū Huraira رضي الله عنه : Gabriel came to the Prophet ﷺ and said, “ O Allah's Apostle ! This is Khadija coming to you with a dish having

١٦٨ - حَدَّثَنَا قُسَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا مُحَمَّدُ بْنُ قُسَيْبٍ ، عَنْ عُمَارَةَ ، عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : أتى جِبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ

meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allāh) and on my behalf, and give her the glad tidings of having a Qasab house in Paradise where there will be no noise nor fatigue."

Narrated 'Aisha رضي الله عنها : Once Hala bint Khuwailid, Khadija's sister, asked the permission of the Prophet ﷺ to enter. On that, the Prophet ﷺ remembered the way Khadija used to ask permission, and that upset him. He said, " O Allāh ! Hala ! " So I became jealous and said, " What makes you remember an old woman amongst the old women of Quraish an old woman (with a toothless mouth) of red gums who died long ago, and in whose place Allāh has given you somebody better then her ? "

(22) CHAPTER. The narration about Hind bint 'Utba bin Rabi'a رضي الله عنها.

'Aisha رضي الله عنها said, " Hind bint 'Utba came and said, ' O Allāh's Apostle ! (Before I embraced Islām) there was no family on the surface of the earth I wished to have degraded more than I did your family, but today there is no family on the surface of the earth I wish to have honoured more than I did yours. " " The Prophet ﷺ said, " I thought similarly, by Him in Whose Hand my life is ! "

عليه وسلم فقال : يا رسول الله ، هذه خديجة قد أتت معهما إزاء فيه إدام أو طعام أو شراب فإذا هي أتتك فاقرأ عليهما السلام من ربها وميتي ، وبشرها بيبيت في الجنة من قصب لا صخب فيه ولا نصب . وقال إسماعيل بن خليل : أخبرنا علي بن مسهر ، عن هشام ، عن أبيه ، عن عائشة رضي الله عنها قالت : استأذنت هالة بنت خويلد أخت خديجة على رسول الله صلى الله عليه وسلم فقرفت استأذنان خديجة فارناع ليد لك . فقال : اللهم هالة ، قالت : فقرفت فقلت : ماتت كسر من عجز من عجزائ قرين ، حمر أع الشدقين هلك في الدهر قد أبد لك الله خيرًا منها .

باب ذكر خديجة بنت خزيمة رضي الله عنها . قال عبيد الله : أخبرنا عبيد الله : أخبرنا يونس ، عن الزهري : حدثني عمرو أن عائشة رضي الله عنها قالت : جاءت هند بنت عتبة فقالت : يا رسول الله ، ما كان على ظهر الأرض من أهل خبياء أحب إلي أن يذلوا من أهل خبيائك ، ثم ما أصبح اليوم على ظهر الأرض من أهل خبياء أحب إلي أن يعزوا من أهل

She further said, "O Allah's Apostle! Abū Sufyān is a miser, so is it sinful of me to feed my children from his property?" He said, "I do not allow it unless you take what you need reasonably."

خبرائك، قال: وأيضاً والذي نفسي بيده قالت: يا رسول الله، إن أباسُفْيَانَ رجُلٌ ميسرٌ فتهمل عمتي حَرَجَ أنْ أُطْعِمَ مِنْ الَّذِي لَهُ عِيَالُنَا؟ قال: لَا أَرَاهُ إِلَّا بِالْمَعْرُوفِ.

(23) CHAPTER. Narration about Zaid bin 'Amr bin Nufail.

بابُ حَدِيثِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ.

169. Narrated 'Abdullah bin 'Umar رضي الله عنه: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Balдах before any Divine Inspiration came to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughtered in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable.

١٦٩ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى ابْنُ عَقْبَةَ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ زَيْدَ ابْنِ عَمْرٍو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلَدِ حِمْيَرَ قَبْلَ أَنْ يَنْزِلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَحْيُ، فَقَدَّمَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُفْرَةٌ فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ قَالَ زَيْدٌ: إِنِّي لَسْتُ أَكُلُ مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ، وَلَا أَكُلُ إِلَّا مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، وَأَنَّ زَيْدَ بْنَ عَمْرٍو كَانَ يَغِيبُ عَلَى قُرَيْشٍ ذَبَائِحَهُمْ وَيَقُولُ: الشَّاةُ خَلَقَهَا اللَّهُ وَأُنْزِلَ لَهَا مِنَ السَّمَاءِ الْمَاءُ وَأُنْبِتَ لَهَا مِنَ الْأَرْضِ ثُمَّ تَذْبَحُونَهَا عَلَى غَيْرِ اسْمِ اللَّهِ؟ إِنْسَكَرًا لِيَذَلِكَ وَإِعْظَامًا لَهُ. قَالَ مُوسَى: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَلَا أَعْلَمُهُ إِلَّا تَحَدَّثَ

Narrated Ibn 'Umar رضي الله عنه: Zaid bin

Amr bin Nufail went to Shām, enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the Hanīf." Zaid enquired, "What is Hanīf?" He said, "Hanīf is the religion of (the prophet) Abraham  who was neither a Jew nor a Christian, and he used to worship None but Allāh." Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other more religion except Hanīf." Zaid enquired, "What is Hanīf?" He replied, "Hanīf is the religion of (the prophet) Abraham  who was neither a Jew nor a Christian, and he used to worship None but Allāh." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he

بِهِ عَنِ ابْنِ عُمَرَ: أَنَّ زَيْدَ بْنَ عَمْرٍو
ابْنَ نُفَيْلٍ خَرَجَ إِلَى الشَّامِ، يَسْأَلُ عَنِ
الدِّينِ وَيَتَّبِعُهُ، فَلَقِيَ عَالِمًا مِنَ الْيَهُودِ
فَسَأَلَهُ عَنْ دِينِهِمْ، فَقَالَ: إِنِّي لَعَلِّي
أُدِينُ دِينَكُمْ فَأَخْبِرْنِي. فَقَالَ: لَا
تَكُونُ عَلَيَّ دِينِنَا. حَتَّى تَأْخُذَ
بِنَصِيبِكَ مِنْ غَضَبِ اللَّهِ. قَالَ
زَيْدٌ: مَا أَفِرُّ إِلَّا مِنْ غَضَبِ اللَّهِ،
وَلَا أَحْمِلُ مِنْ غَضَبِ اللَّهِ شَيْئًا أَبَدًا.
وَأَنَا أَسْتَطِيعُ، فَهَلْ تَدُلُّنِي عَلَى غَيْرِهِ؟
قَالَ: مَا أَعْلَمُهُ إِلَّا أَنْ يَكُونَ حَنِيفًا.
قَالَ زَيْدٌ: وَمَا الْحَنِيفُ؟ قَالَ: دِينُ
إِبْرَاهِيمَ، لَمْ يَكُنْ يَهُودِيًّا وَلَا نَصْرَانِيًّا
وَلَا يَعْبُدُ إِلَّا اللَّهَ. فَخَرَجَ زَيْدٌ فَلَقِيَ
عَالِمًا مِنَ النَّصَارَى فَذَكَرَ مِثْلَهُ. فَقَالَ:
لَنْ تَكُونَ عَلَيَّ دِينِنَا حَتَّى تَأْخُذَ بِنَصِيبِكَ
مِنْ لَعْنَةِ اللَّهِ. قَالَ: مَا أَفِرُّ إِلَّا مِنْ لَعْنَةِ اللَّهِ.
وَلَا أَحْمِلُ مِنْ لَعْنَةِ اللَّهِ وَلَا مِنْ غَضَبِهِ شَيْئًا
أَبَدًا وَأَنَا أَسْتَطِيعُ. فَهَلْ تَدُلُّنِي عَلَى
غَيْرِهِ؟ قَالَ: مَا أَعْلَمُهُ إِلَّا أَنْ يَكُونَ
حَنِيفًا. قَالَ: وَمَا الْحَنِيفُ؟ قَالَ: دِينُ
إِبْرَاهِيمَ، لَمْ يَكُنْ يَهُودِيًّا وَلَا نَصْرَانِيًّا
وَلَا يَعْبُدُ إِلَّا اللَّهَ. فَلَمَّا رَأَى زَيْدٌ قَوْلَهُمْ
فِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ خَرَجَ فَلَمَسَا
بِرَزْزَ رَفَعَ يَدَيْهِ. فَقَالَ: اللَّهُمَّ إِنِّي
أَشْهَدُكَ أَنِّي عَلَى دِينِ إِبْرَاهِيمَ. وَقَالَ
اللَّيْثُ: كَتَبَ إِلَى هِشَامٍ، عَنْ أَبِيهِ،

came out, he raised both his hands and said, "O Allāh! I make You my Witness that I am on the religion of Abraham."

Narrated Asmā' bint Abi Bakr  :

I saw Zaid bin Amr bin Nufail standing with his back against the Ka'ba and saying, "O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me." He used to preserve the lives of little girls (liable to be killed by their fathers): If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf."

(24) CHAPTER. The building of the Ka'ba.

170. Narrated Jābir bin 'Abdullāh  : When the Ka'ba was built, the Prophet  and 'Abbas went to carry stones. 'Abbas said to the Prophet , "(Take off and) put your waist sheet over your neck so that the stones may not hurt you." (But as soon as he took off his waist sheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waist sheet! My

عَنِ اسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: رَأَيْتُ زَيْدَ بْنَ عَمْرٍو ابْنَ نُفَيْلٍ قَائِمًا مُسْنِدًا ظَهْرَهُ إِلَى الْكَعْبَةِ يَقُولُ: يَا مَعْشَرَ قُرَيْشٍ، وَاللَّهِ مَا مِنْكُمْ عَلَى دِينِ إِبْرَاهِيمَ غَيْرِي. وَكَانَ يُحِبُّ الْمَوَءُودَةَ، يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ أَنْ يَقْتُلَ ابْنَتَهُ: لَا تَقْتُلْهَا، أَنَا أَكْفَيْكَ مَوْتُوتَهَا، فَيَأْخُذُهَا فَإِذَا تَرَ عُرْعَتَ قَالَ لَا بِيهَا: إِنْ شِئْتَ دَفَعْتُهَا إِلَيْكَ وَإِنْ شِئْتَ كَفَيْتُكَ مَوْتُوتَهَا.

بَابُ بُنْيَانِ الْكَعْبَةِ

١٧٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا بُنِيَ الْكَعْبَةُ ذَهَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ'عَبَّاسٌ يَنْقُلَانِ الْحِجَارَةَ. فَقَالَ 'عَبَّاسٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اجْعَلْ لِي عَلَى رَقَبَتِكَ

waist sheet ! ” Then he tied his waist sheet (round his waist).

يَقِيكَ مِنَ الْحِجَارَةِ ، فَخَصَرَ إِلَى الْأَرْضِ
وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ ، ثُمَّ أَفَاقَ
فَقَالَ : إِزَارِي إِزَارِي ، فَشَدَّ عَلَيْهِ إِزَارَهُ .

171. Narrated 'Amr bin Dīnār and 'Ubaidullāh bin Abi Yazīd : In the lifetime of the Prophet ﷺ there was no wall around the Ka'ba and the people used to pray around the Ka'ba till 'Umar became the Caliph and he built the wall around it. 'Ubaidullāh further said, "Its wall was low, so Ibn Az-Zubair built it."

١٧١ - حَدَّثَنَا أَبُو النُّعْمَانِ : حَدَّثَنَا
حَمَّادُ بْنُ زَيْدٍ ، عَنْ عُمَرَ بْنِ دِينَارٍ
وَعُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ ، قَالَا : لَمْ يَكُنْ
عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَوْلَ
الْبَيْتِ حَائِطٌ ، كَانُوا يُصَلُّونَ حَوْلَ
الْبَيْتِ حَتَّى كَانَ عُمَرُ فَبَنَى حَوْلَهُ
حَائِطًا . قَالَ عُبَيْدُ اللَّهِ : جَدُّهُ قَصِيرٌ ،
فَبَنَاهُ ابْنُ الزُّبَيْرِ .

(25) CHAPTER. The days of pre-Islamic Ignorant period.

بَابُ أَيَّامِ الْجَاهِلِيَّةِ .

172. Narrated 'Aisha رضي الله عنها : 'Ashūrā (i. e. the tenth of Muharram) was a day on which the tribe of Quraish used to fast in the pre-Islamic-Ignorant period. The Prophet ﷺ also used to fast on this day. So when he migrated to Medīna, he fasted on it and ordered (the Muslims) to fast on it. When the fasting of Ramaḍān was enjoined, it became optional for the people to fast or not to fast on the day of Ashura.

١٧٢ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا
يَحْيَى : قَالَ هِشَامٌ : حَدَّثَنِي أَبِي ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ
عَاشُورَاءُ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي
الْجَاهِلِيَّةِ ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَصُومُهُ ، فَلَمَّا قَدِمَ الْمَدِينَةَ
صَامَهُ وَأَمَرَ بِصِيَامِهِ . فَلَمَّا نَزَلَ
رَمَضَانَ كَانَ مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ
لَا يَصُومُهُ .

173. Narrated Ibn 'Abbās رضي الله عنه :

١٧٣ - حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا

The people used to consider the performance of Umra in the months of Hajj an evil deed on the earth, and they used to call the month of Muḥarram as Ṣafar and used to say, "When (the wounds over) the backs (of the camels) have healed and the foot-marks (of the camels) have vanished (after coming from Hajj), then Umra becomes legal for the one who wants to perform Umra." Allāh's Apostle ﷺ and his companions reached Mecca assuming Ihram for Hajj on the fourth of Dhul-Hijja. The Prophet ﷺ ordered his companions to perform Umra (with that Ihram instead of Hajj). (1) They asked, "O Allāh's Apostle! What kind of finishing of Ihram?" The Prophet ﷺ said, "Finish the Ihram completely."

174. Narrated Sa'id bin Al-Musaiyab's grand-father: In the pre-Islamic Ignorant period, a flood of rain came and filled the valley in between the two mountains (around the Ka'ba).....

175. Narrated Qais bin Abi Ḥazim : Abū Bakr went to a lady from the Aḥmas

وَهُتَيْبٌ : حَدَّثَنَا ابْنُ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنَ الْفُجُورِ فِي الْأَرْضِ . وَكَانُوا يُسَمُّونَ الْمُحَرَّمَ صَفَرًا وَيَقُولُونَ : إِذَا بَرَأَ الدَّبَرُ ، وَعَفَا الْأَثَرُ ، حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ . قَالَ : فَقَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ رَابِعَةَ مِهْلَيْنَ بِالْحَجِّ ، وَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَجْعَلُوهَا عُمْرَةً ، قَالُوا : يَا رَسُولَ اللَّهِ ، أَيُّ الْحِلِّ ؟ قَالَ : الْحِلُّ كُلُّهُ .

١٧٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفْيَانُ قَالَ : كَانَ عُمَرُو يَقُولُ : حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : جَاءَ سَيْلٌ فِي الْجَاهِلِيَّةِ فَكَسَا مَا بَيْنَ الْجَبَلَيْنِ . قَالَ سُفْيَانُ : وَيَقُولُ : إِنَّ هَذَا الْحَدِيثَ لَهُ شَأْنٌ .

١٧٥ - حَدَّثَنَا أَبُو النُّعْمَانِ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ بَيَّانِ أَبِي بَشِيرٍ ، عَنْ

(1) The Prophet ﷺ ordered them to perform Umra and then finish the Ihram.

tribe called Zainab bint Al-Muhājir and found that she refused to speak. He asked, "Why does she not speak." The people said, "She has intended to perform Hajj without speaking." He said to her, "Speak, for it is illegal not to speak, as it is an action of the pre-Islamic Ignorant period." So she spoke and said, "Who are you?" He said, "A man from the Emigrants." She asked, "Which Emigrants?" He replied, "From Quraish." She asked, "From what branch of Quraish are you?" He said, "You ask too many questions; I am Abū Bakr." She said, "How long shall we enjoy this good order (i.e. Islamic religion) which Allāh has brought after the Ignorant period?" He said, "You will enjoy it as long as your Imāms keep on abiding by its rules and regulations." She asked, "What are the Imāms?" He said, "Were there not heads and chiefs of your nation who used to order the people and they used to obey them?" She said, "Yes." He said, "So they (i.e. the Imāms) are those whom I meant."

فَيَسِّرَ بِنُ أَبِي حَازِمٍ قَالَ: دَخَلَ أَبُو بَكْرٍ عَلَى امْرَأَةٍ مِنْ أَحْمَسَ يُقَالُ لَهَا زَيْنَبُ بِنْتُ الْمُهَاجِرِ فَرَأَاهَا لَا تَسْكُتُ، فَقَالَ: مَا لَهَا لَا تَسْكُتُ؟ قَالُوا: حِجَّتْ مُصْمِتَةً، قَالَ لَهَا: تَسْكُتِي فَإِنَّ هَذَا لَا يَحِلُّ، هَذَا مِنْ عَمَلِ الْجَاهِلِيَّةِ، فَتَسْكُتِينَ فَقَالَتْ: مَنْ أَنْتَ؟ قَالَ امْرُؤٌ مِنَ الْمُهَاجِرِينَ. قَالَتْ: أَيُّ الْمُهَاجِرِينَ؟ قَالَ: مَنْ قُرَيْشٍ. قَالَتْ: مَنْ؟ أَيُّ قُرَيْشٍ أَنْتَ؟ قَالَ: إِنَّكَ لَسْتُؤَلُّ، أَنَا أَبُو بَكْرٍ، قَالَتْ: مَا بَقَاؤُنَا عَلَى هَذَا الْأَمْرِ الصَّالِحِ الَّذِي جَاءَ اللَّهُ بِهِ بَعْدَ الْجَاهِلِيَّةِ؟ قَالَ: بَقَاؤُكُمْ عَلَيْهِ مَا اسْتَقَامَتْ بَيْكُمُ أُمُتُكُمْ، قَالَتْ: وَمَا الْأُتْمَةُ؟ قَالَ: أَمَا كَانَ لِقَوْمِكَ رُءُوسٌ وَأَشْرَافٌ بِأَمْرٍ وَنَهْيٍ فَيُطِيعُونَهُمْ؟ قَالَتْ: بَلَى، قَالَ: فَهُمْ أَوْلِيكَ عَلَى النَّاسِ.

176. Narrated 'Aisha رضي الله عنها: A black lady slave of some of the Arabs embraced Islam and she had a hut in the mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: "The day of the scarf was one of our Lord's wonders; Verily! He has delivered me from the land of Kufr."

١٧٦- حَدَّثَنِي قُرُوءَةُ بِنْتُ أَبِي الْمَغْرَاءِ: أَخْبَرَنَا عَلَى بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَلَمَتِ امْرَأَةٌ سَوْدَاءُ لِبَعْضِ الْعَرَبِ وَكَانَ لَهَا حِفْشٌ فِي الْمَسْجِدِ، قَالَتْ: فَسَكَتَتْ تَأْتِينَا فَتَحَدِّثُ عِنْدَنَا فَبِذَا

When she said the above verse many times, I (i.e. 'Aisha) asked her, "What was the day of the scarf?" She replied, "Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e. my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in my great distress, suddenly the kite came over our heads and threw the scarf, and they took it. I said to them, 'This is what you accused me of stealing, though I was innocent.' "

فَبَرَّغَتْ مِنْ حَدِيثِهَا قَالَتْ :

وَيَوْمَ الْوِشَاحِ مِنْ تَعَاجِيبِ رَبَّنَا
أَلَا إِنَّهُ مِنْ بَلْدَةِ الْكَفَرِ أَنْجَانِي
فَلَمَّا أَكْثَرْتُ قَالَتْ لَهَا عَائِشَةُ : وَمَا
يَوْمَ الْوِشَاحِ ؟ قَالَتْ : خَرَجَتْ جَوَافِرِيَّةٌ
لِبَعْضِ أَهْلِ وَعَلَيْهَا وَشَاحٌ مِنْ أَدَمٍ
فَسَقَطَ مِنْهَا فَانْحَطَّتْ عَلَيْهِ الْحُدْيَا
وَهِيَ تَحْسِبُهُ لَحْمًا فَأَخَذَتْ فَاتَّهَمُونِي
بِهِ فَعَذَّبُونِي حَتَّى بَلَغَ مِنْ أَمْرِي أَنَّهُمْ
طَلَبُونِي فِي قُبُلِي ، فَبَيَّأْتَهُمْ حَوْلِي وَأَنَافِي
كَثَرُنِي إِذْ أَقْبَلَتِ الْحُدْيَا حَتَّى وَازَتْ
بِرُءُوسِنَا ثُمَّ أَلْقَتْهُ فَأَخَذُوهُ ، فَقُلْتُ
لَهُمْ : هَذَا الَّذِي اتَّهَمْتُونِي بِهِ وَأَنَا مِنْهُ
بَرِيَّةٌ .

177. Narrated Ibn 'Umar رضي الله عنه : The Prophet ﷺ said, "If anybody has to take an oath, he should swear only by Allah." The people of Quraish used to swear by their fathers, but the Prophet ﷺ said, "Do not swear by your fathers."

١٧٧ - حَدَّثَنَا قُسَيْبَةُ : حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ ، عَنْ عَبْدِ اللَّهِ بْنِ
دِينَارٍ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أَلَا
مَنْ كَانَ حَالِفًا فَلَا يَحْلِفُ إِلَّا بِاللَّهِ ؛
فَكَانَتْ قُرَيْشٌ تَحْلِفُ بِأَبَائِهِمْ فَقَالَ :
لَا تَحْلِفُوا بِأَبَائِكُمْ .

178. Narrated 'Abdur-Rahmān bin Al-Qasim : Al-Qasim used to walk in front of the funeral procession. He used not to get up for the funeral procession

١٧٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ
قَالَ : حَدَّثَنَا ابْنُ وَهْبٍ قَالَ : أَخْبَرَنِي
عُمَرُو : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ

(in case it passed by him). And he narrated from 'Aisha that she said, "The people of the pre-Islamic Ignorant period used to stand up for the funeral procession. When they saw it they used to say twice : ' You were noble in your family. What are you now ? ' " (1)

179. Narrated Umar رضي الله عنه : The pagans used not to leave Jam' (i.e. Muzdalifa) till the sun had risen on Thabir mountain. The Prophet ﷺ contradicted them by leaving (Muzdalifa) before the sun rose.

180. Narrated Huṣain that Ikrima said, " ' Kā san Dihāqā ' means glassfull (of something) followed successively with other full glasses." Ibn 'Abbās said, "In the pre-Islamic Ignorant period I heard my father saying, ' Provide us with Kā san Dihāqā. ' "

181. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, " The most true

حديثه : أن القاسم كان يمشي بين يدي الجنائز ولا يقوم لها ويخبر عن عائشة قالت : كان أهل الجاهلية يقومون لها ، يقولون إذا رأوها : كنت في أهلِكَ ما أنت ؟ مرتين .

١٧٩ - حدثني عمرو بن عباس : حدثنا عبد الرحمن : حدثنا سفيان ، عن أبي إسحاق ، عن عمرو بن ميمون قال : قال عمرو رضي الله عنه : إن المشركين كانوا لا يقبضون من جمع حتى تشرق الشمس على تبير . فخالفهم النبي صلى الله عليه وسلم فأفاض قبل أن تطلع الشمس .

١٨٠ - حدثني إسحاق بن إبراهيم قال قلت لأبي أسامة : حدثكم يحيى ابن المهلب : حدثنا حصين عن عكرمة - وكأسا دهاقا - قال : ملاي متتابعة . قال : وقال ابن عباس : سمعت أبي يقول في الجاهلية : استقنا كأسا دهاقا .

١٨١ - حدثنا أبو نعيم : حدثنا سفيان ، عن عبد الملك ، عن أبي سلمة ،

words said by a poet was the words of Labid." He said, "Everything except Allah is perishable and Umaiya bin Aṣ-Ṣalt was about to be a Muslim (but he did not embrace Islam).

182. Narrated 'Aisha رضي الله عنها : Abū

Bakr had a slave who used to give him some of his earnings. Abū Bakr used to eat from it. One day he brought something and Abū Bakr ate from it. The slave said to him, "Do you know what this is?" Abū Bakr then enquired, "What is it?" The slave said, "Once, in the pre-Islamic Ignorant period, I foretold somebody's future though I did not know this knowledge of foretelling but I cheated him, and when he met me, he gave me something for that service, and that is what you have eaten from." Then Abū Bakr put his mouth and vomitted his hand in whatever was present in his stomach.

183. Narrated Ibn 'Umar رضي الله عنهما : In

the pre-Islamic Ignorant period the people used to bargain with the meat of camels on the principle of Ḥabal-al-Ḥabala which meant the sale of a she-camel that would be born by a she-camel that had not yet been born. The Prophet ﷺ forbade

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَصْدَقُ
كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةٌ لَبِيدٍ :
« أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ »
وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ .

١٨٢ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي

أَخِي ، عَنْ سُلَيْمَانَ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ الْقَاسِمِ
ابْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ : كَانَ لَأَبِي بَكْرٍ غُلَامٌ يُخْبِرُ جُلَّهُ
الْخِرَاجَ وَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ خِرَاجِهِ ،
فَجَاءَ يَوْمًا بِشَيْءٍ فَأَكَلَ مِنْهُ أَبُو بَكْرٍ
فَقَالَ لَهُ الْغُلَامُ : أَتَدْرِي مَا هَذَا ؟ فَقَالَ
أَبُو بَكْرٍ : وَمَا هُوَ ؟ قَالَ : كُنْتُ
تَكْهِنْتُ لِنِسَاءٍ فِي الْجَاهِلِيَّةِ وَمَا
أُحْسِنُ الْكِهَانَةَ ، إِلَّا أَنْتَى خَدَّعْتَهُ
فَلَقِيْتَنِي فَأَعْطَانِي بِذَلِكَ . فَهَذَا الَّذِي
أَكَلْتُ مِنْهُ فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَنَقَا
كُلَّ شَيْءٍ فِي بَطْنِهِ .

١٨٣ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا

يَحْيَى عَنْ عُبَيْدِ اللَّهِ : أَخْبَرَنِي نَافِعٌ عَنْ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ
أَهْلُ الْجَاهِلِيَّةِ يَتَّبِعُونَ لِحُومَ الْجَزُورِ
إِلَى حَبَلِ الْحَبَلَةِ . قَالَ : وَحَبَلُ الْحَبَلَةِ
أَنْ تُنْتِجَ النَّاقَةُ مَا فِي بَطْنِهَا . ثُمَّ تَحْمِلُ

them such a transaction.

الَّتِي نُسِّجَتْ، فَتَبَاهَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ.

184. Narrated Ghailān bin Jarīr :

We used to visit Anas bin Malik رضي الله عنه and he used to talk to us about the Ansār, and used to say to me : “ Your people did so-and-so on such-and-such a day, and your people did so-and-so on such-and-such a day.”

١٨٤ - حَدَّثَنَا أَبُو النُّعْمَانِ : حَدَّثَنَا مِهْدِيُّ : قَالَ غَيْلَانُ بْنُ جَرِيرٍ : كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ فَيُحَدِّثُنَا عَنِ الْأَنْصَارِ ، وَكَانَ يَقُولُ لِي : فَعَلَّ قَوْمُكَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا ، وَفَعَلَّ قَوْمُكَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا .

(26) CHAPTER. Al-Qasāma (1) in the pre-Islamic Ignorant period.

(الْقَسَامَةُ فِي الْجَاهِلِيَّةِ)

185. Narrated Ibn ‘Abbās رضي الله عنه : The

first event of Qasāma in the pre-Islamic Ignorant period was practised by us (i.e. Banū Hashim). A man from Banū Hashim was employed by a Quraishī man from another branch - family. The (Hashimī) labourer set out with the Quraishī driving his camels. There passed by him another man from Banū Hashim. The leather rope of the latter's bag had broken so he said to the labourer, “ Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me ? ” The

١٨٥ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا قُطَيْبٌ أَبُو الْهَيْثَمِ : حَدَّثَنَا أَبُو يَزِيدَ الْمَدَنِيُّ ، عَنْ عِيْكَرِ مَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : إِنَّ أَوَّلَ قَسَامَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ لَبْنِي هَاشِمٍ . كَانَ رَجُلٌ مِنْ بَنِي هَاشِمٍ اسْتَأْجَرَ رَجُلٌ مِنْ قُرَيْشٍ مِنْ فَخْذٍ أُخْرَى ، فَانْطَلَقَ مَعَهُ فِي إِبِلِهِ فَمَرَّ بِهِ رَجُلٌ مِنْ بَنِي هَاشِمٍ قَدْ انْقَطَعَتْ عُرْوَةُ جُوالِقِهِ ، فَقَالَ : أَغْنِنِي بِعِقَالٍ أَشَدَّ بِهِ عُرْوَةَ جُوالِقِي لَا تَنْفِرُ الْإِبِلُ .

(1) ‘ Al-Qasāma ’ , means the oath taken by some people concerning the accusation of killing somebody, also see the glossary.

labourer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the labourer, "Why, from among all the camels has this camel not been fettered?" He replied, "There is no fetter for it." The Quraishī asked, "Where is its fetter?" and hit the labourer with a stick that caused his death (later on Just before his death) a man from Yemen passed by him. The labourer asked (him), "Will you go for the pilgrimage?" He replied, "I do not think I will attend it, but perhaps I will attend it." The (Hāshimī) labourer said, "Will you please convey a message for me once in your life?" The other man said, "yes." The labourer wrote: 'When you attend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banu Hāshim, and if they respond to you, ask about Abū Ṭalib and tell him that so-and-so has killed me for a fetter.' Then the labourer expired.

When the employer reached (Mecca), Abū Ṭalib visited him and asked, "What has happened to our companion?" He said, "He became ill and I looked after him nicely (but he died) and I buried him." Then Abū Ṭalib said, "The deceased deserved this from you." After some time, the messenger whom the labourer has asked to convey the message, reached during the pilgrimage season. He called, "O the family of Quraish!" The people replied,

فَاعْطَاهُ عِقَالًا فَشَدَّ بِهِ عُرْوَةَ جُودِ الْبَقِيَّةِ ،
فَلَمَّا نَزَلُوا عَقَلَتِ الْإِبِلُ إِلَّا الْبَعِيرَ
وَاحِدًا. فَقَالَ الَّذِي اسْتَأْجَرَهُ : مَا شَأْنُ
هَذَا الْبَعِيرِ لَمْ يُعَقَلْ مِنْ بَيْنِ الْإِبِلِ ؟
قَالَ : لَيْسَ لَهُ عِقَالٌ ، قَالَ : فَأَيْنَ عِقَالُهُ ؟
قَالَ : فَجَدَدَ لَهُ بَعْصًا كَانَ فِيهَا أَجَلُهُ ،
فَمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ :
أَتَشْهَدُ الْمَوْسِمَ ؟ قَالَ : مَا أَشْهَدُ وَرُبَّمَا
شَهِدْتُ ، قَالَ : هَلْ أَنْتَ مُبْلِغٌ عَنِّي
رِسَالَةَ مَرَّةٍ مِنَ الدَّهْرِ ؟ قَالَ : نَعَمْ ،
قَالَ : فَكَتَبْتَ : إِذَا أَنْتَ شَهِدْتَ الْمَوْسِمَ
فَتَنَادِ : يَا آلَ قُرَيْشٍ ، فَإِذَا أَجَابُوكَ فَتَنَادِ :
يَا آلَ بَنِي هَاشِمٍ فَإِنْ أَجَابُوكَ فَسَلِّ عَنْ
أَبِي طَالِبٍ فَأَخْبِرْهُ أَنْ فُلَانًا قَتَلَنِي فِي عِقَالٍ
وَمَاتَ الْمُسْتَأْجَرُ . فَلَمَّا قَدِمَ الَّذِي
اسْتَأْجَرَهُ أَنَاهُ أَبُو طَالِبٍ فَقَالَ : مَا فَعَلَ
صَاحِبُنَا ؟ قَالَ : مَرَضَ فَأَحْسَنْتُ الْقِيَامَ
عَلَيْهِ فَوَلَّيْتُ دَفْنَهُ . قَالَ : قَدْ كَانَ
أَهْلُ ذَلِكَ مِنْكَ . فَمَكَثَ حِينًا ثُمَّ إِنْ
الرَّجُلَ الَّذِي أَوْصَى إِلَيْهِ أَنْ يُبْلِغَ عَنْهُ
وَإِذَا الْمَوْسِمَ فَقَالَ : يَا آلَ قُرَيْشٍ ،
قَالُوا : هَذِهِ قُرَيْشٌ ، قَالَ : يَا آلَ بَنِي
هَاشِمٍ ، قَالُوا : هَذِهِ بَنُو هَاشِمٍ ، قَالَ :
مَنْ أَبُو طَالِبٍ ؟ قَالُوا : هَذَا أَبُو طَالِبٍ ،
قَالَ : أَمَرَنِي فُلَانٌ أَنْ أُبْلِغَكَ رِسَالَةَ
أَنْ فُلَانًا قَتَلَهُ فِي عِقَالٍ . فَأَنَاهُ أَبُو طَالِبٍ
فَقَالَ لَهُ : اخْتَرِ مِنَّا أَحَدًا ثَلَاثَ : إِنْ شِئْتَ

“This is Quraish.” Then he called, “O the family of Banū Hāshim!” Again the people replied, “This is Banū Hāshim.” He asked, “Who is Abū Ṭalib?” The people replied, “This is Abū Ṭalib.” He said, “So-and-so has asked me to convey a message to you that so-and-so has killed him for a fetter (of a camel).” Then Abū Ṭalib went to the (Quraishi) killer and said to him, “Choose one of three alternatives: (i) If you wish, give us one-hundred camels because you have murdered our companion, (ii) or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, (iii) we will kill you in Qisās (1).” The killer went to his people and they said, “We will take an oath.” Then a woman from Banū Hāshim who was married to one of them (i.e. the Quraishis) and had given birth to a child from him, came to Abū Ṭalib and said, “O Abū Ṭalib! I wish that my son from among the fifty men, should be excused from this oath, and that he should not take the oath where the oath-taking is carried on.” Abū Ṭalib excused him. Then another man from them came (to Abū Ṭalib) and said, “O Abū Ṭalib! You want fifty persons to take an oath instead of giving a hundred camels, and

أَنْ تُؤَدِّيَ مِائَةَ مِنَ الْإِبِلِ فَإِنَّكَ قَتَلْتَ صَاحِبَنَا، وَإِنْ شِئْتَ حَلَفَ خَمْسُونَ مِنْ قَوْمِكَ إِنَّكَ لَمْ تَقْتُلْهُ، فَإِنْ أَبَيْتَ قَتَلْنَاكَ بِهِ. فَأَتَى قَوْمَهُ فَقَالُوا: نَحْلِفُ. فَأَتَتْهُ امْرَأَةٌ مِنْ بَنِي هَاشِمٍ كَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وَلَدَتْ لَهُ، فَقَالَتْ: يَا أَبَا طَالِبٍ، أُحِبُّ أَنْ تُجِيزَ ابْنِي هَذَا بِرَجُلٍ مِنَ الْخَمْسِينَ وَلَا تُصِيبَ يَمِينَهُ حِينَ تُصِيبُ الْإِيمَانَ فَمَعَلَ. فَأَتَاهُ رَجُلٌ مِنْهُمْ فَقَالَ: يَا أَبَا طَالِبٍ، أَرَدْتُ خَمْسِينَ رَجُلًا أَنْ يَحْلِفُوا مَكَانَ مِائَةِ مِنَ الْإِبِلِ، يُصِيبُ كُلُّ رَجُلٍ بَعِيرًا. هَذَا أَنْ بَعِيرًا أَنْ فَأَقْبِلَهُمَا عَنِّي وَلَا تُصِيبَ يَمِينِي حِينَ تُصِيبُ الْإِيمَانَ فَمَقْبِلَهُمَا. وَجَاءَ ثَمَانِيَّةٌ وَأَرْبَعُونَ فَحَلَفُوا. قَالَ ابْنُ عَبَّاسٍ: فَوَاللَّذِي نَفْسِي بِيَدِهِ مَا حَالَ الْحَوْلُ، وَمِنْ الثَّمَانِيَّةِ وَأَرْبَعِينَ عَيْنٌ تَطْرِفُ.

(1) Qisās: The law of equality in punishment. See 9th Volume “The Book of Blood-money.”

that means each man has to give two camels (in case he does not take an oath). So there are two camels I would like you to accept from me and excuse me from taking an oath where the oaths are taken. Abū Talib accepted them from him. Then 48 men came and took the oath. (Ibn 'Abbās further said:) By Him in Whose Hand my life is, before the end of that year, none of those 48 persons remained alive.

186. Narrated 'Aisha رضي الله عنها: Allāh caused the day of Bu'āth to take place before Allāh's Apostle ﷺ was sent (as an Apostle) so that when Allāh's Apostle ﷺ reached Medīna, those people had already divided (in different groups) and their chiefs had been killed or wounded. So Allāh made that day precede Allāh's Apostle ﷺ so that they (i. e. the Anṣār) might embrace Islām.

Narrated Ibn 'Abbās رضي الله عنه: To run along the valley between two green pillars of Ṣafā and Marwā (mountains) was not Sunna, (A) but the people in the pre-Islamic Ignorant period used to run along it, and used to say: "We do not cross this rain stream except running strongly."

[(A) This statement of Ibn 'Abbās is wrong, as most of the religious scholars consider

١٨٦ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ يَوْمٌ بُعِثَ يَوْمَاقِدَمَهُ اللَّهُ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ افْتَرَقَ مَاؤُهُمْ وَقُتِلَتْ سِرْوَاتُهُمْ وَجُرْحُوا . قَدَمَهُ اللَّهُ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دُخُولِهِمْ فِي الْإِسْلَامِ . وَقَالَ ابْنُ وَهْبٍ : أَخْبَرَنَا عَمْرُو ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ : أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ : أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَيْسَ السَّعْيُ بِيَطْنِ الْوَادِي بَيْنَ الصَّفَا وَالْمَرْوَةِ سُنَّةٌ إِنَّمَا كَانَ أَهْلُ الْجَاهِلِيَّةِ يَسْعَوْنَ نَهَاوِيَقُولُونَ : لَا نَجِيزُ الْبَطْحَاءَ إِلَّا شَدًّا .

it the tradition (i.e. Sunna) of the Prophet

ﷺ .]

187. Narrated Abū Aṣ-Ṣafar: I heard Ibn 'Abbās  saying, "O people! Listen to what I say to you, and let me hear whatever you say, and don't go (without understanding), and start saying, 'Ibn 'Abbās said so-and-so, Ibn 'Abbās said so-and-so, Ibn 'Abbās said so-and-so.' He who wants to perform the Tawāf around the Ka'ba should go behind Al-Hijr (i.e. a portion of the Ka'ba left out un-roofed) and do not call it Al-Ḥaṭīm, for in the pre-Islamic Ignorant period, if any man took an oath, he used to throw his whip, shoes or bow in it.(1)

١٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا سُفْيَانُ: أَخْبَرَنَا مُطَرِّفٌ: سَمِعْتُ أَبَا السَّفَرِ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: يَا أَيُّهَا النَّاسُ اسْمَعُوا مِنِّي مَا أَقُولُ لَكُمْ، وَأَسْمِعُونِي مَا تَقُولُونَ وَلَا تَذْهَبُوا فَتَقُولُوا: قَالَ ابْنُ عَبَّاسٍ، قَالَ ابْنُ عَبَّاسٍ: مَنْ طَافَ بِالْبَيْتِ فَكَيْفَ مِنْ رِوَاةِ الْحَجَرِ، وَلَا تَقُولُوا: الْحَطِيمُ فَإِنَّ الرِّجْلَ فِي الْجَاهِلِيَّةِ كَانَ يَحْلِفُ فَيَلْقِي سَوْطَهُ أَوْ نَعْلَهُ أَوْ قَوْسَهُ.

188. Narrated 'Amr bin Maimūn: During the pre-Islamic Ignorant period, I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

١٨٨ - حَدَّثَنَا نُعَيْمٌ بْنُ حَمَّادٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: رَأَيْتُ فِي الْجَاهِلِيَّةِ قِرْدَةً اجْتَمَعَ عَلَيْهَا قِرْدَةٌ قَدْ زَنَتْ فَرَجَمُوهَا فَرَجَمَتْهَا مَعَهُمْ.

189. Narrated 'Alī bin 'Abdullāh from : ١٨٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:

(1) Ibn 'Abbās means that the name 'Al-Ḥaṭīm' was used by the people of the Ignorant period with certain connotation related to one of their customs rejected by Islam.

Sufyān from 'Ubaidullāh that the latter heard Ibn 'Abbās  saying, "Following are some traits of the people of the per-Islamic Ignorant period: (i) to defame the ancestry of other families, (ii) and to wail over the dead."

'Ubaidullāh forgot the third trait. Sufyān said, "They say it (i.e. the third trait) was to believe that rain was caused by the influence of stars (i.e. if a special star appears it will rain)." "

(27) CHAPTER: The Advent of the Prophet  (as Messenger of Allāh). (He is) Muḥammad bin 'Abdullāh bin 'Abdul Muṭṭalib bin Ḥaṣhīm bin 'Abd. Manāf bin Quṣai bin Kilāb bin Murra bin Ka'b bin Luai bin Ghālib bin Fahr bin Malīk bin An-Naḍr bin Kināna bin Khuzaima bin Mudrika bin Ilyās bin Mudar bin Nizar bin Ma'd bin 'Adnān.

190. Narrated Ibn 'Abbās  : Allāh's Apostle  was inspired Divinely at the age of forty. Then he stayed in Mecca for thirteen years, and then was ordered to migrate, and he migrated to Medina and stayed there for ten years and then died.

حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ سَمِيعٍ : أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : خِلَالُ مَنْ خِلَالِ الْجَاهِلِيَّةِ : الطَّعْنُ فِي الْأَنْسَابِ ، وَالنَّيَاحَةُ ، وَنَسْيُ الثَّالِثَةِ . قَالَ سُفْيَانُ : وَيَقُولُونَ إِنَّهَا الْأَسْتِسْقَاءُ بِالْأَنْوَاءِ .

بَابُ مَبْعَثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ ابْنِ هَاشِمٍ ابْنِ عَبْدِ مَنَافٍ ابْنِ قُصَيِّ ابْنِ كِلَابٍ ابْنِ مُرَّةٍ ابْنِ كَعْبٍ ابْنِ لُؤَيٍّ ابْنِ غَالِبٍ ابْنِ فَهْرٍ ابْنِ مَالِكٍ ابْنِ النَّضْرِ ابْنِ كِنَانَةَ ابْنِ خُزَيْمَةَ ابْنِ مُدْرِكَةَ ابْنِ إِلْيَاسَ ابْنِ مُضَرَ ابْنِ نِزَارٍ ابْنِ مَعَدٍّ ابْنِ عَدْنَانَ .

١٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ : حَدَّثَنَا النَّضْرُ ، عَنْ هِشَامٍ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَنْزَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ أَرْبَعِينَ فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً . ثُمَّ أُمِرَ بِالْهِجْرَةِ فَهَاجَرَ إِلَى الْمَدِينَةِ فَمَكَثَ بِهَا عَشْرَ سِنِينَ . ثُمَّ تَوُفِّيَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(28) CHAPTER. (The troubles which) the pagans of Mecca caused the Prophet ﷺ and his companions to suffer.

191. Narrated Khabbāba: I came to the Prophet ﷺ while he was leaning against his sheet cloak in the shade of the Ka'ba. Then we were suffering greatly from the pagans. I said (to him), "Will you invoke Allāh (to help us)?" He sat down with a red face and said, "(A faithful believer among) those who were before you was really combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allāh will surely complete this religion (i.e. Islām) so that a traveller from San'a to Hadra-maut will not be afraid of anybody except Allāh." (The sub-narrator, Baiyān added, "Or the wolf, lest it should harm his sheep.")

192. Narrated 'Abdullāh ﷺ: The Prophet ﷺ recited Sūrat An-Najam and prostrated, and there was nobody who did not prostrate then except a man whom I saw taking a handful of pebbles, lifting it, and prostrating on it. He

باب مَا لَقِيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ مِنَ الْمُشْرِكِينَ بِمَكَّةَ .

١٩١ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا بَيَّانٌ وَإِسْمَاعِيلُ قَالَا : سَمِعْنَا قَيْسًا يَقُولُ : سَمِعْتُ حَبَّابًا يَقُولُ : أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بِرُذَّةٍ وَهُوَ فِي ظِلِّ الْكَعْبَةِ وَقَدْ لَقِينَا مِنَ الْمُشْرِكِينَ شِدَّةً فَقُلْتُ : أَلَا تَدْعُو اللَّهَ ؟ فَقَعَدَ وَهُوَ مُحْضَرٌ وَجْهَهُ فَقَالَ : لَقَدْ كَانَ مَنْ قَبْلَكُمْ لِيُشْطَبَ بِمِشْطِ الْحَدِيدِ مَا دُونَ عِظَامِهِ مِنْ لَحْمٍ أَوْ عَصَبٍ ، مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ . وَيُوضَعُ الْمِيشَارُ عَلَى مَقَرِّ رَأْسِهِ فَيُشَقُّ بِاثْنَيْنِ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ ، وَلَيُتِمِّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّأكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ مَا يَخَافُ إِلَّا اللَّهَ . زَادَ بَيَّانٌ : وَالذَّئْبُ عَلَى غَنَمِهِ .

١٩٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْأَسْوَدِ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ . قَالَ : قَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّجْمَ فَسَجَدَ فَمَا بَقِيَ أَحَدٌ إِلَّا سَجَدَ

then said, "This is sufficient for me." No doubt, I saw him killed as a disbeliever afterwards.

إِلَّا رَجُلٌ رَأَيْتُهُ أَخَذَ كَتِفَا مَنْ حَصَا
فَسَرَفَعَهُ فَسَجَدَ عَلَيْهِ ، وَقَالَ : هَذَا
يَكْفِينِي . فَلَقَدْ رَأَيْتُهُ بَعْدُ قَتِيلَ كَافِرًا
بِاللَّهِ .

193. Narrated 'Abdullah رضي الله عنه :

While the Prophet ﷺ was prostrating, surrounded by some of Quraish, 'Uqba bin Abi Mu'ait brought the intestines (i.e. abdominal contents) of a camel and put them over the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head, but Fatima عليها السلام came and took it off his back and cursed the one who had done the harm. The Prophet ﷺ said, "O Allāh! Destroy the chiefs of Quraish, Abū Jahl bin Hishām, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Umaiya bin Khalaf or Ubai bin Khalaf." (The sub-narrator Shuba, is not sure of the last name.) I saw these people killed on the day of Badr battle and thrown in the well except Umaiya or Ubai whose body parts were mutilated but he was not thrown in the well.

١٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي
إِسْحَاقَ ، عَنْ عَمْرِو بْنِ مَيْمُونٍ ، عَنْ
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَيْنَمَا النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدٌ وَحَوْلَهُ نَاسٌ
مَنْ قُرَيْشٍ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ
بِسَلَى جَزُورٍ فَقَدْ قَفَى عَلَى ظَهْرِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرْفَعْ رَأْسَهُ .
فَجَاءَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَأَخَذَتْهُ
مِنْ ظَهْرِهِ وَدَعَتْ عَلَى مَنْ صَنَعَ ،
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اللَّهُمَّ
عَلَيْكَ الْمَلَأَ مِنْ قُرَيْشٍ : أَبَا جَهْلٍ بْنُ
هِشَامٍ ، وَعُقْبَةُ بْنُ رَبِيعَةَ ، وَشَيْبَةُ بْنُ
رَبِيعَةَ ، وَأُمَيَّةُ بْنُ خَلْفٍ ، وَأُبَيُّ بْنُ
خَلْفٍ ، شُعْبَةُ الشَّاكُ . فَرَأَيْتُهُمْ قُتِلُوا
يَوْمَ بَدْرٍ فَأَلْقَوْا فِي بَيْتٍ غَيْرِ أُمَيَّةٍ
أَوْ أُبَيٍّ تَقَطَّعَتْ أَوْ صَالَهُ فَلَمْ يُلْقَ
فِي الْبَيْتِ .

194. Narrated Sa'id bin Jubair :

'Abdur-Rahmān bin Abzā said, "Ask Ibn 'Abbās about these two Qur'ānic Verses:—
'Nor take life ——— which Allāh

١٩٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ :
حَدَّثَنَا جَرِيرٌ ، عَنْ مَتَّصُورٍ : حَدَّثَنِي
سَعِيدُ بْنُ جُبَيْرٍ أَوْ قَالَ : حَدَّثَنِي الْحَكَمُ ،

has made sacred,

Except for just cause.' (17 : 33) and

'If a man kills a believer intention-ally... ..' (4 : 93)

So I asked Ibn 'Abbās who said, "When the Verse that is in Sūra-al-Furqān (1) was revealed, the pagans of Mecca said, 'But we have slain such life as Allāh has made sacred, and we have invoked other gods along with Allāh, and we have also committed fornication.' So Allāh revealed :—

'Except those who repent and believe.....' (25 : 70)

So this Verse was concerned with those people. As for the Verse in Sūrat-an-Nisa (4 : 97), it means that if a man, after understanding Islām and its laws and obligations, murders somebody, then his punishment is to dwell in the (Hell) Fire forever." Then I mentioned this to Mujahid who said, "Except the one who regrets (one's crime)."

195. Narrated 'Urwa bin Az-Zubair : I asked Ibn 'Amr bin Al-'As, " Tell me of the worst thing which the pagans did to the Prophet ﷺ ." He said, " While the Prophet ﷺ was praying in the

عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : أَمَرَ نِي عَبْدُ الرَّحْمَنِ بْنُ أَبِيزَى قَالَ : سَلِ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ مَا أَمَرَهُمَا ؟ - وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ - وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا - فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ : لَمَّا أُنْزِلَتْ الَّتِي فِي الْفُرْقَانِ قَالَ مُشْرِكُو أَهْلِ مَكَّةَ : فَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ ، وَدَعَوْنَا مَعَ اللَّهِ إِلَهًا آخَرَ ، وَقَدْ أَتَيْنَا الْفَوَاحِشَ . فَأَنْزَلَ اللَّهُ - إِلَّا مَنْ تَابَ وَآمَنَ - الْآيَةَ فَهَذِهِ لَا ، وَلَيْتَكَ . وَأَمَّا الَّتِي فِي النَّسَاءِ الرَّجُلُ إِذَا عَرَفَ الْإِسْلَامَ وَشَرَّائِعَهُ ، ثُمَّ قَتَلَ فَجَزَّأُوهُ جَهَنَّمَ خَالِدًا فِيهَا . فَذَكَرْتُهِ لِمُجَاهِدٍ فَقَالَ : إِلَّا مَنْ نَدِمَ .

١٩٥ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ :

حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ : حَدَّثَنِي الْأَوْزَاعِيُّ : حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ :

(1) The Verse meant here is : ' Those who invoke not with Allāh any other god, nor kill such life as Allāh has made sacred except for just cause, nor commit fornication.....' (25 : 68)

Hijr of the Ka'ba, 'Uqba bin Abi Mu'ait came and put his garment around the Prophet's neck and throttled him violently. Abū Bakr came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said, "Do you want to kill a man just because he says, 'My Lord is Allah?' " (40 : 28)

حدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ: سَأَلْتُ ابْنَ عَمْرٍو بْنَ الْعَاصِ قُلْتُ: أَخْبِرْنِي بِأَشَدِّ شَيْءٍ صَنَعَهُ الْمُشْرِكُونَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي حِجْرِ الْكَعْبَةِ إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ فَوَضَعَ ثَوْبَهُ فِي عُنُقِهِ فَيَخْنُقُهُ خَنْقًا شَدِيدًا. فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَخَذَ بِيَمْنِكَهِ وَدَفَعَهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ - الْآيَةَ، تَابَعَهُ ابْنُ إِسْحَاقَ.

196. Narrated 'Urwa as above.

١٩٦ - حَدَّثَنِي يَحْيَى بْنُ عُمَرَ، عَنْ عُرْوَةَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو. وَقَالَ عَبْدُ اللَّهِ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: قِيلَ لِعَمْرٍو بْنِ الْعَاصِ. وَقَالَ مُحَمَّدُ ابْنُ عَمْرٍو: عَنْ أَبِي سَلَمَةَ: حَدَّثَنِي عَمْرٍو بْنُ الْعَاصِ.

(29) CHAPTER. The conversion of Abū Bakr As-Siddiq ﷺ to Islām.

بَابُ إِسْلَامِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ.

197. Narrated 'Ammar bin Yāsir : I saw Allah's Apostle ﷺ, and the only converts (to Islām) with him, were five slaves, two women and Abū Bakr.

١٩٧ - حَدَّثَنِي عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُجَالِدٍ، عَنْ بَيَّانٍ، عَنْ وَبَرَةَ، عَنْ هِشَامِ بْنِ الْحَارِثِ قَالَ: قَالَ عَمَّارُ بْنُ يَاسِرٍ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وسلم وما معه إلا خمسة أعبد
وامرأتان وأبو بكر.

(30) CHAPTER. The conversion of
Sa'd  to Islām.

باب إسلام سعيد رضي الله
عنه.

198. Narrated Abū Ishāq, Sa'd bin Abī
Waqqaṣ  : None embraced Islām but
on the day I embraced it. And for seven
days I was one of the three persons who
were Muslims (one-third of Islām). (1)

١٩٨ - حدثني إسحاق : أخبرنا
أبو أسامة : حدثنا هاشم قال : سمعت
سعيد بن المسيب قال : سمعت أبا
إسحاق سعيد بن أبي وقاص يقول : ما
أسلم أحد إلا في اليوم الذي أسلمت
فيه . ولقد مكثت سبعة أيام ولم
تثلم الإسلام .

(31) CHAPTER. Narrations about
Jinns and the Statement of Allāh
 :—

باب ذكر الجين ، وقول الله تعالى -
قل : أوحى إلى أنه استمع نفر من
الجن . -

' Say (O Muḥammad !) : It has
been revealed to me that a company
of Jinns listened (to the Qur'ān) .
.....' (72 : 1)

199. Narrated Ma'n bin 'Abdur-
Raḥmān : I heard my father saying, " I
asked Masrūq, ' Who informed the

١٩٩ - حدثني عبيد الله بن سعيد :
حدثنا أبو أسامة بن أسامة : حدثنا

(1) Sa'd means by ' one-third of Islām ' that he was one of the three persons
who formed the whole Muslim society then.

Prophet ﷺ about the Jinns at the night when they heard the Qur'ān? He said, 'Your father Abdullah informed me that a tree informed the Prophet ﷺ about them.' "

مِسْعَرٌ، عَنْ مَعْنٍ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ أَبِي قَالَ: سَأَلْتُ مَسْرُوقًا: مَنْ أَذَنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ؟ فَقَالَ: حَدَّثَنِي أَبُوكَ، يَعْنِي عَبْدَ اللَّهِ، أَنَّهُ أَذَنَتْ بِهِمْ شَجَرَةٌ.

200. Narrated Abū Huraira رضي الله عنه that once he was in the company of the Prophet ﷺ carrying a waterpot for his ablution and for cleaning his private parts. While he was following him carrying it (i.e. the pot), the Prophet ﷺ said, "Who is this?" He said, "I am Abū Huraira." The Prophet ﷺ said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abū Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of Jinns. The delegate of Jinns of (the city of) Naṣībīn came to me ——— and how nice those Jinns were ——— and asked me for the remains of the human food. I invoked Allāh for them that they would never pass by a bone or animal dung but find food on them."

٢٠٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي جَدِّي عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ: كَانَ يَحْمِلُ مِصْبَحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَدَّ لَوْضُوءِهِ وَحَاجَتِهِ، فَتَبِعْنَاهُ يُتَّبِعُهُ بِهَا فَقَالَ: مَنْ هَذَا؟ فَقَالَ: أَنَا أَبُو هُرَيْرَةَ، فَقَالَ: أَبْغِنِي أَحْجَارًا اسْتَنْفِضُ بِهَا وَلَا تَأْتِنِي بِعَظْمٍ وَلَا بَرَوْتَةٍ. فَأَتَيْتُهُ بِأَحْجَارٍ أَحْمَلُهَا فِي طَرَفِ ثَوْبِي حَتَّى وَضَعْتُ إِلَى جَنْبِهِ ثُمَّ انْصَرَفْتُ حَتَّى إِذَا فَرَغَ مَشَيْتُ مَعَهُ فَقُلْتُ: مَا بِالْعَظْمِ وَالرَّوْتَةِ؟ قَالَ: هُمَا مِنْ طَعَامِ الْجِنِّ، وَإِنَّهُ أَتَانِي وَفَسَدُ جِنِّ نَصِيبِينَ وَنِعِمَّ الْجِنُّ فَسَأَلُونِي الزَّادَ فَدَعَوْتُ اللَّهَ لَهُمْ أَنْ لَا يَمُرُّوا بِعَظْمٍ وَلَا بَرَوْتَةٍ إِلَّا وَجَدُوا عَلَيْهَا طَعْمًا.

Abū Dhar Al-Ghifārī  to Islam.

رَضِيَ اللَّهُ عَنْهُ .

201. Narrated Ibn 'Abbās  :

When Abū Dhar received the news of the Advent of the Prophet  he said to his brother, " Ride to this valley (of Mecca) and try to find out the truth of the person who claims to be a prophet who is informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out and came to the Prophet  and listened to some of his talks, and returned to Abū Dhar and said to him, " I have seen him enjoining virtuous behaviour and saying something that is not poetry." Abū Dhar said, " You have not satisfied what I wanted." He then took his journey-food and carried a water-skin of his, containing some water till he reached Mecca. He went to the Mosque and searched for the Prophet  and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, 'Alī saw him and knew that he was a stranger. So when Abū Dhar saw 'Alī, he followed him, and none of them asked his companion about anything, and when it was dawn, Abū Dhar took his journey-food and his water-skin to the Mosque and stayed there all the day long without being perceived by the Prophet  , and when it was evening, he came back to his retiring place. 'Alī passed by him and said, " Has the

٢٠١ - حَدَّثَنِي عُمَرُو بْنُ عَبَّاسٍ :
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُهْدِيٍّ : حَدَّثَنَا
الْمُشَنِّي، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمَّا بَلَغَ أَبَا
ذَرٍّ مَبْنَعَتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ لَا خِيَةَ : أَرَكِبْ إِلَى هَذَا الْوَادِي فَأَعْلِمْ
لِي عَلِيمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ
نَبِيٌّ بِأَنِيهِ الْخَبِيرُ مِنَ السَّمَاءِ ، وَاسْمِعْ
مَنْ قَوْلِهِ ثُمَّ أَتْنِنِي . فَانْطَلَقَ الْأَخْ
حَتَّى قَدِمَ مَهُ وَاسْمِعْ مَنْ قَوْلِهِ ، ثُمَّ رَجَعَ
إِلَى أَبِي ذَرٍّ فَقَالَ لَهُ : رَأَيْتُهُ يَأْمُرُ بِمَسْكَارِمِ
الْإِخْلَاقِ ، وَكَلَامًا مَا هُوَ بِالشَّعْرِ ، فَقَالَ :
مَا شَفَنِيَّتِي مِمَّا أَرَدْتُ . فَتَزَوَّدَ وَحَمَلَ
شَنَّةً لَهُ فِيهَا مَاءٌ حَتَّى قَدِمَ مَسْكَةً فَأَتَى
الْمَسْجِدَ فَالْتَمَسَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَلَا يَعْرِفُهُ ، وَكَرِهَ أَنْ يَسْأَلَ
عَنْهُ حَتَّى أَذْرَكَهُ بَعْضُ اللَّيْلِ فَرَأَاهُ
عَلَى فَعَرَفَ أَنَّهُ غَرِيبٌ . فَلَمَّا رَأَاهُ
تَبِعَهُ فَلَمَّ يَسْأَلُ وَاحِدًا مِنْهُمَا صَاحِبَهُ
عَنْ شَيْءٍ ، حَتَّى أَصْبَحَ ثُمَّ احْتَمَلَ
قِرْبَتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ وَظَلَّ ذَلِكَ
الْيَوْمَ وَلَا يَرَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حَتَّى أَمْسَى فَعَادَ إِلَى مَضْجَعِهِ فَمَسَّرَ بِهِ
عَلَى فَقَالَ : أَمَا نَالَ لِلرَّجُلِ أَنْ يَعْلَمَ
مَنْزِلَهُ ؟ فَأَقَامَهُ فَنَدَّ هَبْ بِهِ مَعَهُ لَا يَسْأَلُ

man not known his dwelling place yet?" So 'Ali awakened him and took him with him and none of them spoke to the other about anything. When it was the third day, 'Ali did the same and Abū Dhar stayed with him. Then 'Ali said, "Will you tell me what has brought you here?" Abū Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." 'Ali promised him, and he informed 'Ali about the matter. 'Ali said, "It is true, and he is Apostle of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abū Dhar did so, and followed 'Ali till he entered the place of the Prophet ﷺ and Abū Dhar went in with him. Abū Dhar listened to some of the Prophet's talks and embraced Islam on the spot. The Prophet ﷺ said to him, "Go back to your people and inform them (about it) till you receive my order." Abū Dhar said, "By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans)." So he went out, and when he reached the Mosque, he said as loudly as possible, "I bear witness that None has the right to be worshipped except Allah, and Muḥammed ﷺ is Apostle of Allah." The people got up and beat him painfully. Then Al-'Abbās came and knelt over him (to protect him) and said (to the people), "Woe to you! Don't you know that this

واحدٌ مِنْهُمَا صَاحِبُهُ عَنْ شَيْءٍ حَتَّى إِذَا كَانَ يَوْمُ الثَّالِثِ فَعَادَ عَلِيٌّ عَلَى مِثْلِ ذَلِكَ فَأَقَامَ مَعَهُ ثُمَّ قَالَ: أَلَا تُحَدِّثُنِي مَا الَّذِي أَقْنَدَ مَعَكَ؟ قَالَ: إِنْ أُعْطِيتَنِي عَهْدًا وَمِيشَاقًا لَتُرْشِدَنِي فَعَمِلْتُ. فَفَعَلَ فَأَخْبِرَهُ قَالَ: فَإِنَّهُ حَقٌّ وَهُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا أَصْبَحْتَ فَاتَّبِعْنِي فَإِنِ رَأَيْتَ شَيْئًا أَخَافُ عَلَيْكَ قُمْتُ كَأَنِّي أُرِيقُ الْمَاءَ فَإِنِ مَضَيْتُ فَاتَّبِعْنِي حَتَّى تَدْخُلَ مَدَنِي حَتَّى فَعَعَلَ فَاَنْطَلَقَ بِقَفْوِهِ حَتَّى دَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ وَأَسْلَمَ مَسْكَانَهُ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ارْجِعْ إِلَى قَوْمِكَ فَأَخْبِرْهُمْ حَتَّى يَأْتِيكَ أَمْرِي، قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا صَبْرُ خَنْبًا بَيْنَ ظَهْرَانِيهِمْ، فَخَرَجَ حَتَّى أَقَى الْمَسْجِدَ فَنَادَى بِأَعْلَى صَوْتِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَامَ الْقَوْمُ فَضَرَبُوهُ حَتَّى أَوْجَعُوهُ، وَأَقَى الْعَبَّاسُ فَأَكْبَّ عَلَيْهِ، قَالَ: وَيْلَكُمْ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ وَأَنْ طَرِيقَ تَجَارِكُمْ إِلَى الشَّأْمِ؟ فَأَنْقَذَهُ مِنْهُمْ ثُمَّ عَادَ مِنَ الْغَدِ لِمِثْلِهَا فَضَرَبُوهُ وَثَارُوا إِلَيْهِ فَأَكْبَّ الْعَبَّاسُ عَلَيْهِ.

man belongs to the tribe of Ghifar and your trade to Shām is through their way?" So he rescued him from them. Abū Dhar again did the same the next day. They beat him and ran towards him, and again Al-'Abbās knelt over him (to protect him).

(33) **CHAPTER.** The conversion of Sa'id bin Zaid  to Islām.

202. Narrated Qais: I heard Sa'id bin Zaid bin 'Amr bin Nufail saying in the mosque of Al-Kūfā, "By Allāh, I have seen myself tied and forced by 'Umar to leave Islām before 'Umar himself embraced Islām. And if the mountain of Uhud could move from its place for the evil which you people have done to 'Uthmān, then it would have the right to move from its place."

(34) **CHAPTER.** The conversion of 'Umar bin Al-Khattāb  to Islām.

203. Narrated 'Abdullāh bin Mas'ūd  : We have been powerful since 'Umar embraced Islām.

بابُ إِسْلَامِ سَعِيدِ بْنِ زَيْدٍ
رَضِيَ اللَّهُ عَنْهُ .

٢٠٢ - حَدَّثَنَا قَيْسُ بْنُ سَعِيدٍ :
حَدَّثَنَا سُفْيَانُ ، عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسِ
قَالَ : سَمِعْتُ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرٍو
ابْنَ نُفَيْلٍ فِي مَسْجِدِ الْكُوفَةِ يَقُولُ :
وَاللَّهِ لَتَقْدَرَأَيْتُنِي وَإِنْ عُمَرَ لَمَوْثِقِي عَلَى
الْإِسْلَامِ قَبْلَ أَنْ يُسْلِمَ عُمَرُ ، وَلَوْ أَنَّ
أَحَدًا أَرَفَضَ لِلَّذِي صَنَعْتُمْ بِعُثْمَانَ
لَكَانَ مَحْقُوقًا أَنْ يَرَفُضَ .

بابُ إِسْلَامِ عُمَرَ بْنِ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْهُ .

٢٠٣ - حَدَّثَنَا ثَنِيْسُ بْنُ مُحَمَّدٍ :
أَخْبَرَنَا سُفْيَانُ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي
خَالِدٍ ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ، عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ : مَا زِلْنَا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ .

204. Narrated 'Abdullah bin 'Umar

 from his father : While 'Umar was at home in a state of fear, there came Al-'Ās bin Wā'il As-Sahmī Abū 'Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Banī Sahm who were our allies during the pre-Islamic Ignorant period. Al-'Ās said to 'Umar, "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-'Ās said, "Nobody will harm you after I have given protection to you." So Al-'Ās went out and met the people streaming in the whole valley. He said, "Where are you going?" They said, "We want Ibn Al-Khattāb who has embraced Islam." Al-'Ās said, "There is no way for anybody to touch him." So the people retreated.

205. Narrated 'Abdullah bin 'Umar

 : When 'Umar embraced Islam, all the (disbelieving) people gathered around his home and said, "'Umar has embraced Islam." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of Dibaj (i.e. a kind of silk), and said, "'Umar has embraced Islam. Nobody can harm him for I am his protector." I then saw the people going away from 'Umar and asked who the man was, and they said, "Al-'Ās bin Wā'il."

٢٠٤ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ

قَالَ : حَدَّثَنِي ابْنُ وَهْبٍ قَالَ : حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ قَالَ : فَأَخْبَرَنِي جَدِّي زَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ : بَيْنَمَا هُوَ فِي الدَّارِ خَائِفًا إِذْ جَاءَهُ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيُّ أَبُو عُمَرَ وَعَلَيْهِ حُلَّةٌ حَبِيرٌ ، وَفَتَمِيصٌ مَكْفُوفٌ بِحَرِيرٍ ، وَهُوَ مِنْ بَنِي سَهْمٍ وَهُمْ حُلَفَاؤُنَا فِي الْجَاهِلِيَّةِ فَقَالَ لَهُ : مَا بِكَ؟ قَالَ : زَعِمَ قَوْمُكَ أَنَّكَ سَيَقْتُلُونََنِي إِنْ أَسْلَمْتُ ، قَالَ : لَا سَبِيلَ إِلَيْكَ بَعْدَ أَنْ أَمِنْتَ . فَخَرَجَ الْعَاصِ فَلَقِيَ النَّاسَ قَدْ سَأَلَ بِهِمُ الْوَادِي ، فَقَالَ : أَيْنَ تُرِيدُونَ؟ فَقَالُوا : نُرِيدُ هَذَا ابْنَ الْخَطَّابِ الَّذِي صَبَأَ ، قَالَ : لَا سَبِيلَ إِلَيْهِ ، فَكَرَّرَ النَّاسُ .

٢٠٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ

حَدَّثَنَا سُفْيَانُ : قَالَ عُمَرُ بْنُ دِينَارٍ سَمِعْتَهُ قَالَ : قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ : لَمَّا أَسْلَمَ عُمَرُ اجْتَمَعَ النَّاسُ عِنْدَ دَارِهِ وَقَالُوا : صَبَأَ عُمَرُ وَأَنَا غُلَامٌ فَوْقَ ظَهْرِ بَيْتِي فَبَجَاءَ رَجُلٌ عَلَيْهِ قَبَاءٌ مِنْ دِيبَاجٍ فَقَالَ : قَدْ صَبَأَ عُمَرُ فَمَا ذَاكَ فَأَنَالَ جَارٌ . قَالَ : فَرَأَيْتَ النَّاسَ تَصَدَّعُوا عَنْهُ فَقُلْتُ : مَنْ هَذَا؟ قَالُوا : الْعَاصِ ابْنُ وَائِلٍ .

206. Narrated 'Abdullah bin 'Umar



: I never heard 'Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while 'Umar was sitting, a handsome man passed by him. 'Umar said, "If I am not wrong, this person is still on his religion of the pre-Islamic Ignorant period or he was their foreteller. Call the man to me." When the man was called to him, he told him of his thought. The man said, "I have never seen such a day on which a Muslim is faced with such an accusation." 'Umar said, "I am determined that you should tell me the truth." He said, "I was a foreteller in the pre-Islamic Ignorant period." Then 'Umar said, "Tell me the most astonishing thing your female Jinn has told you of." He said, "One-day while I was in the market, she came to me scared and said, 'Haven't you seen the Jinns and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i. e. 'Arabs)?' " 'Umar said, "He is right," and added, "Oneday while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I

٢٠٦ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ

قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ: أَنَّ سَالِمًا حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ: مَا سَمِعْتُ عُمَرَ لَيْشَى عٍ قَطُّ يَقُولُ إِنِّي لَا أَظُنُّهُ كَذَّاءً إِلَّا كَانَ كَمَا يَظُنُّ. بَيْنَمَا عُمَرُ جَالِسٌ إِذْ مَرَّ بِهِ رَجُلٌ جَمِيلٌ فَقَالَ: لَقَدْ أَخْطَأَ ظَنِّي أَوْ إِنِّ هَذَا عَلَى دِينِهِ فِي الْجَاهِلِيَّةِ أَوْ لَقَدْ كَانَ كَاهِنُهُمْ، عَلَى الرَّجُلِ. فَدُعِيَ لَهُ فَقَالَ لَهُ ذَلِكَ فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ اسْتُغْبِلَ بِهِ رَجُلٌ مُسْلِمٌ، قَالَ: فَإِنِّي أَعَزِمُ عَلَيْكَ إِلَّا مَا أَخْبَرْتَنِي، قَالَ: كُنْتُ كَاهِنُهُمْ فِي الْجَاهِلِيَّةِ، قَالَ: فَمَا أَعْجَبُ مَا جَاءَ تِلْكَ بِهِ جِنِّيَّتُكَ؟ قَالَ: بَيْنَمَا أَنَا يَوْمًا فِي السُّوقِ جَاءَ تَنَسَّى أَعْرَفُ فِيهَا الْفَزَّاعَ، فَقَالَتْ: أَلَمْ تَرَ الْعَجِينَ وَإِبْلَاسَهُمَا يَتَأَسَّهُمَا مِنْ بَعْدِ انْكَاسِهِمَا، وَلِحُوقَتِهَا بِالْقِلَاصِ وَأَحْلَاسِهِمَا؟ قَالَ عُمَرُ: صَدَقَ، بَيْنَمَا أَنَا عِنْدَ آلِهِتِهِمْ إِذْ جَاءَ رَجُلٌ بَعِيرَجَلٍ فَدَبَّحَهُ فَصَرَخَ بِهِ صَارِخٌ، لَمْ أَسْمَعْ صَارِخًا قَطُّ أَشَدَّ صَوْتًا مِنْهُ يَقُولُ: يَا جَلِيعُ، أَمْرٌ نَجِيجٌ، رَجُلٌ فَصِيحٌ يَقُولُ: لَا إِلَهَ إِلَّا أَنْتَ. فَوَتَّبَ الْقَوْمُ، قُلْتُ: لَا أَبْرَحُ حَتَّى أَعْلَمَ مَاورَاءَ هَذَا.

have never heard harsher than his voice. He was crying, 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except You (O Allāh).' On that the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except Allāh.' I then went away and a few days later it was said, 'A prophet has appeared.'"

207. Narrated Qais: I heard Sa'īd bin Zaid saying to the people, "If you but saw me and 'Umar's sister tied and forced by 'Umar to leave Islam while he was not yet a Muslim. And if the mountain of Uhud could move from its place for the evil which you people have done to Uthman, it would have the right to do that."

(35) CHAPTER. The splitting of the moon into two pieces.

208. Narrated Anas bin Malik : The people of Mecca asked Allāh's Apostle ﷺ to show them a miracle. So he showed them the moon

ثُمَّ نَادَى : يَا جَلِيلٌ ، أَمْرٌ نَجِيجٌ ، رَجُلٌ
فَصَبِيحٌ يَقُولُ : لَا إِلَهَ إِلَّا اللَّهُ . فَتَقَدَّمْتُ
فَمَا نَشَبْنَا أَنْ قِيلَ هَذَا نَبِيٌّ .

٢٠٧ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى :
حَدَّثَنَا يَحْيَى : حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنَا
قَبِيْسٌ : سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ
لِلْقَوْمِ : لَوْ رَأَيْتَنِي مُوثِقِي عُمَرَ عَلَى
الْإِسْلَامِ أَنَا وَأَخْتُهُ وَمَا أَسْلَمَ ، وَلَوْ أَنَّ
أَحَدًا انْقَضَ لَمَّا هَمَّتْ عَشْمُ بَعْثْمَانَ لَكَانَ
مَحْقُوقًا أَنْ يَنْقُضَ .

بابُ انشِقَاقِ الْقَمَرِ .

٢٠٨ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ :
حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ : حَدَّثَنَا سَعِيدُ
ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ ، عَنْ أَنَسِ
ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ أَهْلَ

split in two halves between which they saw the Hirā' mountain. (1)

مَسَكَةً سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ الْقَمَرَ شِقَتَيْنِ
حَتَّى رَأَوْا حِرَاءَ بَيْنَهُمَا .

209. Narrated 'Abdullah  :

The moon was split (into two pieces) while we were with the Prophet  in Minā. He said, "Be witnesses." Then a piece of the moon went towards the mountain.

٢٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي حَمْزَةَ ، عَنْ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ أَبِي مَعْمَرٍ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : انْشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْى فَقَالَ : اسْمِدُوا ، وَذَهَبَتْ فِرْقَةٌ نَحْوَ الْجَبَلِ . وَقَالَ أَبُو الضُّحَى عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللَّهِ انْشَقَّ بِمَسَكَةٍ . وَتَابِعَهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ ابْنِ أَبِي نَجِيحٍ ، عَنْ مُجَاهِدٍ ، عَنْ أَبِي مَعْمَرٍ ، عَنْ عَبْدِ اللَّهِ .

210. Narrated 'Abdullah bin 'Abbas  :

During the lifetime of Allāh's Apostle  the moon was split (into two pieces).

٢١٠ - حَدَّثَنَا عُثْمَانُ بْنُ صَالِحٍ : حَدَّثَنَا بِسْكَرُ بْنُ مُضَرٍّ قَالَ : حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ ، عَنْ عِرَّكَ بْنِ مَالِكٍ ، عَنْ عُثَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ ابْنِ مَسْعُودٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ الْقَمَرَ انْشَقَّ عَلَى زَمَانٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

211. Narrated 'Abdullah  :

The moon was split (into two pieces).

٢١١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا

(1) This means that each of the two parts of the moon was on the either side of the mountain of Hirā'. See also Appendix (Miracles of the Prophet ).

إِبْرَاهِيمُ ، عَنْ أَبِي مَعْمَرٍ ، عَنْ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُ قَالَ : انْشَقَّ الْقَمَرُ .

(36) CHAPTER. The migration to
Ethiopia.

Narrated 'Aisha  : The Prophet  said, "I have been shown the place of your migration, a land of date-palm trees situated between two mountains." So some migrated towards Medina and all those people who had migrated to Ethiopia returned to Medina.

212. Narrated 'Ubaidullah bin 'Adi bin Al-Khiyar that Al-Miswar bin Makhrama and 'Abdur-Rahman bin Al-Aswad bin 'Abd Yaghuth had said to him, "What prevents you from speaking to your uncle 'Uthman regarding his brother Al-Walid bin 'Uqba?" The people were speaking against the latter for what he had done. 'Ubaidullah said, "So I kept waiting for 'Uthman, and when he went out for the prayer, I said to him, 'I have got something to say to you as a piece of advice.' 'Uthman said, 'O man! I seek Refuge with Allah from you. So I went away. When I finished my prayer, I sat with Al-Miswar and Ibn 'Abd Yaghuth and talked to both of them of what I had said to 'Uthman and what he had said to me. They said, 'You have done your duty.' So while I was sitting with them, 'Uthman's

بابُ هِجْرَةِ الْحَبَشَةِ وَقَالَتْ

عَائِشَةُ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ
لَا بَتَيْنِ ، فَهَاجِرَ مَنْ هَاجَرَ قَبِيلَ الْمَدْيَنَةِ
وَرَجَعَ عَامَّةٌ مِنْ كَانَ هَاجِرَ بِأَرْضِ
الْحَبَشَةِ إِلَى الْمَدْيَنَةِ . فِيهِ عَنْ أَبِي مُوسَى
وَأَسْمَاءَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

٢١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
الْجُعْفِيُّ : حَدَّثَنَا هِشَامٌ : أَخْبَرَنَا مَعْمَرٌ ،
عَنِ الزُّهْرِيِّ : حَدَّثَنَا عُرْوَةُ بْنُ الزُّبَيْرِ :
أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيَّ بْنَ الْخِيَارِ أَخْبَرَهُ
أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعُبَيْدَ الرَّحْمَنِ
ابْنَ الْأَسْوَدِ بْنِ عَبْدِ يَغُوثٍ قَالَا لَهُ :
مَا يَمْنَعُكَ أَنْ تُسَلِّمَ خَالَكَ عُثْمَانَ فِي
أَخِيهِ الْوَلِيدِ بْنِ عُقَيْبَةَ ؟ وَكَانَ أَكْثَرَ
النَّاسِ فِيمَا فَعَلَ بِهِ ، قَالَ عُبَيْدُ اللَّهِ :
فَانْتَصَبْتُ لِعُثْمَانَ حِينَ خَرَجَ إِلَى
الصَّلَاةِ فَقُلْتُ لَهُ : إِنَّ لِي إِلَيْكَ حَاجَةً
وَهِيَ نَصِيحَةٌ . فَقَالَ : أَيُّهَا الْمَرْءُ أَعُوذُ
بِاللَّهِ مِنْكَ ، فَاَنْصَرَفْتُ . فَلَمَّا قَضَيْتُ
الصَّلَاةَ جَلَسْتُ إِلَى الْمِسْوَرِ وَإِلَى ابْنِ عَبْدِ
يَغُوثٍ فَحَدَّثْتُهُمَا بِالَّذِي قُلْتُ لِعُثْمَانَ ،

messenger came to me. They said, 'Allāh has put you to trial.' I set out, and when I reached 'Uthmān, he said, 'What is your advice which you mentioned a while ago?' I recited Tashahhud (1) and added, 'Allāh has sent Muḥammad ﷺ and has revealed the Holy Book (i.e. Qur'ān) to him. You (O 'Uthmān!) were amongst those who responded to the call of Allāh and His Apostle ﷺ and had faith in him. And you took part in the first two migrations (to Ethiopia and to Medina), and you enjoyed the company of Allāh's Apostle ﷺ and learned his traditions and advice. Now the people are talking much about Al-Walid bin 'Uqba and so it is your duty to impose on him the legal punishment.' 'Uthmān then said to me, 'O my nephew! Did you ever meet Allāh's Apostle ﷺ?' I said, 'No, but his knowledge has reached me as it has reached the virgin in her seclusion.' 'Uthmān then recited Tashahhud and said, 'No doubt, Allāh has sent Muḥammad ﷺ with the Truth and has revealed to him His Holy Book (i.e. Qur'ān) and I was amongst those who responded to the call of Allāh and His Apostle ﷺ and I had faith in Muḥammad's Mission, and I had performed the first two migrations as you have said, and I

وقال لي ، فقلا : قد قضيت الذي كان عليك . فبينما أنا جالس معهم ، إذ جاءني رسول عثمان فقلا لي : فتقيد ابتلاك الله ، فانطلقت حتى دخلت عليه ، فيقال : ما نصيحتك التي ذكرت أنفا ؟ قال : فتشمتت ثم قلت : إن الله بعث محمدًا صلى الله عليه وسلم وأنزل عليه الكتاب وكنت ممن استجاب لله ورسوله صلى الله عليه وسلم وآمنت به ، وهاجرت الهجرة تين الأولى ، وصحبت رسول الله صلى الله عليه وسلم ورأيت هديته . وقد أثير الناس في شأن الوليد ابن عقيقة فحق عليك أن تقيم عليه الحد . فقال لي : يا ابن أخي ، أذكر كنت رسول الله صلى الله عليه وسلم ؟ قال : قلت : لا ، ولكن قد خلص إلى من علمه ما خلص إلى العذراء في سترها . قال : فتشمتت عثمان ، فقال : إن الله قد بعث محمدًا صلى الله عليه وسلم بالحق وأنزل عليه الكتاب وكنت ممن استجاب لله ورسوله صلى الله عليه وسلم وآمنت بما بعث به محمد صلى الله عليه وسلم ، وهاجرت الهجرة تين الأولى ، كما قلت ، وصحبت رسول

(1) Tashahhud : See the glossary.

enjoyed the company of Allāh's Apostle ﷺ and gave the solemn pledge to him. By Allāh, I never disobeyed him and never cheated him till Allāh caused him to die. Then Allāh made Abū Bakr Caliph, and by Allāh, I was never disobedient to him, nor did I cheat him. Then 'Umar became Caliph, and by Allāh, I was never disobedient to him, nor did I cheat him. Then I became Caliph. Have I not then the same rights over you as they had over me?' I replied in the affirmative. 'Uthmān further said, 'Then what are these talks which are reaching me from you? As for what you have mentioned about Al-Walid bin 'Uqba, Allāh willing, I shall give him the legal punishment justly. Then Uthman ordered that Al-Walid be flogged forty lashes. He ordered 'Ali to flog him and he himself flogged him as well.'

اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَبَايَعْتُهُ ، وَاللّٰهُ مَا عَصَيْتُهُ وَلَا غَشَشْتُهُ حَتَّى تَوَفَّاهُ اللّٰهُ . ثُمَّ اسْتَخْلَفَ اللّٰهُ أَبَا بَكْرٍ فَتَوَّ اللّٰهُ مَا عَصَيْتُهُ وَلَا غَشَشْتُهُ ثُمَّ اسْتَخْلَفَ عُمَرُ فَتَوَّ اللّٰهُ مَا عَصَيْتُهُ وَلَا غَشَشْتُهُ . ثُمَّ اسْتَخْلَفْتُ ، أَفَلَيْسَ لِي عَلَيْكُمْ مِثْلُ الَّذِي كَانَ لَهُمْ عَلَيَّ ؟ قَالَ : بَلَى ، قَالَ : فَمَا هَذِهِ الْأَحَادِيثُ الَّتِي تَبْلُغُنِي عَنْكُمْ ؟ فَأَمَّا مَا ذَكَرْتَ مِنْ شَتَانِ الْوَلِيدِ بْنِ عُقْبَةَ فَسَنَأْخُذُ فِيهِ إِنْ شَاءَ اللّٰهُ بِالْحَقِّ . قَالَ : فَجَلَدَ الْوَلِيدَ أَرْبَعِينَ جَلْدَةً وَأَمَرَ عَلِيًّا أَنْ يَجْلِدَهُ ، وَكَانَ هُوَ يَجْلِدُهُ . وَقَالَ يُونُسُ وَابْنُ أَخِي الزُّهْرِيُّ ، عَنْ الزُّهْرِيِّ : أَفَلَيْسَ لِي عَلَيْكُمْ مِنَ الْحَقِّ مِثْلُ الَّذِي كَانَ لَهُمْ ؟ قَالَ أَبُو عَبْدِ اللَّهِ : بَلَاءٌ مِنْ رَبِّكُمْ مَا ابْتَلَيْتُمْ مِنْ شِدَّةٍ ، وَفِي مَوْضِعِ الْبَلَاءِ الْإِبْتِلَاءُ وَالتَّمْحِصُ مِنْ يَلْتَوْنَهُ وَمَحَصَّتُهُ أَيْ اسْتَخْرَجَتْ مَا عِنْدَهُ . يَبْلَوُ : يَخْتَبِرُ . مُبْتَلِيَّكُمْ : مُخْتَبِرُكُمْ . وَأَمَّا قَوْلُهُ بِبَلَاءٍ عَظِيمٍ النِّعَمَ وَهِيَ مِنْ أَيْبَاسَتِهِ وَتِلْكَ مِنْ ابْتَلَيْتُهُ .

213. Narrated 'Aisha  : Um

Habiba and Um Salama mentioned a church they had seen in Ethiopia and in the church there were pictures. When they told the Prophet  of this, he said,

٢١٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى :

حَدَّثَنَا يَحْيَى ، عَنْ هِشَامٍ قَالَ : حَدَّثَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا : أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرْنَا كَنِيسَةً

“Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allāh's worst creatures on the Day of Resurrection.”

214. Narrated Um Khalid bint Khalid: When I came from Ethiopia (to Medīna), I was a young girl. Allāh's Apostle ﷺ made me wear a sheet having marks on it. Allāh's Apostle ﷺ was rubbing those marks with his hands saying, “Sanāh! Sanāh!” (i. e. good, good).

215. Narrated Abdullāh رضي الله عنه: We used to greet the Prophet ﷺ while he was praying, and he used to reply to our greetings. But when we came back from Najāshī (the king of Ethiopia) we greeted him (while he was praying) and he did not reply to us. We said, “O Allāh's Apostle! We used to greet you in the past and you used to reply to us.” He said, “Verily! The mind is occupied and busy with more important matter during the prayer.” (So one cannot return one's greetings.)

رَأَيْتُهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ، فَذَكَرْتُهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَقَال: إِنَّ أَوْلَيْكَ إِذَا كَانَ فِيهِمْ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِيبَ الصُّوَرِ، أَوْلَيْكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ.

٢١٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ السَّعِيدِيُّ، عَنْ أَبِيهِ عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدٍ قَالَتْ: قَدِمْتُ مِنْ أَرْضِ الْحَبَشَةِ وَأَنَا جَوَارِيَةٌ فَكَرَسَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمِيصَةً لَهَا أَعْلَامٌ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمَسُّحُ الْأَعْلَامَ بِمِصْدِهِ وَيَقُولُ: سَنَاهَ سَنَاهَ. قَالَ الْحُمَيْدِيُّ: يَعْنِي حَسَنٌ حَسَنٌ.

٢١٥ - حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي فَيُرَدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقَالْنَا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نُسَلِّمُ عَلَيْكَ فَيُرَدُّ عَلَيْنَا، قَالَ: إِنَّ فِي الصَّلَاةِ شَغْلًا. فَقُلْتُ لَا إِبْرَاهِيمَ: كَيْفَ تَصْنَعُ

أَنْتُمْ ٢ قَالَ : أَرُدُّ فِي نَفْسِي .

216. Narrated Abū Mūsā رضي الله عنه :
We received the news of the departure of
the Prophet ﷺ (to Medina) while
we were in Yemen. So we went on board
a ship but our ship took us away to An-
Najāshī (the Negus) in Ethiopia. There
we met Ja'far bin Abī Talīb and stayed
with him till we came (to Medina) by
the time when the Prophet ﷺ had con-
quered Khaibar. The Prophet ﷺ said,
" O you people of the ship ! You will
have (the reward of) two migrations."

(37) CHAPTER. The death of An-
Najāshī (the Negus).

217. Narrated Jabir رضي الله عنه : When
Negus died, the Prophet ﷺ said,
" Today a pious man has died. So
get up and offer the funeral prayer for
your brother Ashama."

218. Narrated Jabir bin 'Abdullah Al-
Ansāri رضي الله عنه : Allāh's Apostle ﷺ

٢١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ :
حَدَّثَنَا أَبُو أُمَامَةَ : حَدَّثَنَا بَرْيَدُ بْنُ
عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى
رَضِيَ اللَّهُ عَنْهُ : بَلَّغْتَنَا مَخْرَجَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ بِالْيَمَنِ فَبَرَكَبْنَا
سَفِينَةً فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ
بِالْحَبَشَةِ ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ
فَاقْبَمْنَا مَعَهُ حَتَّى قَدِمْنَا فَوَافَقْنَا النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ افْتَتَحَ خَيْبَرَ
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَكُمْ
أَنْتُمْ يَا أَهْلَ السَّفِينَةِ هِجْرَتَانِ .

بَابُ مَوْتِ النَّجَاشِيِّ .

٢١٧ - حَدَّثَنَا أَبُو الرَّبِيعِ : حَدَّثَنَا
ابْنُ عُيَيْنَةَ ، عَنْ ابْنِ جُرَيْجٍ ،
عَنْ عَطَاءٍ ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ :
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ مَاتَ
النَّجَاشِيُّ : مَاتَ الْيَوْمَ رَجُلٌ صَالِحٌ
فَقُومُوا فَصَلُّوا عَلَى أَخِيكُمْ أَصْحَابَةَ .

٢١٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
حَمَّادٍ : حَدَّثَنَا بَرْيَدُ بْنُ زُرَيْعٍ : حَدَّثَنَا

led the funeral prayer for the Negus and made us stand in rows behind him and I was in the second or third row.

سَعِيدٌ : حَدَّثَنَا قَتَادَةُ أَنَّ عَطَاءَ حَدَّثَهُمْ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى النَّجَاشِيِّ فَصَفَّْنَا وَرَاءَهُ فَتَكُنْتُ فِي الصَّفِّ الثَّانِي أَوْ الثَّلَاثِ .

219. Narrated Jābir bin ‘Abdullāh : The Prophet ﷺ offered the funeral prayer for Ashama, the Negus, with four Takbirs.

٢١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا يَزِيدٌ ، عَنْ سَلِيمِ بْنِ حَيَّانَ : حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيِّ فَكَبَّرَ عَلَيْهِ أَرْبَعًا ، تَابِعَهُ عَبْدُ الصَّمَدِ .

220. Narrated Abū Huraira : that Allah's Apostle ﷺ informed them (i.e. his companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allah's Forgiveness for your brother." Abū Huraira further said, "Allah's Apostle made them (i.e. the Muslims) stand in rows at the Musalla (i.e. praying place) and led the funeral prayer for the Negus and said four Takbirs."

٢٢٠ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ : حَدَّثَنَا يَحْيَى بْنُ إِبْرَاهِيمَ : حَدَّثَنَا أَبِي ، عَنْ صَالِحٍ ، عَنْ ابْنِ شِهَابٍ قَالَ : حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَابْنُ الْمُسَيَّبِ : أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى لَهُمُ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ ، وَقَالَ : اسْتَغْفِرُوا لِأَخِيكُمْ . وَعَنْ صَالِحٍ ، عَنْ ابْنِ شِهَابٍ قَالَ : حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ : أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمْ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَفَّ

يَسْمِعُ فِي الْمُصَلَّى فَصَلَّى عَلَيْهِ وَكَثِيرًا
أَرْبَعًا .

(38) CHAPTER. The oath taken by
the pagans against the Prophet ﷺ .

بَابُ تَقَاسُمِ الْمُشْرِكِينَ عَلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

221. Narrated Abū Huraira رضي الله عنه :
Allah's Apostle ﷺ , while going out
for the battle of Hunain, said, " Tomorrow
Allah willing, we will encamp at
Khaif Bani Kināna where the people (of
Quraish) took an oath to protect the
Kufr."

٢٢١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي إِسْرَاهِيمُ بْنُ سَعْدٍ ،
عَنْ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ بْنِ
عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حِينَ أَرَادَ حُنَيْنًا : مَنْزِلُنَا غَدًا
إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ
تَقَاسَمُوا عَلَى الْكُفْرِ .

(39) CHAPTER. The story of Abū
Talib.

بَابُ قِصَّةِ أَبِي طَالِبٍ .

222. Narrated Al-'Abbās bin Abdul
Muttalib رضي الله عنه that he said to the Prophet
ﷺ , " You have not been of any avail
to your uncle (Abū Talib) (though) by
Allāh, he used to protect you and became
angry on your behalf." The Prophet
ﷺ said, " He is in a shallow fire, and
had it not been for me, he would have
been in the bottom of the (Hell) Fire."

٢٢٢ - حَدَّثَنَا مُسَدَّدٌ : عَنْ يَحْيَى ،
عَنْ سَفْيَانَ : حَدَّثَنَا عَبْدُ الْمَلِكِ : حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ الْحَمَارِثِ قَالَ : حَدَّثَنَا الْعَبَّاسُ
ابْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ قَالَ
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا أَغْنَيْتَ
عَنْ عَمَلِكَ فَوَاللَّهِ كَانَ يَحْطُوكُ وَيَغْضَبُ
لَكَ . قَالَ : هُوَ فِي ضَعْفِضٍ مِنْ نَارِ
وَلَوْ لَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ
مِنَ النَّارِ .

223. Narrated Al-Musaiyab : When Abū Talib was in the bed of death, the Prophet ﷺ went to him while Abū Jahl was sitting beside him. The Prophet ﷺ said, "O my uncle! Say: None has the right to be worshipped except Allāh, an expression I will defend your case with, before Allāh." Abū Jahl and 'Abdullāh bin Umayya said, "O Abū Talib! Will you leave the religion of 'Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul Muttalib." Then the Prophet ﷺ said, "I will keep on asking for Allāh's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed:—

'It is not fitting for the Prophet and the believers to ask Allāh's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire.' (9 : 113)

The other Verse was also revealed:—

'(O Prophet!) No doubt, you cannot give guidance to whom you love.' (28 : 56)

224. Narrated Abū Sa'īd Al-Khudrī that he heard the Prophet ﷺ when somebody mentioned his uncle (i.e. Abū Talib), saying, "Perhaps my interce-

٢٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ : حَدَّثَنَا عُبَيْدُ الرَّزَّاقِ قَالَ : أَخْبَرَنَا مَعْمَرٌ ، عَنْ الزُّهْرِيِّ ، عَنْ ابْنِ الْمُسَيَّبِ ، عَنْ أَبِيهِ : أَنَّ أَبَا طَالِبٍ لَمَّا حَضَرَ تَهُ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ أَبُو جَهْلٍ فَقَالَ : أَيُّ عَمٍّ ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ ، كَلِمَةً أَحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ . فَقَالَ أَبُو جَهْلٍ وَعُبَيْدُ اللَّهِ بْنُ أَبِي أُمَيَّةٍ : يَا أَبَا طَالِبٍ ، تَسْرِعُ غَيْبُ عَنْ مِلَّةِ عُبَيْدِ الْمُطَّلِبِ ؟ فَتَمَّ يَزَالَا يُكَلِّمَانِيهِ حَتَّى قَالَ آخِرَ شَيْءٍ : كَلَّمْتُهُمْ بِهِ : عَلَى مِلَّةِ عُبَيْدِ الْمُطَّلِبِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا سَتُغْفِرَنَّ لَكَ مَا لَمْ أُنْزَ عَنْهُ . فَنَزَلَتْ : مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَى قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ . وَنَزَلَتْ : إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ .

٢٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ : حَدَّثَنَا اللَّيْثُ : حَدَّثَنَا ابْنُ الْهَادِ ، عَنْ عُبَيْدِ اللَّهِ بْنِ خَبَّابٍ ، عَنْ أَبِي سَعِيدٍ :

ssion will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only his ankles and making his brain boil."

الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذُكِرَ عِنْدَهُ عَمَّهُ فَقَالَ : لَعَلَّهُ تَنْفَعُهُ شِقَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحَضَاتٍ مِنَ النَّارِ يَبْلُغُ كَعَبَيْتِهِ يَغْلِي مِنْهُ دِمَاغُهُ .

225. Narrated Yazid (as above) using the words : " But will make his brain boil."

٢٢٥ - حَدَّثَنَا إِسْرَاهِيمُ بْنُ حَمَزَةَ : حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالْدَّرَّاءِيُّ عَنْ يَزِيدَ بِهَذَا ، وَقَالَ : تَغْلِي مِنْهُ أُمُّ دِمَاغِهِ .

(40) CHAPTER. The narration about the Night Journey of the Prophet ﷺ (to Jerusalem) and the Statement of Allah ﷻ :—

(حَدِيثُ الْإِسْرَاءِ ، وَقَوْلِ اللَّهِ تَعَالَى - سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا -)

' Glory to (Allah)

Who did take His Servant

For a journey by night.' (17 : 1)

226. Narrated Jabir bin 'Abdullah ﷺ that he heard Allah's Apostle ﷺ saying, " When the people of Quraish did not believe me (i. e. the story of my Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it."

٢٢٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ شِهَابٍ : حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : لَمَّا كَذَبَنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَحَلَّى اللَّهُ لِي بَيْتَ الْمُقَدَّسِ فَطَلَّقْتُ أَخْبَرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظَرُ إِلَيْهِ .

(41) CHAPTER. Al-Mi'rāj (i.e. Ascension
of the Prophet ﷺ to the heavens).

بابُ المِعْرَاجِ .

227. Narrated Anas bin Malik from Malik bin Sa'sa'a رضي الله عنه that Allāh's Apostle ﷺ described to them his Night Journey saying, "While I was lying in Al-Haṭīm or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarūd who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet ﷺ further said, "He then took out my heart. Then a gold tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarūd asked, "Was it the Burāq, O Abū Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet ﷺ said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, somebody asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was

٢٢٧ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ : حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى : حَدَّثَنَا قَتَادَةُ : عَنْ أَنَسِ بْنِ مَالِكٍ : عَنْ مَالِكِ بْنِ صَعْنَةَ : رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِي قَالَ : بَيْنَمَا أَنَا فِي الْحَظِيمِ وَرُبَّمَا قَالَ فِي الْحِجْرِ مُضْطَجِعًا إِذْ أَتَانِي آتٌ فَقَدْ قَالَ : سَمِعْتُهُ يَقُولُ : فَشَقَّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ ، فَقُلْتُ لِلْجَارُودِ وَهُوَ إِلَى جَنْبِي : مَا يَعْنِي بِهِ ؟ قَالَ : مِنْ ثَغْرَةٍ نَحْصَرُهُ إِلَى شِعْرَتِهِ . وَسَمِعْتُهُ يَقُولُ : مِنْ قِصَّةٍ إِلَى شِعْرَتِهِ ، فَاسْتَخْرَجَ قَلْبِي ثُمَّ أَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيْمَانًا . فَغَسَلَ قَلْبِي ثُمَّ حُشِيَ ثُمَّ أُعِيدَ . ثُمَّ أَتَيْتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أَبْيَضَ . فَقَالَ لَهُ الْجَارُودُ : هُوَ الْبَرَّاقُ يَا أَبَا حَمَزَةَ ؟ قَالَ أَنَسٌ : نَعَمْ . يَضَعُ خَطْوُهُ عِنْدَ أَقْصَى طَرَفِهِ فَتَحُمَلُ عَلَيْهِ . فَانْطَلَقَ بِي جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ الدُّنْيَا فَاسْتَفْتَحَ ، فَقِيلَ : مَنْ هَذَا ؟ قَالَ : جِبْرِيلُ ، قِيلَ : وَمَنْ مَعَكَ ؟ قَالَ : مُحَمَّدٌ ، قِيلَ : وَقَدْ أُرْسِلَ إِلَيْهِ ؟ قَالَ : نَعَمْ ، قِيلَ : مَرْحَبًا بِهِ . فَنِعِمَّ الْمَجِيءُ جَاءَ ، فَفُتِّحَ . فَلَمَّا خَلَعْتُ فَأَيْدَا فِيهَا آدَمُ . فَقَالَ :

asked, 'Has Muḥammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit he has paid!' The gate was opened, and when I went over the first heaven, I saw Ādam there. Gabriel said (to me), 'This is your father, Ādam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcome as a pious son and a pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcome. What an excellent visit he has paid!' The gate was opened. When I went over the second heaven, there I saw Yaḥyā (i. e. John) and ʾIsā (i. e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcome as a pious brother and a pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was asked,

هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ فَسَلِّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ: مَرَّ حَبِيبًا بِالْأَبْنِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدْتُ بِي حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ فَاسْتَفْتَحْتُ. قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرَّ حَبِيبًا بِهِ فَتَنَعَّمُ الْمَجِيءُ جَاءَ فَتَفْتَحُ. فَلَمَّا خَلَصْتُ إِذَا يَحْيَى وَعِيسَى وَهُمَا ابْنَا خَالَاتِهِ، قَالَ: هَذَا يَحْيَى وَعِيسَى فَسَلِّمْ عَلَيْهِمَا، فَسَلِّمْتُ فَرَدَّا ثُمَّ قَالَا: مَرَّ حَبِيبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدْتُ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَاسْتَفْتَحْتُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرَّ حَبِيبًا بِهِ فَتَنَعَّمُ الْمَجِيءُ جَاءَ فَتَفْتَحُ. فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ، قَالَ: هَذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ. فَسَلِّمْتُ عَلَيْهِ. فَرَدَّ ثُمَّ قَالَ: مَرَّ حَبِيبًا بِالْأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدْتُ بِي حَتَّى أَتَى السَّمَاءَ الرَّابِعَةَ فَاسْتَفْتَحْتُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ قَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرَّ حَبِيبًا بِهِ فَتَنَعَّمُ الْمَجِيءُ جَاءَ فَتَفْتَحُ. فَلَمَّا خَلَصْتُ إِذَا إِدْرِيسُ، قَالَ: هَذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ فَسَلِّمْتُ عَلَيْهِ،

'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcome; what an excellent visit he has paid!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcome as a pious brother and a pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit he has paid!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcome as a pious brother and a pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit he has

فَرَدَّ ثُمَّ قَالَ: مَرَحَبًا بِالْأَخِ الصَّالِحِ،
وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى
السَّمَاءَ الْخَامِسَةَ. فَاسْتَفْتَحَ، قِيلَ: مَنْ
هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟
قَالَ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قِيلَ:
وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ:
مَرَحَبًا بِهِ، فَتَنَعَّمُ الْمَجِيءُ جَاءَ. فَلَمَّا
خَلَصْتُ فَأَيْذَا هَارُونُ، قَالَ: هَذَا هَارُونُ
فَسَلِّمْ عَلَيْهِ فَسَلِّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ
قَالَ: مَرَحَبًا بِالْأَخِ الصَّالِحِ، وَالنَّبِيِّ
الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ
الْسَّادِسَةَ. فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟
قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ:
مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ:
نَعَمْ، قَالَ: مَرَحَبًا بِهِ فَتَنَعَّمُ الْمَجِيءُ جَاءَ.
فَلَمَّا خَلَصْتُ فَأَيْذَا مُوسَى، قَالَ: هَذَا
مُوسَى فَسَلِّمْ عَلَيْهِ فَسَلِّمْتُ عَلَيْهِ.
فَرَدَّ ثُمَّ قَالَ: مَرَحَبًا بِالْأَخِ الصَّالِحِ
وَالنَّبِيِّ الصَّالِحِ. فَلَمَّا تَجَاوَزْتُ بَسْكَى،
قِيلَ لَهُ: مَا يُبْسِكُكَ؟ قَالَ: أَبْسِكِي لَأَنْ
غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ
أُمِّهِ أَكْثَرُ مِمَّنْ يَدْخُلُهَا مِنْ أُمِّتِي.
ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ

paid!' So when I went over the fifth heaven, there I saw Hārūn (i.e. Aaron). Gabriel said, (to me), 'This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcome as a pious brother and a pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcome. What an excellent visit he has paid!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcome as a pious brother and a pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater number than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcome. What an excellent

جِبْرِيلُ، قِيلَ: مَنْ هَذَا قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرَحِبًا بِهِ فَنَعِمَ الْمَجْبِيُّ جَاءَ. فَلَمَّا خَلَّصْتُ فَمَاذَا إِبْرَاهِيمُ، قَالَ: هَذَا أَبُوكَ فَسَلِّمْ عَلَيْهِ، قَالَ: فَسَلِّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، قَالَ: مَرَحِبًا بِالْأَبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ رُفِعْتُ إِلَى سِدْرَةِ الْمُنْتَهَى فَمَاذَا نَبِيقُهَا مِثْلُ قِلَالِ هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ أَذَانِ الْفِيلَةِ. قَالَ: هَذِهِ سِدْرَةُ الْمُنْتَهَى، وَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَسَلِّمْ: مَا هَذَا؟ يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ. وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفُرَاتُ. ثُمَّ رُفِعَ إِلَى الْبَيْتِ الْمَعْمُورِ، ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ. فَأَخَذْتُ اللَّبَنَ فَقَالَ: هِيَ الْفِطْرَةُ الَّتِي أَنْتَ عَلَيْهَا وَأُمْتُكَ. ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَوَاتُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسَى فَقَالَ: بِمَا أُمِرْتَ؟ قَالَ: أُمِرْتُ بِخَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ

visit he has paid !' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome as a pious son and a pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntabā (i.e. the Lote Tree of the farthest limit). Behold ! Its fruits were like the jars of Hajr (i.e. a place near Medīna) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the farthest limit.' Behold ! There ran four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Gabriel ?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mūr (i.e. the Sacred House) was shown to me and a vessel full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me : They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do ?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allāh, I have tested people before you, and I have tried my level best with Bani Israil

أُمِّيَّتِكَ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً كُلَّ
يَوْمٍ وَإِنِّي وَاللَّهِ قَدْ جَرَّبْتُ النَّاسَ
قَبْلَكَ وَعَالِجْتُ بَنِي إِسْرَآئِيلَ أَشَدَّ
الْمُعَالَجَةِ ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ
التَّخْفِيفَ لَأُمِّيَّتِكَ . فَرَجَعْتُ فَوَضَعَ
عَنِّي عَشْرًا ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ
مِثْلُهُ . فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا ،
فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلُهُ ، فَرَجَعْتُ
فَوَضَعَ عَنِّي عَشْرًا . فَرَجَعْتُ إِلَى مُوسَى
فَقَالَ مِثْلُهُ فَرَجَعْتُ فَأَمَرْتُ بِعَشْرٍ
صَلَوَاتٍ كُلَّ يَوْمٍ ، فَرَجَعْتُ فَقَالَ
مِثْلُهُ ، فَرَجَعْتُ فَأَمَرْتُ بِخَمْسٍ
صَلَوَاتٍ كُلَّ يَوْمٍ ، فَرَجَعْتُ إِلَى مُوسَى
فَقَالَ : بِسْمِ أَمِيرْتِ ؟ قُلْتُ : أَمِيرْتِ
بِخَمْسٍ صَلَوَاتٍ كُلَّ يَوْمٍ ، قَالَ : إِنَّ
أُمِّيَّتَكَ لَا تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ
يَوْمٍ وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ
وَعَالِجْتُ بَنِي إِسْرَآئِيلَ أَشَدَّ الْمُعَالَجَةِ ،
فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ
لَأُمِّيَّتِكَ . قَالَ : سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ
وَلَسَكِنْ أَرْضِي وَأَسْلَمُ . قَالَ : فَلَمَّا
جَاوَزْتُ نَادَانِي مُنَادٍ : أَمْضَيْتُ فَرِيضَتِي
وَأَخَفَقْتُ عَنْ عِبَادِي .

(in vain). Go back to your Lord and ask for reducing your followers' burden.' So I went back, and Allāh reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allāh and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allāh and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allāh and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, (1) and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israil, so go back to your Lord and ask for reducing your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allāh's Order.' When I left, I heard a voice saying, 'I have passed My Order and have reduced the burden of My Worshippers.' "

228. Narrated Ibn 'Abbās  : Re-

٢٢٨ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا

(1) See the word "Iqamat-us-Salat" in the glossary.

garding the Statement of Allah ﷺ :—

‘That vision which We made you see, was only made as a trial for the people.’ (17 : 60)

The sights which Allah’s Apostle ﷺ was shown on the Night Journey when he was taken to Bait-ul-Maqdis (i. e. Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Qur’ān is the tree of Zaqqūm (itself).

(42) **CHAPTER.** The deputations of the Anṣār to the Prophet ﷺ at Mecca, and the solemn pledge of Al-‘Aqaba.

229. Narrated ‘Abdullāh bin Ka‘b who was Ka‘b’s guide when Ka‘b turned blind : I heard Ka‘b bin Mālīk narrating : When he remained behind (i. e. did not Join) the Prophet ﷺ in the Ghazwa of Tabūk. Ibn Bukair, in his narration stated that Ka‘b said, “I witnessed the solemn pledge of Al-‘Aqaba at night with the Prophet ﷺ when we jointly agreed to embrace and support Islām. I would not like to have attended the Badr battle instead of that ‘Aqaba Meeting, although Badr is more well-known than it, amongst the people.”

سُفْيَانُ : حَدَّثَنَا عَمْرُو، عَنْ عِكْرِمَةَ،
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي
قَوْلِهِ تَعَالَى - وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي
أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ - قَالَ : هِيَ رُؤْيَا
عَيْنٍ أُرِيْنَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ،
قَالَ : وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ
قَالَ : هِيَ شَجَرَةُ الزَّقْقُمِ.

بابُ وفود الأنصار إلى النبي
صلى الله عليه وسلم بمكة وببيعة
العقبة.

٢٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ :
حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ
شِهَابٍ ح . وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ :
حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ
شِهَابٍ قَالَ : أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ
عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ : أَنَّ عَبْدَ اللَّهِ
ابْنَ كَعْبٍ وَكَانَ قَائِدَ كَعْبٍ حِينَ عَمِيَ
قَالَ : سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ
حِينَ تَخَلَّفَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ بِطُؤْلِهِ . قَالَ ابْنُ
بُكَيْرٍ فِي حَدِيثِهِ : وَلَقَدْ شَهِدْتُ مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْعَقْبَةِ
حِينَ تَوَاقَعْنَا عَلَى الْإِسْلَامِ وَمَا أُحِبُّ

أَنَّ لِي بِهَا مَشْهَدٌ بَدْرٍ وَإِنْ كَانَتْ بَدْرٌ
أَذْكَرَ فِي النَّاسِ مِنْهَا .

230. Narrated Jābir bin 'Abdullāh رضي الله عنه : I was present with my two maternal uncles at Al-ʿAqaba (where the pledge was made). (Ibn 'Uyaina said, "One of the two was Al-Barā bin Ma'rūr.")

٢٣٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ :
حَدَّثَنَا سُهَيْبَانُ قَالَ : كَانَ عَمْرُو يَقُولُ :
سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُمَا يَقُولُ : شَهِدَ بِي خَالِي الْعَقَبَةَ .
قَالَ أَبُو عَبْدِ اللَّهِ : قَالَ ابْنُ عُيَيْنَةَ :
أَحَدُهُمَا الْبَرَاءُ بْنُ مَعْرُورٍ .

231. Narrated Jābir رضي الله عنه : My father, my two maternal uncles and I were among those who took part in the ʿAqaba Pledge.

٢٣١ - حَدَّثَنِي إِسْرَاهِيمُ بْنُ مُوسَى :
أَخْبَرَنَا هِشَامٌ : أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ :
قَالَ عَطَاءٌ قَالَ جَابِرٌ : أَنَا وَأَبِي وَخَالِي مِنَ
أَصْحَابِ الْعَقَبَةِ .

232. Narrated 'Ubada bin As-Sāmit who had taken part in the battle of Badr with Allāh's Apostle ﷺ and had been amongst his companions on the night of Al-ʿAqaba : Allāh's Apostle ﷺ, surrounded by a group of his companions, said, "Come along and give me the solemn pledge that you will not worship anything besides Allāh, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfil this pledge, will be rewarded by Allāh.

٢٣٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ :
أَخْبَرَنَا يَعْقُوبُ بْنُ إِسْرَاهِيمَ : حَدَّثَنَا
ابْنُ أَخِي بْنِ شِهَابٍ ، عَنْ عَمِّهِ قَالَ :
أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ
أَنَّ عُبَادَةَ بْنَ الصَّامِتِ مِنَ الَّذِينَ
شَهِدُوا بَدْرًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَمِنْ أَصْحَابِهِ لَيْلَةَ الْعَقَبَةِ أَخْبَرَهُ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
وَحَوَّلَهُ عِصَابَةً مِنْ أَصْحَابِهِ : تَعَالَوْا
بِأَيْعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا ،
وَلَا تَسْرِقُوا ، وَلَا تَزْنُوا ، وَلَا تَقْتُلُوا

And if one of you commits any of these sins and is punished in this world, then that will be his expiation for it, and if one of you commits any of these sins and Allāh screens his sin, then his destiny will rest with Allāh : If He will, He will punish him and if He will, He will excuse him." So I gave the solemn pledge to him on these conditions.

أَوْ لَادَكُمْ، وَلَا تَأْتُونَ بِيَسْمَتَانِ تَفْتَرُونَهُ
بَيْنَ أَيْدِيكُمْ وَأَرْجُلَيْكُمْ، وَلَا تَعْنُصُونِي
فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ
عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا
فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ.
وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ
فَأَمْرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقِبَتُهُ، وَإِنْ شَاءَ
عَفَا عَنْهُ. قَالَ: فَبَايَعْتُهُ عَلَى ذَلِكَ.

233. Narrated 'Ubada bin As-Sāmit

 : I was one of the Naqibs (1) who made the (Aqaba) Solemn Pledge with Allāh's Apostle . We made the pledge with him that we would not worship anything other than Allāh, would not steal, would not commit illegal sexual intercourse, would not kill a person whose killing Allāh has made illegal except rightfully, would not rob each other, and we would not be promised Paradise if we did the above sins, and if we committed one of the above sins, Allāh will give His Judgement concerning it.

٢٣٣ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا
اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ
أَبِي الْخَيْرِ، عَنْ الصَّنَابِجِيِّ، عَنْ عُبَادَةَ
ابْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ:
إِنِّي مِنَ النَّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ: بَايَعْنَاهُ عَلَى
أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا، وَلَا نَسْرِقَ، وَلَا
نَزْنِيَ، وَلَا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ، وَلَا نَنْتَهَبَ، وَلَا نَقْضِيَ
بِالْجَنَّةِ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ غَشِينَا مِنْ
ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ.

(43) CHAPTER. The marriage of the Prophet  and 'Aisha , and

بَابُ تَزْوِيجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَائِشَةَ وَقَدْ وَفَّيَهَا الْمَدِينَةَ وَبَيْنَاهُمَا

(1) 'Naqib' means the chief of a group of people.

‘Aīsha’s arrival at Medina, and the Prophet’s consummation of that marriage.

بِهَا .

234. Narrated ‘Aīsha  : The Prophet  married me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Rūmān, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Anṣārī women who said, “Best wishes and Allāh’s Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allāh’s Apostle  came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

٢٣٤ - حَدَّثَنِي قُرُوءَةُ بْنُ أَبِي الْمَغْرَاءِ :
حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، عَنْ هِشَامٍ ، عَنْ
أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ :
تَزَوَّجَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا
بَيْنْتُ سِتِّ سِنِينَ ، فَقَدِمْنَا الْمَدِينَةَ
فَنَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ خَزْرَجٍ
فَوُعِدْتُ فَنَتَمَزَّقُ شَعْرِي ، فَوَفَى
جُمُعَةً فَانْتَنِي أُمِّي أُمُّ رُومَانَ وَإِنِّي لَفِي
أَرْجُوحةٍ وَمَعِيَ صَوَاحِبٌ لِي فَتَصَرَّخْتُ
بِي فَاتَيْتُنِي لَا أَدْرِي مَا تَرِيدُ بِي . فَأَخَذَتْ
بِيَدِي حَتَّى أَوْفَقَتْنِي عَلَى بَابِ الدَّارِ وَإِنِّي
لَا نَهَيْجُ حَتَّى سَكَنَ بَعْضُ نَفْسِي ، ثُمَّ
أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي
وَرَأْسِي . ثُمَّ أَدْخَلَتْنِي الدَّارَ ، فَايْذَا
نِسْوَةٌ مِنَ الْأَنْصَارِ فِي الْبَيْتِ فَقُلْنَ
عَلَى الْخَيْرِ وَالْبَرَكَاتِ وَعَلَى خَيْرِ طَائِرٍ .
فَأَسْلَمَتْنِي إِلَيْهِنَّ فَاصْلَحْنَ مِنِّي شَتَّى فَلَمْ
يَرُعْنِي إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ضَحَى فَأَسْلَمَتْنِي إِلَيْهِ وَأَنَا يَوْمَئِذٍ بِنْتُ
تِسْعِ سِنِينَ .

235. Narrated ‘Aīsha  that the Prophet  said to her, “You have been shown to me twice in my dream. I saw you pictured on a piece of silk and

٢٣٥ - حَدَّثَنَا مُعَلَّى : حَدَّثَنَا
وُهَيْبٌ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ
أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :

some-one said (to me), 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done.'"

236. Narrated Hishām's father : Khadija died three years before the Prophet ﷺ departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

(44) CHAPTER. The migration of the Prophet ﷺ and his companions to Medina.

Narrated 'Abdullah bin Zaid and Abū Huraira : The Prophet ﷺ said, "Had there been no migration, I would have been one of the Anṣār."

And Abū Mūsā narrates that the Prophet ﷺ said, "In a dream I saw myself migrating from Mecca to a land of datepalm trees. I thought that that place was either Yamāma or Hajar, but it appeared to be Al-Medina, Yathrib."

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا : أُرِيكَ فِي الْمَنَامِ مَرَّتَيْنِ أَرَى أَنَّكَ فِي سَرَقَةٍ مِنْ حَبَرٍ بِرٍ وَيَقُولُ هَذِهِ أَمْرُكَ ، فَأَكْشِفُ فَإِذَا هِيَ أَنْتِ فَأَقُولُ إِنَّ يَدَكَ هَذَا مِنْ عِنْدِ اللَّهِ بِمَنْضِهِ .

٢٣٦ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ قَالَ : تَوَفَّيْتُ خَدِيجَةَ قَبْلَ مَخْرَجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ بِثَلَاثِ سِنِينَ ، فَلَبِثْتُ سَنَتَيْنِ أَوْ قَرِيبًا مِنْ ذَلِكَ وَنَكَحَ عَائِشَةَ وَهِيَ بِنْتُ سِتِّ سِنِينَ ، ثُمَّ بَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ .

بَابُ هِجْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ إِلَى الْمَدِينَةِ . وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ وَأَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَوْ لَا الْهِجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ . وَقَالَ أَبُو مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَدَهَبَ وَهِيَ إِلَى أَتَمِّهَا الْيَمَامَةُ أَوْ هَجَرٌ ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ .

237. Narrated Abū Wail : We visited Khabbāba who said, "We migrated with the Prophet ﷺ for Allāh's Sake, so our reward became due and sure with Allāh. Some of us passed away without taking anything of their rewards (in this world) and one of them was Muṣṭab bin 'Umar who was martyred on the day (of the battle) of Uḥud, leaving a striped woolen cloak. When we covered his head with it, his feet became naked, and when covered his feet, his head became naked. So Allāh's Apostle ﷺ ordered us to cover his head and put some Idhkhir (i.e. a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them."

238. Narrated 'Umar : I heard the Prophet ﷺ saying, "The outcome of deeds depends on the intentions, so whoever migrated for the worldly benefits or to marry a woman, his migration was for that for which he migrated, but whoever migrated for the Sake of Allāh and His Apostle ﷺ, his migration is for Allāh and His Apostle ﷺ." (1)

٢٣٧ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا الْأَعْمَشُ قَالَ : سَمِعْتُ أَبَا وَائِلٍ يَقُولُ : عُدْنَا خَبَبًا بِأَفَقَالٍ : هَاجِرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُرِيدُ وَجْهَ اللَّهِ فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ ، فَمِنَّا مَنْ مَضَى لَمْ يَأْخُذْ مِنْ أَجْرِهِ شَيْئًا ، مِنْهُمْ مُصَنَّبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ نَمِيرَةً فَتَكُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ بَدَتْ رِجْلَاهُ ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ بَدَا رَأْسُهُ ، فَأَمَرْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَغْطِيَ رَأْسَهُ وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنْ إِذْخِيرٍ . وَمِنَّا مَنْ أَيْشَعَتْ لَهُ نَمِيرَتُهُ فَهُوَ يَهْدِي بِهَا .

٢٣٨ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ ، عَنْ يَحْيَى ، عَنْ مُحَمَّدِ بْنِ إِسْرَاهِيمَ ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ : سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَاهُ يَقُولُ : الْأَعْمَالُ بِالنِّيَّةِ ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصَيِّبُهَا أَوْ امْرَأَةٍ

(1) The rewards of the Emigrants differ according to their intentions, i. e., whether they migrated for worldly benefits or for the Pleasure of Allāh and His Apostle ﷺ .

يَتَزَوَّجُهَا فَهِيَ جَرَّتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ .
وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ
فَهِيَ جَرَّتُهُ إِلَى اللَّهِ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ .

239. Narrated Mujāhid bin Jabir Al-Makki : ‘Abdullah bin ‘Umar رضي الله عنه used to say, “There is no more Hījra (i.e. migration) after the Conquest of Mecca.”

٢٣٩ - حَدَّثَنِي إِسْحَاقُ بْنُ يَزِيدَ الدِّمَشْقِيُّ : حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ قَالَ : حَدَّثَنِي أَبُو عَمْرٍو الْأَوْزَاعِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لُبَابَةَ ، عَنْ مُجَاهِدِ بْنِ جَبْرِ الْمَكِّيِّ : أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ : لَا هِجْرَةَ بَعْدَ الْفَتْحِ .

240. Narrated ‘Āṭa’ bin Abī Rabāḥ : ‘Ubaid bin ‘Umair Al-Laithī and I visited ‘Āishā and asked her about the Hījra (i.e. migration), and she said, “Today there is no Hījra. A faithful believer used to run away with his religion to Allāh and His Apostle ﷺ lest he should be put to trial because of his religion. Today Allāh has made Islām triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of Hījra) are Jihād and good intentions.”

٢٤٠ - حَدَّثَنِي الْأَوْزَاعِيُّ : عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ ، زُرْتُ عَائِشَةَ مَعَ عَبْدِ اللَّهِ بْنِ عُمَيْرِ اللَّيْثِيِّ فَسَأَلْنَاهَا عَنْ الْهِجْرَةِ فَقَالَتْ : لَا هِجْرَةَ الْيَوْمَ . كَانَ الْمُؤْمِنُونَ يَقِرُّ أَحَدُهُمْ بِدِينِهِ إِلَى اللَّهِ تَعَالَى وَإِلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَخَافَةَ أَنْ يُفْتَنَ عَلَيْهِ . فَأَمَّا الْيَوْمَ فَقَدْ أَظْهَرَ اللَّهُ الْإِسْلَامَ ، وَالْيَوْمَ يَعْبُدُ رَبَّهُ حَيْثُ شَاءَ ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ .

241. Narrated ‘Āishā رضي الله عنها : Sa‘d said, “O Allāh ! You know that there is none against whom I am eager to fight

٢٤١ - حَدَّثَنِي زَكْرِيَّا بْنُ يَحْيَى : حَدَّثَنَا ابْنُ نُمَيْرٍ : قَالَ هِشَامٌ : فَأَخْبَرَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ سَعْدًا

more willingly for Your Cause than those people who disbelieved Your Apostle ﷺ and drove him out (of his city). O Allāh! I think that You have ended the fight between us and them."

قال: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أَجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَبُوا رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخْرَجُوهُ، اللَّهُمَّ فَأَنْتَ أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ. وقال: أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ: أَخْبَرَنِي عَائِشَةُ: مِنْ قَوْمٍ كَذَبُوا نَبِيَّكَ وَأَخْرَجُوهُ مِنْ قُرَيْشٍ.

242. Narrated Ibn 'Abbās ؓ : Allah's Apostle ﷺ started receiving the Divine Inspiration at the age of forty. Then he stayed in Mecca for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years, and then died at the age of sixty-three (years).

٢٤٢ - حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ : حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ : حَدَّثَنَا هِشَامٌ : حَدَّثَنَا عِكْرَمَةُ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بُعِثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَرْبَعِينَ سَنَةً فَمَسَكَتْ بِمَسَكَةِ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أُمِرَ بِالْهِجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

243. Narrated Ibn 'Abbās ؓ : Allah's Apostle ﷺ stayed in Mecca for thirteen years (after receiving the first Divine Inspiration) and died at the age of sixty-three.

٢٤٣ - حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ : حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ : حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ : حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَسَكْتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَسَكَةِ ثَلَاثَ عَشْرَةَ وَتُوفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

244. Narrated Abū Saïd Al-Khudrî ؓ : Allah's Apostle ﷺ sat on the

٢٤٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي

pulpit and said, "Allāh has given one of His Slaves the choice of receiving of the splendour and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allāh. So he has chosen that good which is with Allāh." On that Abū Bakr wept and said, "Our fathers and mothers be sacrificed for you." We became astonished at this. The people said, "Look at this old man! Allāh's Apostle ﷺ talks about a Slave of Allāh to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, 'Our fathers and mothers be sacrificed for you.'" But it was Allāh's Apostle ﷺ who had been given option, and Abū Bakr knew it better than we. Allāh's Apostle ﷺ added, "No doubt, I am indebted to Abū Bakr more than to anybody else regarding both his companionship and his wealth. And if I had ever intended to take a Khalil (1) from my followers, I would certainly have taken Abū Bakr, but the fraternity of Islam is sufficient. Let no door (i. e. Khoukha) (2) of the Mosque remain open, except the door of Abū Bakr."

النَّظِيرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ ، عَنْ
عَبِيدِ يَعْنَى ابْنَ حَنْبَلٍ ، عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ عَلَى الْمِنْبَرِ
فَقَالَ : إِنَّ عَبْدًا خَيَّرَهُ اللَّهُ بَيْنَ أَنْ
يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ
مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَهُ . فَبَكَى
أَبُو بَكْرٍ وَقَالَ : قَدْ يَنَّاكَ يَا أَبَا بَكْرٍ وَأُمَمَاتِنَا
فَعَجَبْنَا لَهُ وَقَالَ النَّاسُ : انْظُرُوا إِلَى
هَذَا الشَّيْخِ ، يُخْبِرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَنْ عَبْدِ خَيْرَهُ اللَّهُ بَيْنَ أَنْ
يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا عِنْدَهُ ،
وَهُوَ يَقُولُ : قَدْ يَنَّاكَ يَا أَبَا بَكْرٍ وَأُمَمَاتِنَا ،
فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ
الْمُخَيَّرَ وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمُنَا بِهِ . وَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ مَنْ
أَمِنَ النَّاسَ عَلَى فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ ،
وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي
لَا تَخَذْتُ أَبَا بَكْرٍ ، إِلَّا خَلَّةَ الْإِسْلَامِ ،
لَا يَبْقَيْنَ فِي الْمَسْجِدِ خَوْخَةٌ إِلَّا خَوْخَةُ
أَبِي بَكْرٍ .

(1) Khalil : See the glossary.

(2) Khoukha : Means a small door (opening) in a big gate.

245. Narrated 'Aisha رضي الله عنها, the wife of the Prophet ﷺ: I never remembered my parents believing in any religion other than the true religion (i. e. Islam), and (I don't remember) a single day passing without our being visited by Allāh's Apostle ﷺ in the morning and in the evening. When the Muslims were put to test (i. e. troubled by the pagans), Abū Bakr set out migrating to the land of Ethiopia, and when he reached Barkal-Ghimād (1), Ibn Ad-Daghīna, the chief of the tribe of Qara, met him and said, "O Abū Bakr! Where are you going?" Abū Bakr replied, "My people have turned me out (of my country), so I want to wander on the earth and worship my Lord." Ibn Ad-Daghīna said, "O Abū Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute earn their living and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." So Abū Bakr returned and Ibn Ad-Daghīna accompanied him. In the evening Ibn Ad-Daghīna visited the nobles of Quraish and said to them, "A man like Abū Bakr should not leave his homeland, nor should

٢٤٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ عَقِيلٍ ، قَالَ ابْنُ شِهَابٍ : فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : لَمْ أَغْقِلْ أَبَوَيَّ قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَفِي النَّهَارِ بُكْرَةً وَعَشِيَّةً ، فَلَمَّا ابْتُلِيَ الْمُسْلِمُونَ خَسِرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ حَتَّى بَلَغَ بَرَكَ الْغِمَادِ لَقِيَهُ ابْنُ الدَّغِنَةِ وَهُوَ سَيِّدُ الْقَارَةِ ، فَقَالَ : أَيْنَ تَرِيدُ يَا أَبَا بَكْرٍ؟ فَقَالَ أَبُو بَكْرٍ : أَخْرَجَنِي قَوْمِي فَأُرِيدُ أَنْ أَسِيحَ فِي الْأَرْضِ وَأَعْبُدَ رَبِّي . قَالَ ابْنُ الدَّغِنَةِ : فَإِنْ مِثْلَكَ يَا أَبَا بَكْرٍ لَا يُخْرَجُ وَلَا يُخْرَجُ ، إِنَّكَ تَكْنُسُ الْمَعْدُومَ ، وَتَصِلُ الرَّحِيمَ ، وَتَحْمِلُ الْكَلَّ ، وَتَقْرِي الضَّيْفَ ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ . فَأَنَا لَكَ جَارٌ ، ارْجِعْ وَاعْبُدْ رَبَّكَ بِبَيْلَدِكَ . فَرَجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ فَقَالَ لَهُمْ : إِنَّ أَبَا بَكْرٍ لَا يُخْرَجُ مِثْلُهُ وَلَا يُخْرَجُ ، أَتُخْرِجُونَ رَجُلًا يَكْنُسُ

(1) A place about 140 km. from Mecca on the way to Yemen.

he be driven out. Do you (i. e. Quraish) drive out a man who helps the destitute earn their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abū Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad-Daghina told Abū Bakr of all that. Abū Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Qur'ān outside his house. Then a thought occurred to Abū Bakr to build a mosque in front of his house, and there he used to pray and recite the Qur'ān. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abū Bakr was a man who used to weep too much, and he could not help weeping on reciting the Qur'ān. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abū Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house

المعندوم، ويصلي الرحيم، ويحتمل الكيل، ويقري الضيف، ويعين على نوائب الحق؟ فلم تكذب قريش بجوار ابن الدغينة وقالوا لابن الدغينة: مر أبا بكر فليعبد ربه في داره، فليصل فيها وليقرأ ما شاء ولا يؤذينا بذلك ولا يستعلن به، فإننا نخشى أن يفتن نساءنا وأبناءنا. فقال ذلك ابن الدغينة لأبي بكر، فلبث أبو بكر بذلك يعبد ربه في داره ولا يستعلن بصلاته ولا يقري في غير داره. ثم بدا لأبي بكر فابتنى مسجداً بفناء داره وكان يصل في فيه ويققرأ القرآن فمتقدف عليه نساء المشركين وأبناءؤهم، وهم يعجبون منه وينظرون إليه. وكان أبو بكر رجلاً بكاءً: لا يملك عينيه إذا قرأ القرآن. وأفزع ذلك أشراف قريش من المشركين فاستلوا إلى ابن الدغينة فقدم عليهم فقالوا: إننا كنا أجرتنا أبا بكر بجوارك على أن يعبد ربه في داره، فقد جاوز ذلك، فابتنى مسجداً بفناء داره، فأعلن بالصلاة والقرأة فيه. وإننا قد خشينا أن يفتن نساءنا وأبناءنا فأنهه فإين أحب أن يقتصير على أن يعبد ربه في داره فععل، وإن أبي إلا أن يعلن

where he prays and recites the Qur'ān publicly. We are now afraid that he may affect our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abū Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abū Bakr and said, "(O Abū Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abū Bakr replied, "I release you from your promise to protect me, and am pleased with the protection from Allāh عزَّ وجلَّ." At that time the Prophet ﷺ was in Mecca, and he said to the Muslims, "In a dream I have been shown your migration place, a land of datepalm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abū Bakr also prepared to leave for Medina, but Allāh's Apostle ﷺ said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abū Bakr said, "Do you indeed expect this?

بِذَلِكَ فَسَلَّمَهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ. فَأَبْنَا قَدْ كَثُرَ هُنَا أَنْ نُخْفِرَكَ وَلَسْنَا مُقِرِّينَ لِأَبِي بَكْرٍ الْإِسْتِعْلَانِ. قَالَتْ عَائِشَةُ: فَأَتَى ابْنُ الدَّغِينَةِ إِلَى أَبِي بَكْرٍ فَقَالَ: قَدْ عَلِمْتَ الَّذِي عَاقَدْتُ لَكَ عَلَيْهِ، فَأَمَّا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ وَإِمَّا أَنْ تُرْجِعَ إِلَى ذِمَّتِي، فَأَيْتِي لَا أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أَخْفَرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُو بَكْرٍ: فَأَيْتِي أَرُدَّ إِلَيْكَ جِوَارَكَ، وَأَرْضَتِي بِجِوَارِ اللَّهِ عَزَّ وَجَلَّ. وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُسْلِمِينَ: إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لَبَتَيْنِ وَهُمَا الْحَرَّتَانِ، فَهَاجِرَ مَنْ هَاجَرَ قَبِيلَ الْمَدِينَةِ. وَرَجَعَ عَامَّةُ مَنْ كَانَ هَاجِرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قَبِيلَ الْمَدِينَةِ. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَى رِسْلِكَ، فَأَيْتِي أَرْجُو أَنْ يُوْذَنَ لِي، فَقَالَ أَبُو بَكْرٍ: وَهَلْ تَرْجُو ذَلِكَ بِأَيِّ أَنْتَ؟ قَالَ: نَعَمْ، فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَّ السَّمُرُ وَهُوَ الْخَبِيطُ أَرْبَعَةَ أَشْهُرٍ. قَالَ ابْنُ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَبَيْنَمَا نَحْنُ يَوْمَ مَا جُلُوسٌ فِي بَيْتِ أَبِي

Let my father be sacrificed for you!" The Prophet ﷺ said, "Yes." So Abū Bakr did not migrate for the sake of Allāh's Apostle ﷺ in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for a month. One day, while we were sitting in Abū Bakr's house at noon, someone said to Abū Bakr, "This is Allāh's Apostle ﷺ with his head covered coming at a time at which he never used to visit us before." Abū Bakr said, "May my parents be sacrificed for him. By Allāh, he has not come at this hour except for a great necessity." So Allāh's Apostle ﷺ came and asked the permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, "Tell everyone who is present with you to go away." Abū Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allāh's Apostle!" The Prophet ﷺ said, "I have been given the permission to migrate." Abū Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allāh's Apostle!" Allāh's Apostle ﷺ said, "Yes." Abū Bakr said, "O Allāh's Apostle! May my father be sacrificed for you, take one of these two she-camels of mine." Allāh's Apostle ﷺ replied, "(I will accept it) with payment." So we prepared the baggage quickly and

بَكْرٍ فِي نَحْرِ الظَّهْيَةِ قَالَ قَائِلٌ لِأَبِي بَكْرٍ: هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَقَنِّعًا فِي سَاعَةِ لَمْ يَكُنْ يَأْتِينَا فِيهَا، فَقَالَ أَبُو بَكْرٍ: فِدَاعٌ لَكَ أَبِي وَأُمِّي، وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ، قَالَتْ: فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَ فَأْذَنَ لَهُ فَدَخَلَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ: أَخْرِجْ مَنْ عِنْدَكَ، فَقَالَ أَبُو بَكْرٍ: إِنَّمَا هُمْ أَهْلُكَ يَا أَبْنَتُ يَا رَسُولَ اللَّهِ، قَالَتْ: فَأَيْنَ قَدْ أَذِنَ لِي فِي الْخُرُوجِ. فَقَالَ أَبُو بَكْرٍ: الصَّحَابَةُ يَا أَبْنَتُ يَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَعَمْ. قَالَ أَبُو بَكْرٍ: فَتَخَذُ يَا أَبْنَتُ يَا رَسُولَ اللَّهِ أَحَدِي رَاحِلَتِي هَاتَيْنِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِالثَّمَنِ، قَالَتْ عَائِشَةُ: فَجَهَّزْنَا هُمَا أَحْتَا الْجِهَازِ وَصَتَعْنَا سَفْرَةَ فِي جِرَابٍ فَتَقَطَّعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا فَرَبَطَتْ بِهِ عَلَى قِمِّ الْجِرَابِ فَبِيدَ لَكَ سُمِّيَتْ ذَاتُ النَّطَاقِ. قَالَتْ: ثُمَّ لَحِقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلِ ثَوْرٍ فَكَمْنَا فِيهِ ثَلَاثَ لَيَالٍ، يَبِيتُ فِي الْغَارِ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ وَهُوَ غُلَامٌ شَابٌ ثَقِيفٌ لَتَقِنٌ فَيَدْلِجُ مِنْ عِنْدِهِمَا بِسَحَرٍ فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كِبَائِمٍ فَلَا يَسْمَعُ أَمْرًا

put some journeyfood in a leather bag for them. Asmā, Abū Bakr's daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she was named Dhāt-un-Nitāqain (i.e. the owner of two belts). Then Allah's Apostle ﷺ and Abū Bakr reached a cave on the mountain of Thaur and stayed there for three nights. 'Abdullāh bin Abī Bakr who was intelligent and a sagacious youth, used to stay (with them) overnight. He used to leave them before day-break so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Amir bin Fuhaira, the freed slave of Abū Bakr, used to bring the milch sheep (of his master, Abū Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. 'Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allah's Apostle ﷺ and Abū Bakr had hired a man from the tribe of Banī Ad-Dail from the family of Banī 'Abd bin 'Adī as an expert guide, and he was in alliance with the family of Al-'Āṣ bin Wa'il As-Sahmī and he was on the religion of the infidels of Quraish. The

يُسَكِّنَانِي بِهِ إِلَّا وَعَاهُ حَتَّى يَأْتِيَهُمَا
بِخَبْرٍ ذَلِكَ حِينَ بَخْتَلِطُ الظَّلَامُ،
وَيَرْعَى عَلَيْهِمَا عَامِرُ بْنُ فَهَيْرَةَ مَوْلَى
أَبِي بَكْرٍ مَنِحَةً مِنْ غَنَمٍ فَيُرِيحُهَا
عَلَيْهِمَا حِينَ تَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ
فَيَبِيتَانِ فِي رَسُولٍ وَهُوَ لَبَنٌ مَنِحَتُهُمَا
وَرَضِيفَتُهُمَا حَتَّى يَتَعَقَّ بِهَا عَامِرُ بْنُ
فَهَيْرَةَ بِغَنَمٍ يَفْعَلُ ذَلِكَ فِي كُلِّ
لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلَاثِ، وَاسْتَأْجَرَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ
رَجُلًا مِنْ بَنِي الدَّيْلِ وَهُوَ مِنْ بَنِي عَبِيدِ
ابْنِ عَدَى هَادِيًا خَيْرِيًّا وَالْخَرِيَّتُ
الْمَاهِرُ بِالْهِدَايَةِ، قَدْ غَمَسَ حِلْفًا فِي
آلِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ وَهُوَ عَلَى
دِينِ كُفَّارٍ قُرَيْشٍ فَأَمِنَاهُ فَنَدَفَعَا إِلَيْهِ
رَاحِلَتَيْهِمَا وَوَعَدَاهُ غَارَ ثَوْرٍ بَعْدَ
ثَلَاثِ لَيَالٍ بَرَّاحِلَتَيْهِمَا صُبْحَ ثَلَاثِ
وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فَهَيْرَةَ
وَالدَّلِيلُ فَأَخَذَ بِهِمْ طَرِيقَ السَّوْاحِلِ
قَالَ ابْنُ شِهَابٍ : وَأَخْبَرَ فِي عَبِيدِ الرَّحْمَنِ
ابْنُ مَالِكِ الْمُدَلِّجِيُّ وَهُوَ ابْنُ أَخِي سُرَّاقَةَ
ابْنِ جُعْشَمٍ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ سَمِعَ
سُرَّاقَةَ بْنَ جُعْشَمٍ يَقُولُ : جَاءَنَا رَسُولُ
كُفَّارٍ قُرَيْشٍ يَجْعَلُونَ فِي رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ دِيَّةَ كُلِّ
وَاحِدٍ مِنْهُمَا مَنْ قَتَلَهُ أَوْ أَسْرَهُ فَبِيتَهُمَا
أَنَا جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي

Prophet ﷺ and Abū Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), 'Amir bin Fuhaira and the guide went along with them, and the guide led them along the sea-shore.

The nephew of Surāqa bin Ju'sham said that his father informed him that he heard Surāqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allāh's Apostle (ﷺ) and Abū Bakr, a reward equal to their bloodmoney. (1) While I was sitting in one of the gatherings of my tribe, Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Surāqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muḥammad (ﷺ) and his companions." Surāqa added, "I too realised that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get

بَنِي مُدَلِجٍ أَقْبَلَ رَجُلٌ مِنْهُمْ حَتَّى قَامَ عَلَيْنَا وَنَحْنُ جُلُوسٌ فَقَالَ: يَا سُرَّاقَةُ، إِنِّي قَدْ رَأَيْتُ آيِفَا أَسْوَدَةَ بِالسَّاحِلِ أُرَاهَا مُحَمَّدًا وَأَصْحَابَهُ. قَالَ سُرَّاقَةُ: فَعَرَفْتُ أَنَّهُمْ هُمْ. فَقُلْتُ لَهُ: إِنَّهُمْ لَيَسْئُلُوا بِهَيْمٍ، وَلَكِنَّكَ رَأَيْتَ فَلَانًا وَفُلَانًا، انْطَلَقُوا بِأَعْيُنِنَا. ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً، ثُمَّ قُمْتُ فَقَدْ خَلْتُ فَأَمَرْتُ جَارِيَّتِي أَنْ تَخْرُجَ بِفَرَسِي وَهِيَ مِنْ وَرَاءِ أَكْمَةِ فَتَحْبِسَهَا عَلَى وَأَخَذْتُ رُمْحِي فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَخَطَطْتُ بِزُجَّةِ الْأَرْضِ، وَخَفَضْتُ عَلَيْهِ حَتَّى أَتَيْتُ فَرَسِي فَرَكِبْتُهَا فَرَفَعْتُهَا تَقْرَبُ بِي حَتَّى دَنَوْتُ مِنْهُمْ فَعَثَرْتُ بِي فَرَسِي فَخَرَرْتُ عَنْهَا فَقُمْتُ، فَأَهْوَيْتُ يَدِي إِلَى كِفَانَتِي فَاسْتَخَرَجْتُ مِنْهَا الْأَزْلَامَ فَاسْتَقْسَمْتُ بِهَا: أَضُرُّهُمْ أَمْ لَا؟ فَخَرَجَ الْبَلْدِيُّ أَكْثَرَهُ. فَرَكِبْتُ فَرَسِي وَعَصَيْتُ الْأَزْلَامَ تَقْرَبُ بِي حَتَّى إِذَا سَمِعْتُ قِرَاعَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ لَا يَلْتَفِتُ وَأَبُو بَكْرٍ يُكْثِرُ الْإِلْتِفَاتِ سَاخَتْ يَدَا فَرَسِي فِي الْأَرْضِ حَتَّى بَلَغْنَا الرُّكْبَتَيْنِ فَخَرَرْتُ عَنْهَا، ثُمَّ زَجَرْتُهَا فَتَهَضَّتْ فَلَمْ تَسْكُدْ تَخْرُجُ

(1) i. e. 100 camels.

my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. (1) Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muḥammad and Abū Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet ﷺ and Abū Bakr) or not, and the lot which I disliked, came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qurʾān by Allāh's Apostle ﷺ who did not look hither and thither while Abū Bakr was doing it often, suddenly the fore-legs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its fore-legs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out.

يَدَيْهِمَا، فَلَمَّا اسْتَوَتْ قَائِمَةٌ إِذَا لَا تُرَى
يَدَيْهَا عِثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ الدُّخَانِ
فَاسْتَقْسَمْتُ بِالْأَزْلَامِ فَخَرَجَ الَّذِي
أَكْرَهُ فَنَادَى بَيْنَهُمْ بِالْأَمْسَانِ فَوَقَعُوا
فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ
فِي نَفْسِي حِينَ لَقِيتُ مَا لَقِيتُ مِنْ
الْحَبَسِ عَنْهُمْ أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَتَلَّيْتُ لَهُ: إِنْ
قُوَّ مَلِكٌ قَدْ جَعَلُوا فِيكَ الدِّيَّةَ وَأَخْبِرْتُهُمْ
أَخْبَارَ مَا يُرِيدُ النَّاسُ بِهِمْ وَعَرَضْتُ
عَلَيْهِمْ الزَّادَ وَالْمَتَاعَ فَلَمْ يَرْزَأْنِي
وَلَمْ يَسْأَلَانِي إِلَّا أَنْ قَالَ أَخْضِفْ عَنَّا،
فَسَأَلْتُهُ أَنْ يَكْتُبَ لِي كِتَابَ أَمْنٍ، فَأَمَرَ
عَامِرَ بْنَ فُهَيْرَةَ فَكَتَبَ فِي رُقْعَةٍ مِنْ
أَدَمٍ، ثُمَّ مَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ. قَالَ ابْنُ شِهَابٍ: فَأَخْبِرَنِي عُرْوَةُ
ابْنُ الزُّبَيْرِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَقِيَ الزُّبَيْرَ فِي رَكْبٍ مِنَ الْمُسْلِمِينَ
كَانُوا تِجَارًا قَافِلِينَ مِنَ الشَّامِ، فَكَتَبَا
الزُّبَيْرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ
أَبَا بَكْرٍ ثِيَابَ بَيَاضٍ وَسَمِعَ الْمُسْلِمُونَ
بِالْمَدِينَةِ مَخْرَجَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

(1) Suraqa, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet ﷺ and Abū Bakr with him.

So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allāh's Apostle ﷺ (i. e. Islam) will become victorious. So I said to him, "Your people have assigned a reward equal to the bloodmoney for your head." Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journeyfood and goods but they refused to take anything and did not ask for anything, but the Prophet ﷺ said, "Do not tell others about us."

Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allāh's Apostle ﷺ proceeded on his way.

Narrated 'Urwa bin Az-Zubair: Allāh's Apostle ﷺ met Az-Zubair in a caravan of Muslim merchants who were returning from Sha m. Az-Zubair provided Allah's Apostle ﷺ and Abū Bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allāh's Apostle ﷺ from Mecca (towards Medina), they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. Oneday, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the

وسلّم من مَكَّةَ فَكَانُوا يَغْدُونَ كُلَّ
غَدَاةٍ إِلَى الْحَرَّةِ . فَيَسْتَظِيرُونَهُ حَتَّى
يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ . فَانْقَلَبُوا يَوْمَ مَا
بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ . فَلَمَّا أَوْوَا إِلَى
بُيُوتِهِمْ أَوْ فِي رَجُلٍ مِّنْ يَهُودٍ عَلَى أَطْمٍ
مِّنْ أَطَامِهِمْ . لَا مَرِيَّ يَنْظُرُ إِلَيْهِ فَيَصْرُ
بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ
مُبْتَغِينَ بَرْزُولَ بِهِمْ السَّرَابُ . فَلَمَّ
يَمْلِكُ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ :
يَا مَعْشَرَ الْعَرَبِ هَذَا جَدُّكُمْ الَّذِي
تَسْتَظِيرُونَ فَتَشَارَ الْمُسْلِمُونَ إِلَى السَّلَاحِ
فَتَلَقَّوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِظَهْرِ الْحَرَّةِ . فَعَدَلَ بِهِمْ ذَاتَ
الْيَمِينِ حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ
عَوْفٍ ، وَذَلِكَ يَوْمَ الْاِثْنَيْنِ مِنْ شَهْرِ
رَبِيعِ الْاَوَّلِ . فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ
وَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَامِتًا ، فَطَفِقَ مِنْ جِءَاءِ الْاَنْصَارِ
مَنْ اسْمُ يَسْرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يُحْيِي أَبَا بَكْرٍ . حَتَّى أَصَابَتْ
الشَّمْسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَنَّ أَنَّ عَلَيْهِ
بِرْدَئِهِ فَعَرَفَ النَّاسَ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ . فَلَبِثَ رَسُولُ اللَّهِ

roof of one of the forts of his people to look for some thing, and he saw Allāh's Apostle ﷺ and his companions dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you 'Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allāh's Apostle ﷺ on the summit of Harra. The Prophet ﷺ turned with them to the right and alighted at the quarters of Bani 'Amr bin 'Auf, and this was on Monday in the month of Rabi'-ul-Aul. Abū Bakr stood up, receiving the people while Allāh's Apostle ﷺ sat down and kept silent. Some of the Anṣar who came and had not seen Allāh's Apostle ﷺ before, began greeting Abū Bakr, but when the sunshine fell on Allāh's Apostle ﷺ and Abū Bakr came forward and shaded him with his sheet only then the people came to know Allāh's Apostle ﷺ. Allāh's Apostle ﷺ stayed with Bani 'Amr bin 'Auf for ten nights and established the mosque (mosque of Qubā) which was founded on piety. Allāh's Apostle ﷺ prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allāh's Apostle ﷺ at Medina. Some Muslims used to pray there in those days, and that place was a yard

صلى الله عليه وسلم في بطنى عمرو بن عوف
بضلع عشرة ليلة وأسس المسجد
الذى أسس على التقوى وصلى فيه رسول
الله صلى الله عليه وسلم. ثم ركب راحلته
فسار يمشى معه الناس حتى بركت
عند مسجد الرسول صلى الله عليه وسلم
بالمدينة وهو يصلى فيه يومئذ رجال
من المسلمين وكان ميربداً للمتقين
ليسهل وسهل غلامين يتيمين في
حجر أسعد بن زراراة. فقال رسول
الله صلى الله عليه وسلم حين بركت به
راحلته: هذا إن شاء الله المنزل، ثم
دعا رسول الله صلى الله عليه وسلم الغلامين
فساوماهما بالميربدا ليشيخذهما مسجداً،
فقالا: لا بل نهيه يارسول الله، ثم بناه
مسجداً. وطبق رسول الله صلى الله عليه
وسلم ينقل معهم اللبنة في بنيانها
ويقول: وهو ينقل اللبن: هذا الحمال
لا حمال خبير. هذا أبر ربنا وأظهر.
ويقول: اللهم إن الأجر أجبر الآخرة،
فأرحم الأنصار والمهاجرة. فتشعل
بشعر رجل من المسلمين لم يسم إلى.
قال ابن شهاب: ولم يبلغنا في الأحاديث
أن رسول الله صلى الله عليه وسلم تمثّل
ببيت شعر تام غير هذا البيت.

for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of 'Aṣad bin Zurāra. When his she-camel knelt down, Allāh's Apostle ﷺ said, "This place, Allāh willing, will be our abiding place." Allāh's Apostle ﷺ then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allāh's Apostle!" (1) Allāh's Apostle ﷺ then built a mosque there. The Prophet ﷺ himself started carrying unburnt bricks for its building and while doing so, he was saying, "This load is better than the load of Khaibar, for it is more pious in the Sight of Allāh and purer and better rewardable." He was also saying, "O Allāh! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Anṣār and the Emigrants." Thus the Prophet ﷺ recited (by way of proverb) the poem of same Muslim poet whose name is unknown to me.

(Ibn Shihab said, "In the Ḥadīths it does not occur that Allāh's Apostle ﷺ recited a complete poetic verse other than this one.")

246. Narrated Asma' ﷺ : I pre-

٢٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ :

(1) Allāh's Apostle ﷺ bought it from them ultimately.

pared the journeyfood for the Prophet ﷺ and Abū Bakr when they wanted (to migrate to) Medina. I said to my father (Abū Bakr), "I do not have anything to tie the container of the journeyfood with except my waistbelt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named 'Dhāt-un-Nitāqain' (i.e. the owner of two belts). (Ibn 'Abbās said, "Asmā', Dhāt-un-Nitāq."))

247. Narrated Al-Barā' رضي الله عنه: When the Prophet ﷺ migrated to Medina, Surāqa bin Mālik bin Ju'Sham pursued him. The Prophet ﷺ invoked evil on him, therefore the forelegs of his horse sank into the ground. Surāqa said (to the Prophet ﷺ), "Invoke Allāh to rescue me, and I will not harm you." The Prophet ﷺ invoked Allāh for him. Then Allāh's Apostle ﷺ felt thirsty and he passed by a shepherd. Abū Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet ﷺ and he drank till I was pleased."

248. Narrated Asmā' رضي الله عنها that she conceived 'Abdullah bin Az-Zubair. She added, "I migrated to Medina while I was at full term of pregnancy and alighted at Qubā where I gave birth to him.

حَدَّثَنَا أَبُو سَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ وَفَاطِمَةَ عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهُمَا: صَنَعْتُ سُفْرَةَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ حِينَ أَرَادَ الْمَدِينَةَ فَقُلْتُ لَا بِي: مَا أَجِدُ شَيْئًا أُرْبِطُهُ إِلَّا نِطَاقِي قَالَ فَشُقِّيهِ فَقَعَلْتُ، فَسُمِّيَتْ ذَاتُ النِّطَاقَيْنِ. وَقَالَ ابْنُ عَبَّاسٍ: أَسْمَاءُ ذَاتُ النِّطَاقِ.

٢٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ تَبِعَهُ سُرَّاقَةُ بْنُ مَالِكِ ابْنِ جُعْنَشَمٍ فَدَعَا عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَاخَتْ بِهِ قَرَسُهُ. قَالَ: ادْعُ اللَّهَ لِي وَلَا أَضُرُّكَ، فَدَعَا لَهُ، قَالَ: فَعَظِشَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَّ بِرَاعٍ، قَالَ أَبُو بَكْرٍ: فَاخَذْتُ قَدَحًا فَحَلَبْتُ فِيهِ كَثْبَةً مِنْ لَبَنٍ فَأَتَيْتُهُ فَشَرِبَ حَتَّى رَضِيَ.

٢٤٨ - حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا حَمَلَتْ بَعْبِدَ اللَّهِ بْنِ الزُّبَيْرِ قَالَتْ:

Then I brought him to the Prophet ﷺ and put him in his lap. The Prophet ﷺ asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allāh's Apostle ﷺ. Then the Prophet ﷺ rubbed the child's palate with a date and invoked for Allāh's Blessings on him, and he was the first child born amongst the Emigrants in the Islamic Land (i. e. Medina).

(Hishām's father narrates from Asma' bint Hishām that she migrated to the Prophet ﷺ while she was pregnant.)

فَخَرَجْتُ وَأَنَا مُتِمٌّ فَأَتَيْتُ الْمَدِينَةَ
فَنَزَلْتُ بِقُبَاءَ فَوُلِدَتْهُ بِقُبَاءَ ثُمَّ أَتَيْتُ
بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعْتُهُ
فِي حِجْرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ
تَقَلَّ فِي فِيهِ فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ فِي
جَوْفِهِ رِيقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ ثُمَّ دَعَا لَهُ
وَبَرَكَ عَلَيْهِ. وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ
فِي الْإِسْلَامِ. تَابَعَهُ خَالِدُ بْنُ مَخْلَدٍ، عَنْ
عَلِيِّ بْنِ مُسْهِرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ،
عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا هَاجَرَتْ
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ
حَبْلِي.

249. Narrated Aisha : The first child who was born in the Islamic Land (i.e. Medina) amongst the Emigrants, was 'Abdullah bin Az-Zubair. They brought him to the Prophet ﷺ. The Prophet ﷺ took a date, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet ﷺ.

٢٤٩ - حَدَّثَنَا قُتَيْبَةُ : عَنْ أَبِي
أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ
أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ :
أَوَّلُ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ عَبْدُ اللَّهِ
ابْنُ الزُّبَيْرِ، أَتَوْا بِهِ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
تَمْرَةً فَلَاكَهَا ثُمَّ ادْخَلَهَا فِي فِيهِ فَأَوَّلَ
مَا دَخَلَ بَطْنُهُ رِيقُ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ.

250. Narrated Anas bin Malik : Allāh's Apostle ﷺ migrated to

٢٥٠ - حَدَّثَنَا مُحَمَّدٌ : حَدَّثَنَا
عَبْدُ الصَّمَدِ : حَدَّثَنَا أَبِي : حَدَّثَنَا

Medina with Abū Bakr, driving behind him on the same camel. Abū Bakr was an elderly man known to the people, while Allāh's Apostle ﷺ was a youth that was unknown. Thus, if a man met Abū Bakr, he would say, "O Abū Bakr! Who is this man in front of you?" Abū Bakr would say, "This man shows me the Way." One would think that Abū Bakr meant the road, while in fact, Abū Bakr meant the way of virtue and good. Then Abū Bakr looked behind and saw a horse-rider persuing them. He said, "O Allāh's Apostle! This is a horse-rider persuing us." The Prophet ﷺ looked behind and said, "O Allāh! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Surāqa said, "O Allāh's Prophet! Order me whatever you want." The Prophet ﷺ said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Surāqa was an enemy of Allāh's Prophet ﷺ and in the last part of it, he was a protector. Then Allāh's Apostle ﷺ alighted on the border of the Harra and sent a message to the Ansār, and they came to Allāh's Prophet ﷺ and Abū Bakr, and having greeted them, they said, "Ride (your she-camels) safe and obeyed." Allāh's Apostle ﷺ and Abū Bakr rode

عَبْدُ الْعَزِيزِ بْنِ صُهَيْبٍ : حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَقْبَلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ وَهُوَ مُسْرِدٌ أَبَا بَكْرٍ، وَأَبُو بَكْرٍ شَيْخٌ يَعْرِفُ وَنَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَابٌّ لَا يَعْرِفُ، قَالَ : فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ، فَيَقُولُ : يَا أَبَا بَكْرٍ، مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ؟ فَيَقُولُ : هَذَا رَجُلٌ يَهْدِي نَبِيَّ السَّبِيلِ. قَالَ : فَيَحْسِبُ الْحَسَابُ أَنَّهُ إِنَّمَا يَعْنِي الطَّارِقَ وَإِنَّمَا يَعْنِي سَبِيلَ الْخَيْرِ. فَالْتَفَتَ أَبُو بَكْرٍ فَإِذَا هُوَ بِفَارِسٍ قَدْ لَحِقَهُمْ فَقَالَ : يَا رَسُولَ اللَّهِ، هَذَا فَارِسٌ قَدْ لَحِقَ بِنَا فَالْتَفَتَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : اللَّهُمَّ اصْرِعْهُ، فَصَرَعَهُ الْفَرَسُ ثُمَّ قَامَتْ تَحْمِلُهُ، فَقَالَ : يَا نَبِيَّ اللَّهِ، مُرْنِي بِمِ شَيْئٍ، قَالَ : فَتَقِفُ مَكَانَكَ، لَا تَتَرَكُنْ أَحَدًا يَلْحَقُ بِنَا. قَالَ : فَكَانَ أَوَّلَ النَّهَارِ جَاهِدًا عَلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ آخِرُ النَّهَارِ مَسْلُوحَةً لَهُ. فَتَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَانِبَ الْحَرَّةِ ثُمَّ بَعَثَ إِلَى الْأَنْصَارِ فَجَاءُوا إِلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ، فَسَلَّمُوا عَلَيْهِمَا وَقَالُوا : ارْكَبَا آمِنَيْنِ مُطَاعَيْنِ، فَرَكِبَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ،

and the Anṣār, carrying their arms, surrounded them. The news that Allāh's Prophet ﷺ had come, circulated in Medina. The people came out and were eagerly looking and saying, "Allāh's Prophet has come! Allāh's Prophet has come! So the Prophet ﷺ went on till he alighted near the house of Abū Aiyūb. While the Prophet ﷺ was speaking with the family members of Abū Aiyūb, 'Abdullah bin Salām heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet ﷺ, carrying the dates which he had collected for his family from the garden. He listened to Allāh's Prophet ﷺ and then went home. Then Allāh's Prophet ﷺ said, "Which is the nearest of the houses of our kith and kin?" Abū Aiyūb replied, "Mine, O Allāh's Prophet! This is my house and this is my gate." The Prophet ﷺ said, "Go and prepare a place for our midday rest." Abū Aiyūb said, "Get up (both of you) with Allāh's Blessings." So when Allāh's Prophet ﷺ went into the house, 'Abdullah bin Salām came and said, "I certify that you (i. e. Muḥammad ﷺ) are Apostle of Allāh and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them

وَحَقُّوْا دُوْنَهُمَا بِالسَّلَاحِ ، فَتَقْبِلُ فِي الْمَدِيْنَةِ : جَاءَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَشْرَفُوا يَنْظُرُوْنَ وَيَقُولُوْنَ : جَاءَ نَبِيُّ اللهِ ، جَاءَ نَبِيُّ اللهِ فَأَقْبَلَ يَسِيرُ حَتَّى نَزَلَ جَانِبَ دَارِ أَبِي أَيُّوبَ فَأَيْتَهُ لِيُحَدِّثَ أَهْلَهُ إِذْ سَمِعَ بِهِ عَبْدُ اللهِ بْنُ سَلَامٍ وَهُوَ فِي نَخْلٍ لِأَهْلِهِ يَخْتَرِفُ لَهُمْ ، فَعَجَلَ أَنْ يَضَعَ الَّذِي يَخْتَرِفُ لَهُمْ فِيهَا فَبَجَّاءَ وَهِيَ مَعَهُ ، فَسَمِعَ مِنْ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَجَعَ إِلَى أَهْلِهِ فَقَالَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : أَيْ بُيُوتِ أَهْلِنَا أَقْرَبُ ؟ فَقَالَ أَبُو أَيُّوبَ : أَنَا يَا نَبِيَّ اللهِ ، هَذِهِ دَارِي وَهَذَا بَابِي . قَالَ : فَانْطَلِقْ فَهَبِيْ لَنَا مَقِيلاً . قَالَ : قُومًا عَلَى بَرَكَتِ اللهِ ، فَلَمَّا جَاءَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَاءَ عَبْدُ اللهِ بْنُ سَلَامٍ فَقَالَ : أَشْهَدُ أَنَّكَ رَسُولُ اللهِ وَأَنَّكَ جِئْتَ بِحَقٍّ وَقَدْ عَلِمْتَ يَهُودُ أَنِّي سَيِّدُهُمْ وَابْنُ سَيِّدِهِمْ ، وَأَعْلَمَهُمْ وَابْنُ أَعْلَمِهِمْ ، فَادْعُهُمْ فَاسْأَلَهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قَالُوا فِيَّ مَا لَيْسَ فِيَّ ، فَأَرْسَلَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلُوا فَدَخَلُوا عَلَيْهِ فَقَالَ لَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : يَا مَعْشَرَ الْيَهُودِ ، وَيَلَاكُمُ اتَّقُوا اللهَ ، فَوَ اللهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ ، إِنَّا كُنَّا لَتَعْلَمُونَ أَنِّي رَسُولُ اللهِ حَقًّا ، وَأَنِّي جِئْتُكُمْ بِحَقٍّ فَاسْلِمُوا ،

and the son of the most learned amongst them. So send for them (i.e. Jews) and ask them about me before they know that I have embraced Islam, for if they know that, they will say about me things which are not correct." So Allāh's Apostle

ﷺ sent for them, and they came and entered. Allāh's Apostle ﷺ said to them,

"O (the group of) Jews! Woe to you; be afraid of Allāh. By Allāh except Whom none has the right to be worshipped, you people know for certain, that I am Apostle of Allāh and that I have come to you with the Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet

ﷺ and he repeated it thrice. Then he said, "What sort of a man is 'Abdullah bin Salām amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islam?" They said, "Allāh forbid! He can not embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allāh forbid! He can not embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allāh forbid! He can not embrace Islam." He said, "O Ibn Salām! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allāh except Whom none has the right to be worshipped. You know for certain

قالوا: ما نَعْلَمُهُ، قالوا للشَّيْبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قالها ثلاثَ مِرَارٍ، قال: فأى رجلٍ فيكم عبيدُ الله بنُ سلام، قالوا: ذاك سيِّدنا وابنُ سيِّدنا، وأعلمنا وابنُ أعلمنا، قال: أفترأيتم إن أسلم؟ قالوا: حاشا لله، ما كان ليُسْلِمَ. قال: أفترأيتم إن أسلم؟ قالوا: حاشا لله ما كان ليُسْلِمَ، قال: أفترأيتم إن أسلم؟ قالوا: حاشا لله ما كان ليُسْلِمَ، قال: يا ابنَ سلام اخرجْ عَنِّيهِمْ، فخرجَ فقال: يا معشرَ اليهود، اتَّقُوا اللهَ فَوَاللهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّكُمْ لَتَعْمَلُونَ أَنَّهُ رَسُولُ اللهِ وَأَنَّهُ جَاءَ بِحَقِّ. فقالوا: كَذَبْتَ، فَاخْرَجْتَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

that he is Apostle of Allāh and that he has brought a True Religion ! ' ' They said, " You tell a lie." On that Allāh's Apostle ﷺ turned them out.

251. Narrated Ibn 'Umar : Umar bin Al-Khattāb fixed a grant of 4000 (Dirhams) for every Early Emigrant (i.e. Muhājir) and fixed a grant of 3500 (Dirhams) only for Ibn 'Umar. Somebody said to 'Umar, " Ibn 'Umar is also one of the Early Emigrants ; why do you give him less than four-thousand? " 'Umar replied, " His parents took him with them when they migrated, so he was not like the one who had migrated by himself.

٢٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامٌ ، عَنْ ابْنِ جُرَيْجٍ قَالَ : أَخْبَرَنِي عَبِيدُ اللَّهِ بْنُ عُمَرَ ، عَنْ نَافِعٍ ، يَعْنِي عَنِ ابْنِ عُمَرَ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ فَرَضٌ لِلْمُهَاجِرِينَ الْاَوَّلِينَ أَرْبَعَةَ آلَافٍ فِي أَرْبَعَةِ ، وَفَرَضَ لابْنِ عُمَرَ ثَلَاثَةَ آلَافٍ وَخَمْسَمِائَةٍ . فَقِيلَ لَهُ : هُوَ مِنَ الْمُهَاجِرِينَ فَلِمَ نَقْصَهُ مِنْ أَرْبَعَةِ آلَافٍ ؟ قَالَ : إِنَّمَا هَاجَرَ بِهِ أَبَوَاهُ ، يَقُولُ : لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ .

252. Narrated Khabbāb : We migrated with Allāh's Apostle ﷺ . (See Hadīth No. 253 below).

٢٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانٌ ، عَنْ الْأَعْمَشِ ، عَنْ أَبِي وَائِلٍ ، عَنْ خَبَّابٍ قَالَ : هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

253. Narrated Khabbāb : We migrated with Allāh's Apostle ﷺ seeking Allāh's Blessings, so our rewards became due and sure with Allāh. Some of us passed away without eating anything of their rewards in this world. One of these

٢٥٣ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ الْأَعْمَشِ قَالَ : سَمِعْتُ شَقِيقَ بْنَ سَلَمَةَ قَالَ : حَدَّثَنَا خَبَّابٌ قَالَ : هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبْتَغِي وَجْهَ اللَّهِ وَوَجَبَ أَجْرُنَا عَلَى اللَّهِ ، فَمِنَّا

was Muṣ'ab bin 'Umair who was martyred on the day of the battle of Uhud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So Allāh's Apostle ﷺ ordered us to cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e. they have received their rewards in this world).

254. Narrated Abū Burda bin Abī Mūsā Al-Aṣṭarī: 'Abdullah bin 'Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abū Mūsā, will it please you that we will be rewarded for our conversion to Islām with Allāh's Apostle ﷺ and our migration with him, and our Jihād with him, and all our good deeds which we did, with him, and that all the deeds we did after his death will be disregarded whether good or bad?' (1) Your father (i.e. Abū Mūsā) said, 'No, by Allāh, we took part in

مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا : مِنْهُمْ مُصَنَّبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ شَيْئًا نَكْفِيهِ فِيهِ إِلَّا نَمِيرَةً كُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، فَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَغْطِيَ رَأْسَهُ بِهَا وَنَجْعَلَ عَلَى رِجْلَيْهِ مِنْ إِذْ خَيْرٍ. وَمِنَّا مَنْ أُيْنِعَتْ لَهُ نَمِيرَتُهُ فَهُوَ يَسْتَدِ بِهَا .

٢٥٤ - حَدَّثَنَا يَحْيَى بْنُ بَشِيرٍ : حَدَّثَنَا رَوْحٌ : حَدَّثَنَا عَسُوفٌ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ : حَدَّثَنِي أَبُو بَرْدَةَ ابْنُ أَبِي مُوسَى الْأَشْعَرِيُّ قَالَ : قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ : هَلْ تَدْرِي مَا قَالَ أَبِي لَا بَيْكَ؟ قَالَ : قُلْتُ : لَا، قَالَ : فَإِنْ أَبِي قَالَ لَا بَيْكَ : يَا أَبَا مُوسَى، هَلْ يَسْرُكُ إِسْلَامُنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَجَرْنَا مَعَهُ وَجِهَادُنَا مَعَهُ وَعَمَلُنَا كُلُّهُ مَعَهُ بَرَدَ لَنَا وَأَنْ كُسِلَ عَمَلُ عَمَلِنَاهُ بَعْدَهُ نَجَوْنَا مِنْهُ كَقَافَا رَأْسِ

(1) 'Umar ﷺ wishes that he will not be rewarded or punished and that his good deeds will compensate for his bad ones.

Jihād after Allāh's Apostle ﷺ, prayed and did plenty of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allāh for these good deeds.' On that my father (i. e. 'Umar) said, 'As for myself, By Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet ﷺ remain rewardable while whatsoever we did after the death of the Prophet ﷺ be enough to save us from Punishment in that the good deeds compensate for the bad ones.' " On that I said (to Ibn 'Umar), "By Allāh, your father was better than my father!"

255. Narrated Abū 'Uthmān : I heard that Ibn 'Umar used to become angry if someone mentioned that he had migrated before his father ('Umar), and he used to say, "Umar and I came to Allāh's Apostle ﷺ and found him having his midday rest, so we returned home. Then 'Umar sent me again (to the Prophet ﷺ) and said, 'Go and see whether he is awake.' I went to him and entered his place and gave him the solemn pledge. Then I went back to 'Umar and informed him that the Prophet ﷺ was awake. So we both went, running slowly, and when 'Umar entered his place, he gave him the solemn pledge, and thereafter I too gave him the solemn pledge."

بِرَّاسٍ؟ فَقَالَ أَبِي: لَا وَاللَّهِ، قَدْ جَاهَدْنَا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَلَّيْنَا وَصُمْنَا وَعَمَلْنَا خَيْرًا كَثِيرًا، وَأَسْلَمَ عَلَيَّ أَيْدِيْنَا بِشَرِّ كَثِيرٍ، وَإِنَّا لَنَرْجُو ذَلِكَ، فَقَالَ أَبِي: لَنَكِينِي أَنَا وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ لَوَدِدْتُ أَنَّ ذَلِكَ بَرَدَ لَنَا؟ وَأَنَّ كُلَّ شَيْءٍ عَمَلْنَاهُ بَعْدُ نَجَوْنَا مِنْهُ كَقَافَا رَأْسًا بِرَّاسٍ، فَقُلْتُ: إِنَّ أَبَاكَ وَاللَّهِ خَيْرٌ مِنْ أَبِي.

٢٥٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الصَّبَّاحِ أَوْ بَلَّغَنِي عَنْهُ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَاصِمٍ عَنْ أَبِي عُثْمَانَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا قِيلَ لَهُ هَاجَرَ قَبْلَ أَبِيهِ يَغْضَبُ، قَالَ: وَقَدْ مِتُّ أَنَا وَعُمَرُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْنَاهُ قَائِلًا فَرَجَعْنَا إِلَى الْمَنْزِلِ، فَأَرْسَلَنِي عُمَرُ وَقَالَ: اذْهَبْ فَاَنْظُرْ هَلِ اسْتَيْقَظَ؟ فَاتَيْتُهُ فَدَخَلْتُ عَلَيْهِ فَبَايَعْتُهُ. ثُمَّ انْطَلَقْتُ إِلَى عُمَرَ فَأَخْبَرْتُهُ أَنَّهُ قَدْ اسْتَيْقَظَ، فَانْطَلَقْنَا إِلَيْهِ نَهْرًا وَهَرًا وَلَهُ حَتَّى دَخَلَ عَلَيْهِ فَبَايَعَهُ ثُمَّ بَايَعْتُهُ.

256. Narrated Al-Barā' رضي الله عنه : Abū Bakr bought a (camel) saddle from 'Azib, and I carried it for him. 'Azib (i.e. my father) asked Abū Bakr regarding the journey of the migration of Allāh's Apostle ﷺ. Abū Bakr said, "Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allāh's Apostle ﷺ and then the Prophet ﷺ lay on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep with the intention of enjoying the shade of the rock. I asked him, 'O boy, to whom do you belong?' He replied, 'I belong to so-and-so.' I asked him, 'Is there some milk in your sheep?' He replied in the affirmative. I asked him, 'Will you milk?' He replied in the affirmative. Then he got hold of one of his sheep. I said to him, 'Remove the dust from its udder.' Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the water-skin for Allāh's Apostle ﷺ. So I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet ﷺ and said, 'Drink, O Allāh's Apostle.' Allāh's Apostle ﷺ drank till I became pleased. Then we

٢٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ : حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ ، عَنْ أَبِيهِ ، عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ يُحَدِّثُ قَالَ : ابْتِغَاءَ أَبُو بَكْرٍ مِنْ عَازِبٍ رَحْلاً فَحَمَلْتُهُ مَعَهُ قَالَ : فَسَأَلَهُ عَازِبٌ عَنْ مَسِيرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أَخَذَ عَلَيْنَا بِالرَّصَدِ فَخَرَجْنَا لَيْلًا فَأَحْبَبِينَا لَيْلَتَنَا وَيَوْمَنَا حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ ، ثُمَّ رُفِعَتْ لَنَا صَخْرَةٌ فَأَتَيْنَاهَا وَلِهَاشِي مِنْ ظِلٍّ ، قَالَ : فَفَرَسْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسَةً مَعِي ثُمَّ اضْطَجَعَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْطَلَقْتُ أَنْفُضُ مَا حَوْلَهُ فَمَا إِذَا أَنَا بِرَاعٍ قَدْ أَقْبَلُ فِي غَنِيمَةٍ يُرِيدُ مِنَ الصَّخْرَةِ مِثْلَ الَّذِي أَرَدْنَا فَسَأَلْتُهُ : لِمَنْ أَنْتَ يَا غُلَامُ ؟ فَقَالَ : أَنَا لِفُلَانٍ ، فَقُلْتُ لَهُ : هَلْ فِي غَنَمِكَ مِنْ لَبَنٍ ؟ قَالَ : نَعَمْ ، قُلْتُ لَهُ : هَلْ أَنْتَ حَالِبٌ ؟ قَالَ : نَعَمْ ، فَأَخَذَ شَاةً مِنْ غَنَمِهِ ، فَقُلْتُ لَهُ : أَنْفُضِ الضَّرْعَ ، قَالَ : فَحَلَبَ كُثْبَةً مِنْ لَبَنٍ وَمَعِيَ إِدَاوَةٌ مِنْ مَاءٍ عَلَيْهَا خِرْقَةٌ قَدْ رَوَّاهَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : اشْرَبْ

departed and the pursuers were following us." I then went with Abū Bakr into his home and there I saw his daughter 'Aisha lying in a bed because of heavy fever and I saw her father Abū Bakr kissing her cheek and saying, "How are you, little daughter?"

257. Narrated Anas, the servant of the Prophet ﷺ: When the Prophet ﷺ came (to Medina), there was not a single companion of the Prophet ﷺ who had grey and black hair except Abū Bakr, and he dyed his hair with Hinnā' and Katam (i.e. plants used for dying hair).

Through another group of narrators, Anas bin Mālīk ﷺ said, "When the Prophet ﷺ came to Medina, the eldest amongst his companions was Abū Bakr. He dyed his hair with Hinnā' and Katam till it became of dark red colour.

258. Narrated 'Aisha ﷺ: Abū Bakr ﷺ married a woman from the tribe of Bani Kalb, called Um Bakr. When Abū Bakr migrated to Medina, he divorced her and she was married by her cousin, the poet who said the following poem lamenting the infidels of

يا رَسُولَ اللَّهِ، فَشَرِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى رَضِيَتْ، ثُمَّ ارْتَحَلْنَا وَالطَّابُ فِي إِثْرِنَا. قَالَ الْبَرَاءُ: فَدَخَلْتُ مَعَ أَبِي بَكْرٍ عَلَى أَهْلِهِ فَاِذَا عَائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ قَدْ أَصَابَتْهَا حُمَّى فَرَأَيْتُ أَبَاهَا يَقْبَلُ خَدَّهَا وَقَالَ: كَيْفَ أَنْتِ يَا بُنَيَّةُ؟

٢٥٧- حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عُبَيْدَةَ: أَنَّ عُقْبَةَ بْنَ وَسَّاجٍ حَدَّثَهُ عَنْ أَنَسٍ خَادِمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَلَيْسَ فِي أَصْحَابِهِ أَشْمَطُ غَيْرَ أَبِي بَكْرٍ فَغَلَفَهَا بِالْحِنَّاءِ وَالْكَتَمِ. وَقَالَ دُحَيْمٌ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو عُبَيْدٍ عَنْ عُقْبَةَ بْنِ وَسَّاجٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَكَانَ أَسْنَى أَصْحَابِهِ أَبُو بَكْرٍ فَغَلَفَهَا بِالْحِنَّاءِ وَالْكَتَمِ حَتَّى قَنَنَّا لَوْنَهَا.

٢٥٨- حَدَّثَنَا أَصْبَغٌ: حَدَّثَنَا ابْنُ وَهَبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ تَزَوَّجَ امْرَأَةً مِنْ كَتَّابٍ يُقَالُ لَهَا أُمُّ بَكْرٍ.

Quraish :

' What is there kept in the well,
The well of Badr,
(The owners of) the trays of
Roasted camel humps ?
What is there kept in the well,
The well of Badr,
(The owners of) lady singers
And friends of the honourable com-
panions ; who used to drink
(wine) together,
Um Bakr greets us
With the greeting of peace,
But can I find peace
After my people have gone ?
The Apostle tells us that
We shall live again,
But what sort of life will owls and
skulls live ? ' (1)

259. Narrated Abū Bakr  : I
was with the Prophet  in the Cave.
When I raised my head, I saw the feet
of the people. I said, "O Allāh's
Apostle ! If some of them should look
down, they will see us." The Prophet
 said, "O Abū Bakr, be quiet !
(For we are) two and Allāh is the Third
of us."

فَلَمَّا هَاجَرَ أَبُو بَكْرٍ طَلَّقَهَا فَتَنَزَّ وَجَّهَهَا
ابْنُ عَمِّهَا هَذَا الشَّاعِرُ الَّذِي قَالَ هَذِهِ
الْقَصِيدَةُ رَأَى بِهَا كَفَّارُ قُرَيْشٍ .
وَمَاذَا بِالْقَلْبِ قَلْبِ بَدْرٍ
مَنْ الشَّيْزَى تَزَيْنُ بِالسَّمَامِ
وَمَاذَا بِالْقَلْبِ قَلْبِ بَدْرٍ
مَنْ الْقَيْنَاتِ وَالشَّرْبِ الْكِرَامِ
تُحْيِي بِالسَّلَامَةِ أُمُّ بَكْرٍ
وَهَلْ لِي بَعْدَ قَوْمِي مِنْ سَلَامٍ
يُحَدِّثُنَا الرَّسُولُ بَأْنَ سَنَحْيَا
وَكَيْفَ حَيَاةُ أَصْدَاعٍ وَهَامٍ ؟

٢٥٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :
حَدَّثَنَا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ
أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْغَارِ فَرَفَعْتُ
رَأْسِي فَإِذَا بِأَقْدَامِ الْقَوْمِ فَقُلْتُ :
يَا نَبِيَّ اللَّهِ، لَوْ أَنَّ بَعْضَهُمْ طَاطَأَ بِصَرَّةٍ
رَأَانَا، قَالَ : اسْكُتْ يَا أَبَا بَكْرٍ،
إِنَّمَا اللَّهُ ثَالِثُهُمَا .

(1) The Arabs of the Pre-Islamic Ignorant period believed that when a person died, his soul would leave his skull, taking the shape of an owl.

260. Narrated Abū Sa'īd رضي الله عنه :

Once a bedouin came to the Prophet ﷺ and asked him about the migration. The Prophet ﷺ said, "Mercy be on you! The migration is a quite difficult matter. Have you got some camels?" He replied in the affirmative. Then the Prophet ﷺ said, "Do you give their Zakat?" He replied in the affirmative. The Prophet ﷺ said, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet ﷺ asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. The Prophet ﷺ said, "Go on doing like this from beyond the seas, and there is no doubt that Allāh will not overlook any of your good deeds."

(45) CHAPTER. The arrival of the Prophet ﷺ and his companions at Medina.

261. Narrated Al-Barā' رضي الله عنه : The first people who came to us (in Medina) were Mus'ab bin 'Umair and Ibn Um Maktūm. Then came to us 'Ammār bin Yāsir and Bilal رضي الله عنه.

٢٦٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ : حَدَّثَنَا الْأَوْزَاعِيُّ ، وَقَالَ مُحَمَّدُ بْنُ بُسُفٍ : حَدَّثَنَا الْأَوْزَاعِيُّ : حَدَّثَنَا الزُّهْرِيُّ قَالَ : حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ قَالَ : حَدَّثَنِي أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنِ الْهِجْرَةِ فَقَالَ : وَيَحْكُ ، إِنَّ الْهِجْرَةَ شِدَا نُهًا شَدِيدٌ . فَهَلْ لَكَ مِنْ إِبِلٍ ؟ قَالَ : نَعَمْ ، قَالَ : فَتُعْطِي صَدَقَتَهَا ؟ قَالَ : نَعَمْ ، قَالَ : فَهَلْ تَمْنَحُ مِنْهَا ؟ قَالَ : نَعَمْ ، قَالَ : فَتَحْلِبُهَا يَوْمَ وَرُودِهَا ؟ قَالَ : نَعَمْ ، قَالَ : فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ فَإِنَّ اللَّهَ لَنْ يَتْرِكَ مِنْ عَمَلِكَ شَيْئًا .

بَابُ مُتَقَدِّمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ الْمَدِينَةَ .

٢٦١ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ قَالَ : أَنْبَأَنَا أَبُو إِسْحَاقَ : سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ ، ثُمَّ قَدِمَ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ وَبِلَالٌ رَضِيَ اللَّهُ عَنْهُمَا .

262. Narrated Al-Barā' bin 'Azib

ﷺ : The first people who came to us (in Medina) were Mus'ab bin 'Umair and Ibn Um Maktūm who were teaching Qur'ān to the people. Then their came Bilāl, Sa'd and 'Ammār bin Yāsir. After that 'Umar bin Al-Khattāb came along with twenty other companions of the Prophet ﷺ. Later on the Prophet ﷺ himself came (to Medina) and I had never seen the people of Medina so joyful as they were on the arrival of Allāh's Apostle ﷺ, for even the slave-girls were saying, "Allāh's Apostle ﷺ has arrived!" And before his arrival I had read the Sura starting with:—

'Glorify the Name of your Lord,
the Most High' (87: 1)

together with other Sūras of Al-Mufasssal.

263. Narrated 'Aisha ﷺ : When

Allāh's Apostle ﷺ came to Medina, Abū Bakr and Bilāl got fever, and I went to both of them and said, "O my father, how do you feel? O Bilāl, how do you feel?" Whenever Abū Bakr's fever got worse, he would say, "Every man will meet his death once in one morning while he will be among his family, for death is really nearer to him than his leather shoe laces (to his feet)." And whenever fever deserted Bilāl, he would say aloud, "Would that I know whether I shall spend

٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ :

حَدَّثَنَا عَنْدَرُ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ : سَمِعْتُ الْبَرَاءَ بْنَ هَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مَصْنَعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ ، وَكَانُوا يُقَرِّئُونَ النَّاسَ ، فَقَدِمَ بِلَالٌ وَسَعْدٌ وَعُمَارُ بْنُ يَاسِرٍ ، ثُمَّ قَدِمَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى جَعَلَ الْإِمَاءُ يَقْلِنُونَ : قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَمَا قَدِمَ حَتَّى قَرَأَتْ : سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى - فِي سُورَةِ الْمُفَصَّلِ .

٢٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ :

أَخْبَرَنَا مَالِكٌ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَوَعِكَ أَبُو بَكْرٍ وَبِلَالٌ ، قَالَتْ : فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ : يَا أَبَتِ كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ كَيْفَ تَجِدُكَ؟ قَالَتْ : فَمَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَ تَهَ الْحُمَّى يَقُولُ :

a night in the valley (of Mecca) with Iḍḥḥir and Jalīl (i.e. kinds of grass) around me, and whether I shall drink one day the water of Mijannah, and whether I shall see once again the hills of Shāmah and Tafil ? ” Then I went to Allāh’s Apostle ﷺ and told him of that. He said, “ O Allāh, make us love Medina as much as or more than we used to love Mecca. O Allāh, make it healthy and bless its Sa and Mud (i.e. measures), and take away its fever to Al-Juhfa.” (1)

264. Narrated ‘Ubaidullāh bin Adī bin Kḥiyār: I went to ‘Uṭḥmān. After reciting Tashah-hud, he said, “ Then after, no doubt, Allāh sent Muḥammad ﷺ with the Truth, and I was amongst those who responded to the Call of Allāh and His Prophet ﷺ and believed in the message of Muḥammad ﷺ. Then I took part in the two migrations. I became the son-in-law of Allāh’s Apostle ﷺ and gave the solemn pledge to him. By

كل امرئى مصبح في أهله
والموت أدنى من شراك نعله
وكان بلال إذا أفلح عنه يرفع عتقيرته
ويقول :

ألا ليت شعري هل أبيتن ليلة
يواد وحولى إذ خير وجليل ؟
وهل أريدن يوم ما مياة ميجنة ؟
وهل يبيد ون لي شامة وطفيل ؟

قالت عائشة : فجيئت رسول الله صلى
الله عليه وسلم فأخبرته فقال : اللهم
حبب إلينا المدينة كحببنا مكة أو
أشد ، وصححها وبارك لنا في صاعها
ومدّها ، وانقل حُماتها فاجعلها
بالجحفة .

٢٦٤ - حدثني عبد الله محمد :
حدثنا هشام : أخبرنا معمر ، عن الزهري :
حدثني عروة أن عبيد الله بن عدي
أخبره : دخلت على عثمان ح . وقال
بشر بن شعيب : حدثني أبي عن الزهري :
حدثني عروة بن الزبير : أن عبيد الله
ابن عدي بن خيار أخبره قال : دخلت
على عثمان فتمشيد ثم قال : أما بعد
فإن الله بعث محمدًا صلى الله عليه وسلم

(1) Al-Juhfa was a village near to Rabugh between Jeddah and Medina.

Allāh, I never disobeyed him, nor did I deceive him till Allāh took him unto Him."

بِالْحَقِّ وَكُنْتُ مَمَّنْ اسْتَجَابَ لِلَّهِ
وَلِرَسُولِهِ وَأَمَنْ بِي مَا بُعِثَ بِهِ مُحَمَّدٌ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ هَاجَرْتُ هِجْرَتَيْنِ،
وَنِلْتُ صِمْصِمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَبَنَيْعَتُهُ. فَقَالَ اللَّهُ مَا عَصَيْتُهُ وَلَا
غَشَّيْتُهُ حَتَّى تَوَفَّاهُ اللَّهُ. تَابِعَهُ إِسْحَاقُ
الْمَكَلَبِيُّ: حَدَّثَنِي الزُّهْرِيُّ مِثْلَهُ.

265. Narrated Ibn 'Abbās رضي الله عنه :

During the last Hajj led by 'Umar, 'Abdur-Rahmān bin 'Aūf returned to his family at Minā and met me there. 'Abdur-Rahmān said (to 'Umar), "O ~~the~~ chief of the believers! The season of Hajj is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Medina, for it is the place of Migration and Sunna (i.e. the Prophet's tradition), and there you will be able to refer the matter (1) to the religious scholars and the nobles and the people of wise opinions." 'Umar said, "I will speak of it in Medina on my

٢٦٥ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ :
حَدَّثَنِي ابْنُ وَهْبٍ : حَدَّثَنَا مَالِكٌ ، وَأَخْبَرَنِي
يُونُسُ ، عَنْ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي
عَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ : أَنَّ ابْنَ عَبَّاسٍ
أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ
رَجَعَ إِلَى أَهْلِهِ وَهُوَ بِمِنًى فِي آخِرِ
حَجَّةٍ حَجَّهَا عُمَرُ فَقَوَّجَدَنِي فَقَالَ
عَبِيدُ الرَّحْمَنِ : فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ ،
إِنَّ الْمُؤَسِّمَ يَجْمَعُ رِعَاعَ النَّاسِ وَإِنِّي
أَرَى أَنَّ تُمْهِيلَ حَتَّى تَقْدُمَ الْمَدِينَةَ
فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنَّةِ ، وَتَخْلُصُ
لَا مُنْزِلَ الْفَقِيهِ وَأَشْرَافِ النَّاسِ وَذَوِي

(1) 'Abdur-Rahmān bin 'Aūf said to 'Umar, "So-and-so says, 'If 'Umar died (now) I would give the solemn pledge to so-and-so, as the pledge which was given to Abū Bakr was nothing but an unexpected event which happened to be fulfilled.'" 'Umar then became angry and said, "This evening I will deliver a sermon before the people to warn them of such people who desire to usurp the right of their managing their own affairs." 'Abdur-Rahmān then had to quieten 'Umar as is mentioned in the present Ḥadīth.

very first sermon I will deliver there."

رَأَيْهِمْ . قَالَ عُمَرُ : لَا قَوْمَ فِي أَوَّلِ
مَقَامِ أَقْوَمِهِ بِالْمَدِينَةِ .

266. Narrated Um al-'Alā, an Anṣārī woman who gave the solemn pledge to the Prophet ﷺ that the Anṣār drew lots concerning the dwelling of the Emigrants. 'Uthmān bin Maz'ūn was decided to dwell with them (i. e. Um al-'Alā's family). 'Uthmān fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet ﷺ came to us and I (addressing the dead body) said, "O Abū As-Sa'ib, may Allāh's Mercy be on you! I bear witness that Allāh has honoured you." On that the Prophet ﷺ said, "How do you know that Allāh has honoured him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allāh's Apostle! But who else is worthy of it (if not 'Uthmān)?" He said, "As to him, by Allāh, death has overtaken him, and I hope the best for him, for, by Allāh, though I am the Apostle of Allāh, yet I do not know what Allāh will do to me." (1) By Allāh, I will never assert the piety of anyone after

٢٦٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ : أَخْبَرَنَا ابْنُ
شِهَابٍ ، عَنْ خَارِجَةَ بْنِ زَيْدٍ ثَابِتٍ :
أَنَّ أُمَّ الْعَلَاءِ امْرَأَةً مِنْ نِسَائِهِمْ بَايَعَتِ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ : أَنَّ
عُثْمَانَ بْنَ مَطْعُونٍ طَارَ لَهُمْ فِي السُّكْنَى
حِينَ افْتَرَعَتِ الْأَنْصَارُ عَلَى سُكْنَى
الْمُهَاجِرِينَ ، قَالَتْ أُمُّ الْعَلَاءِ : فَاشْتَكَيْتُ
عُثْمَانَ عِنْدَنَا فَمَرَضْتُهُ حَتَّى تَوُفِّيَ
وَجَعَلْنَاهُ فِي أَثْوَابِهِ ، فَدَخَلَ عَلَيْنَا
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : رَحِمَهُ
اللَّهُ عَلَيْكَ أبا السَّائِبِ ، شَهِدَاتِي عَلَيْكَ
لَقَدْ أَكْرَمَكَ اللَّهُ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ : وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ ؟
قَالَتْ : قُلْتُ لَا أَدْرِي ، يَا بِي وَأُمِّي يَا رَسُولَ
اللَّهِ فَمَنْ ؟ قَالَ : أَمَّا هُوَ فَقَدْ جَاءَهُ وَاللَّهِ
الْيَقِينُ ، وَاللَّهِ إِنِّي لَا أَرْجُو لَهُ الْخَيْرَ وَمَا
أَدْرِي وَاللَّهِ وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي .

(1) No doubt, the Prophet ﷺ knew that he will go to the Paradise but he liked that the knowledge of unseen should be referred to Allāh, as to Him belongs the knowledge of unseen.

him. That made me sad, and when I slept I saw in a dream a flowing stream for 'Uthmān bin Maz'un. I went to Allāh's Apostle ﷺ and told him of it. He remarked, "That symbolises his (good) deeds."

267. Narrated 'Aisha رضي الله عنها : The day of Bu'ath was a day (i. e. battle) which Allāh عز وجل caused to take place just before the mission of His Apostle ﷺ so that when Allāh's Apostle ﷺ came to Medina, they (the tribes) had divided (into hostile groups) and their nobles had been killed; and all that facilitated their conversion to Islam.

268. Narrated 'Aisha رضي الله عنها that once Abū Bakr came to her on the day of 'Id-ul-Fitr or 'Id-ul-Adhā while the Prophet ﷺ was with her and there were two girl singers with her, singing songs of the Anṣār about the day of Bu'ath. Abū Bakr said twice, "Musical instrument of Satan!" But the Prophet ﷺ said, "Leave them Abū Bakr, for every nation has an 'Id (i. e. festival) and this day is our 'Id."

قَالَتْ : فَوَاللَّهِ لَا أُرَى كُنَى أَحَدًا ابَعْدَهُ ،
قَالَتْ : فَأَحْزَنَ نَسْنَى ذَلِكَ فَتَنِمْتُ فَأُرَيْتُ
لِعثْمَانَ بْنِ مِطْعُنٍ عَيْنًا تَجْرِي فَجِئْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ
فَقَالَ : ذَلِكَ عَمَلُهُ .

٢٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ :
حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ
يَوْمُ بُعَاثٍ يَوْمًا قَدَّمَهُ اللَّهُ عَزَّ وَجَلَّ
لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَتَقَدَّمَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ
وَقَدْ افْتَرَقَ مَلَكُوهُمْ وَقَتَلَتْ سَرَاتِمُهُمْ
فِي دُخُولِهِمْ فِي الْإِسْلَامِ .

٢٦٨ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ الْمُثَنَّى :
حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ هِشَامٍ ،
عَنْ أَبِيهِ ، عَنْ عَائِشَةَ : أَنَّ أَبَا بَكْرٍ
دَخَلَ عَلَيْهَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عِنْدَهَا يَوْمَ فِطْرٍ أَوْ أَضْحَى وَعِنْدَهَا
فَتَيْنَتَانِ تَغْنَتَانِ بِمَا تَقَاذَفَتِ الْإِنصَارُ
يَوْمَ بُعَاثٍ ، فَقَالَ أَبُو بَكْرٍ : مِزْمَارُ
الشَّيْطَانِ ، مَرَّتَيْنِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ : دَعْنِي بَا أَبَا بَكْرٍ ، إِنَّ لِكُلِّ
قَوْمٍ عِيدًا وَإِنَّ عِيدَنَا هَذَا الْيَوْمَ .

269. Narrated Anas bin Mālīk رضي الله عنه :

When Allāh's Apostle ﷺ came to Medina, he alighted at the upper part of Medina among the people called Banū 'Amr bin 'Aūf and he stayed with them for fourteen nights. Then he sent for the chiefs of Banū An-Najjār, and they came, carrying their swords. As if I am just now looking at Allāh's Apostle ﷺ on his she-camel with Abū Bakr riding behind him (on the same camel) and the chiefs of Banī An-Najjār around him till he dismounted in the courtyard of Abū Aiyūb's home. The Prophet ﷺ used to offer the prayer wherever the prayer was due, and he would pray even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banū An-Najjār, and when they came, he said, "O Banū An-Najjār! Name the price of this garden of yours." They replied, "No! By Allāh, we do ^{not} demand its price except from Allāh." In that garden there were the (following) things I am telling you of : Graves of pagans, unlevelled land with holes and pits etc., and date-palm trees. Allāh's Apostle ﷺ ordered that the graves of the pagans be dug up and, the unlevelled land be leveled, and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the Qibla. Stone pillars were built at the sides of its gate. The companions of the Prophet ﷺ were carrying the stones and reciting

٢٦٩ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا عُبَيْدُ الْوَارِثِ ح . وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا عُبَيْدُ الصَّمَدِ قَالَ : سَمِعْتُ أَبِي يُحَدِّثُ فَقَالَ : حَدَّثَنَا أَبُو التَّيَّاحِ يَزِيدُ بْنُ حُمَيْدٍ الضَّبِّيُّ قَالَ : حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ نَزَلَ فِي عُلُوِّ الْمَدِينَةِ فِي حَتَّى يُقَالَ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ قَالَ : فَتَقَامُ فِيهِمْ أَرْبَعُ عَشْرَةَ لَيْلَةً ثُمَّ أُرْسِلَ إِلَى مَلَأَ بَنِي النَّجَّارِ قَالَ : فَجَاءُوا مُتَقَلِّدِي سِيُوفِهِمْ قَالَ : وَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رَدْفُهُ وَمَلَأَ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بَيْنَاءَ أَبِي أَيُّوبَ، قَالَ فَكَانَ يُصَلِّي حَيْثُ أَدْرَكَتَهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، قَالَ : ثُمَّ إِنَّهُ أَمَرَ بَيْنَاءَ الْمَسْجِدِ فَأُرْسِلَ إِلَى مَلَأَ بَنِي النَّجَّارِ فَجَاءُوا فَقَالَ : يَا بَنِي النَّجَّارِ، ثَامِنُونِي حَائِطَتَكُمْ هَذَا فَقَالُوا : لَا وَاللَّهِ، لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ، قَالَ : فَسَكَنَ فِيهِ مَا أَقُولُ لَكُمْ، كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ وَكَانَتْ فِيهِ خَيْرٌ وَكَانَ فِيهِ نَخْلٌ . فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمُشْرِكِينَ فَتُبِشَّتْ، وَبِالنَّخْلِ فَتُقَطَّعَ،

some lyrics, and Allāh's Apostle ﷺ was with them and they were saying,

"O Allāh! There is no good except the good of the Hereafter, so bestow victory on the Anṣār and the Emigrants."

قَالَ : فَصَلُّوا النَّحْلَ قِبْلَةَ الْمَسْجِدِ ،
قَالَ : وَجَعَلُوا عِضَادَتِيهِ حِجَارَةً ، قَالَ :
جَعَلُوا يَنْقُلُونَ ذَلِكَ الصَّخْرَ وَهُمْ
يَرْتَجِزُونَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَعَهُمْ ، يَقُولُونَ :
اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ ،
فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ .

(46) CHAPTER. The stay of the Emigrants in Mecca after performing all the rites and ceremonies of Hajj.

270. Narrated 'Abdur-Rahmān bin Humaid Az-Zuhri : I heard 'Umar bin 'Abdul-'Azīz asking As-Sa'ib, the nephew of An-Nimr, "What have you heard about residing in Mecca?" The other said, "I heard Al-'Alā' bin Al-Hadrami saying, 'Allāh's Apostle ﷺ said : An Emigrant is allowed to stay in Mecca for three days after departing from Minā (i.e. after performing all the rites and ceremonies of Hajj).'"

بَابُ إِقَامَةِ الْمُهَاجِرِ بِمَكَّةَ بَعْدَ
قِضَاءِ نُسُكِهِ .

٢٧٠ - حَدَّثَنِي إِسْرَاهِيمُ بْنُ حُمَيْرٍ :
حَدَّثَنَا حَاتِمٌ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
حُمَيْدٍ الزُّهْرِيِّ قَالَ : سَمِعْتُ عُمَرَ
ابْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ
أُخْتِ النَّمْرِ : مَا سَمِعْتَ فِي سُكْنَى
مَكَّةَ ؟ قَالَ : سَمِعْتُ الْعَلَاءَ بْنَ الْحَضِرَمِيِّ
قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
ثَلَاثُ الْمُهَاجِرِ بَعْدَ الصَّدَرِ .

(47) CHAPTER. History ; When did the Muslim calender start ?

271. Narrated Sahl bin Sa'd ﷺ : The Prophet's companions did not take as a starting date for the Muslim calender, the day, the Prophet ﷺ had been sent as an Apostle or the day of his death, but

بَابُ التَّارِيخِ . مِنْ أَيْنَ أَرْتَحُوا ؟

٢٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ :
حَدَّثَنَا عَبْدُ الْعَزِيزِ ، عَنْ أَبِيهِ ، عَنْ
صَهْلِ بْنِ سَعْدٍ قَالَ : مَا عَدُّوا مِنْ مَبْعَثِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا مِنْ وَفَاتِهِ ،

the day of his arrival at Medina.

ما عدوا إلا من مقدميه المدينة.

272. Narrated 'Aisha رضي الله عنها : Originally, two Rak'at were prescribed in every prayer. When the Prophet ﷺ migrated (to Medina), four Rak'at were enjoined, while the journey prayer remained unchanged (i. e. two Rak'at).

٢٧٢ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ : حَدَّثَنَا مَعْمَرٌ ، عَنْ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ ، ثُمَّ هَاجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفُضِّضَتْ أَرْبَعًا ، وَتُرِكَتْ صَلَاةُ السَّفَرِ عَلَى الْأَوَّلَى . تَابِعَهُ عَبْدُ الْوَزَّاقِ عَنْ مَعْمَرٍ .

(48) CHAPTER. The statement of the Prophet ﷺ : "O Allāh! Complete the migration of my companions," and his lamentation for those (Emigrants) who died in Mecca.

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اللَّهُمَّ امْضِ لَا تُصْحَبِي هِجْرَتَهُمْ وَمَرْتَبَتِهِ لِمَنْ مَاتَ بِمَكَّةَ .

273. Narrated Sa'd bin Mālik رضي الله عنه : In the year of Hajjat-ul-Wadā' the Prophet ﷺ visited me when I fell ill and was about to die because of that illness. I said, "O Allāh's Apostle! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I gave 2/3 of my property in charity?" He said, "No." I said, "Shall I then give one half of it in charity?" He said, "O Sa'd! Give 1/3 (in charity) and even 1/3 is too much. No doubt, it is better to leave your children rich than to leave them

٢٧٣ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ : حَدَّثَنَا إِبْرَاهِيمُ ، عَنْ الزُّهْرِيِّ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ مَالِكٍ ، عَنْ أَبِيهِ قَالَ : عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوَدَاعِ مِنْ مَرَضٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، بَلِّغْ بِي مِنَ الْوَجْعِ مَا تَرَى وَأَنَا ذُو مَالٍ وَلَا يَرِثُنِي إِلَّا ابْنَتِي وَاحِدَةٌ ، أَفَأَتَصَدَّقُ بِشَيْئٍ مَالِي ؟ قَالَ : لَا ، قَالَ : أَفَأَتَصَدَّقُ بِشَيْئٍ مِنْهُ ؟ قَالَ : الثُّلُثُ يَا سَعْدُ ، وَالثُّلُثُ كَثِيرٌ ، إِنَّكَ إِنْ تَذَرْتَ ذُرِّيَّتَكَ أَغْنِيَاءَ

poor, reduced to begging from others. And Allāh will reward you for whatever you spend with the intention of gaining Allāh's Pleasure even if it were a mouthful of food you put into your wife's mouth." I said, "O Allāh's Apostle! Am I to be left behind (in Mecca) after my companions have gone?" He said, "If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allāh's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allāh! Please fulfil the migration of my companions and do not make them turn back on their heels. (1) But (we feel sorry for) the unlucky Sa'd bin Khāulah." Allāh's Apostle ﷺ lamented his death in Mecca.

(49) CHAPTER. How the Prophet ﷺ established the bond of brotherhood between his companions.

ʿAbdur-Raḥmān bin ʿAūf said, "The Prophet ﷺ established the bond of brotherhood between me and Sa'd bin Ar-Rabi' on our arrival at Medina."

خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَسَكَّتَمُونَ النَّاسَ. قَالَ أَحْمَدُ بْنُ يُونُسَ، عَنْ إِسْرَاهِيمَ: أَنْ تَذَرُ ذُرِّيَّتَكَ وَلَسْتَ بِمُتَابِقٍ نَفَقَةٍ تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرَكَ اللَّهُ بِهَا حَتَّى اللَّقْمَةَ تَجْعَلُهَا فِي فَمِ امْرِئَاتِكَ، قُلْتُ: يَا رَسُولَ اللَّهِ، أَتُخَلِّفُ بَعْدَ أَصْحَابِي؟ قَالَ: إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلُ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا أَزْدَدْتُ بِهِ دَرَجَةً وَرَفْعَةً وَلَعَلَّكَ تُخَلِّفُ حَتَّى يَنْتَفِيعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ: أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَسَكُنَ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ يَرْفُقُ لِسَهْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُوَفِّيَ بِمَسْكَنَةٍ. وَقَالَ أَحْمَدُ بْنُ يُونُسَ وَمُوسَى، عَنْ إِسْرَاهِيمَ: أَنْ تَذَرَهُ وَرَثَتَكَ.

باب: كَيْفَ أَخْتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَصْحَابِهِ؟ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَخْتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّيِّجِ لَمَّا قَدِمْنَا الْمَدِينَةَ، وَقَالَ أَبُو جُعَيْفَةَ: أَخْتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ

(1) So Sa'd bin Abī Waqqāṣ did not die at Mecca, (who is mentioned in this Ḥadīth) but another man Sa'd bin Khāulah died in Mecca.

Abū Juhaifa said, "The Prophet ﷺ established the bond of brotherhood between Salmān and Abū Ad-Dardā."

سَلْمَانَ وَأَبِي الدَّرْدَاءِ .

274. Narrated Anas رضي الله عنه : When 'Abdur-Rahmān bin Auf came to Medīna and the Prophet ﷺ established the bond of brotherhood between him and Sa'd bin Ar-Rabi-al-Ansāri, Sa'd suggested that 'Abdur-Rahmān should accept half his property and family. 'Abdur-Rahmān said, "May Allah bless your family and property; guide me to the market." So 'Abdur-Rahmān (doing business in the market) made some profit of some condensed dry yoghurt and butter. After a few days the Prophet ﷺ saw him wearing clothes stained with yellow perfume. The Prophet ﷺ asked, "What is this, O 'Abdur-Rahmān?" He said, "O Allah's Apostle! I have married an Ansāri woman." The Prophet ﷺ asked, "What have you given her as Mahr?" He (i.e. 'Abdur-Rahmān) said, "A piece of gold, about the weight of a datestone." Then the Prophet ﷺ said, "Give a banquet, even though of a sheep."

٢٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ : وَحَدَّثَنَا سُفْيَانُ ، عَنْ حُمَيْدٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَدِمَ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ فَأَخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ . فَقَالَ عَبْدُ الرَّحْمَنِ : بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، دُلَّنِي عَلَى السُّوقِ فَرَبِحْ شَيْئًا مِنْ أَقْطٍ وَسَمْنٍ ، فَرَأَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَيَّامٍ وَعَلَيْنِهِ وَضُرٌّ مِنْ صُفْرَةٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَتَّهِمٌ يَا عَبْدُ الرَّحْمَنِ ، قَالَ : يَا رَسُولَ اللَّهِ نَزَّوَجْتُ امْرَأَةً مِنَ الْأَنْصَارِ ، قَالَ : فَمَا سَقَيْتَ فِيهَا ؟ فَقَالَ : وَزَنَ نَوَاقٍ مِنْ ذَهَبٍ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَوْلِمَ وَلَوْ بِشَاةٍ .

(49-A) CHAPTER :—

باب :—

275. Narrated Anas رضي الله عنه : When the news of the arrival of the Prophet ﷺ

٢٧٥ - حَدَّثَنَا حُمَيْدُ بْنُ عُمَرَ ، عَنْ بَشِيرِ بْنِ الْمُضَلِّ : حَدَّثَنَا حُمَيْدٌ : حَدَّثَنَا

at Medina reached 'Abdullah bin Salam, he went to him to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet ﷺ replied, "Gabriel has just now informed me of that." Ibn Salam said, "He (i. e. Gabriel) is the enemy of the Jews amongst the angels." The Prophet ﷺ said, "As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullah bin Salam said, "I ^{testify} that None has the right to be worshipped except Allah, and that you are ^{the} Apostle of Allah," and added, "O Allah's Apostle! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islam." The Jews came, and the Prophet ﷺ said, "What kind of man is 'Abdullah bin Salam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of

أنسى: أن عبد الله بن سلام بلغه مقدم النبي صلى الله عليه وسلم المدينية فأتاه يسأله عن أشياء، فقال: إنني سألك عن ثلاث لا يعلمهن إلا نبي، ما أول أشراط الساعة؟ وما أول طعام يأكله أهل الجنة؟ وما بال الولد ينزع إلى أبيه أو أمه؟ قال: أخبرني به جبريل أنفا، قال ابن سلام: ذلك عدو اليهود من الملائكة، قال: أما أول أشراط الساعة فتأثر تحشرهم من المشرق إلى المغرب وأما أول طعام يأكله أهل الجنة فزيادة كبد الحوت. وأما الولد فاذا سبق ماء الرجل ماء المرأة نزع الولد، وإذا سبق ماء المرأة ماء الرجل نزع الولد، قال: أشهد أن لا إله إلا الله وأنت رسول الله، قال: يا رسول الله إن اليهود قدوم يهت، فاسألهم عني قبل أن يعلموا بإسلامي، فجاءت اليهود فقال النبي صلى الله عليه وسلم: أي رجل عبد الله بن سلام فيكم؟ قالوا: خيرنا وابن خيرنا، وأفضلنا وابن أفضلنا. فقال النبي صلى الله عليه وسلم: رأيتم إن أسلم عبد الله بن سلام؟ قالوا: أعاده الله من ذلك، فأعاد عليهم فقالوا: أمثل ذلك، فخرج إليهم عبد الله فقال: أشهد أن لا إله إلا الله وأن محمدا رسول الله. قالوا:

the most superior among us." The Prophet ﷺ said, "What would you think if 'Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet ﷺ repeated his question and they gave the same answer. Then 'Abdullah came out to them and said, "I ^{tes}certify that None has the right to be worshipped except Allah and that Muhammad is ^{the}Apostle of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i. e. 'Abdullah bin Salam) said, "It is this that I was afraid of, O Allah's Apostle."

شَرُّنَا وَابْنُ شَرِّنَا وَتَنْتَقِصُوهُ، قَالَ : هَذَا كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ .

276. Narrated Abū Al - Minhāl 'Abdur-Rahmān bin Muṭ'im : A partner of mine sold some Dirhams on credit in the market. I said, "Glorified be Allah! Is this legal?" He replied, "Glorified be Allah! By Allah, when I sold them in the market, nobody objected to it." Then I asked Al-Barā bin 'Azib (about it) he said, "We used to make such a transaction when the Prophet ﷺ came to Medīna. So he said, 'There is no harm in it if it is done from hand to hand, but it is not allowed on credit.' Go to Zaid bin Al-Arqam and ask him about it for he was the greatest ^{trader} of all of us." So I asked Zaid bin Al-Arqam, and he said the same (as Al-Barā) did."

٢٧٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ سَمْعٍ أَبِي الْمِنْهَالِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ مُطْعِمٍ قَالَ : بَاعَ شَرِيكَ لِي دَرَاهِمَ فِي السُّوقِ نَسِيئَةً، فَخَلْتُ : سُبْحَانَ اللَّهِ، أَيُصْلِحُ هَذَا؟ فَقَالَ : سُبْحَانَ اللَّهِ، وَاللَّهِ لَقَدْ بَعْتُهَا فِي السُّوقِ فَمَا عَابَهُ أَحَدٌ فَسَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ فَقَالَ : قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَّبِيعُ هَذَا الْبَيْعَ فَقَالَ : مَا كَانَ يَدًا بِيَدٍ فَلَتَيْتُ بِهِ بَاسٌ وَمَا كَانَ نَسِيئَةً فَلَا يُصْلِحُ، وَالتَّى زَيْدَ بْنَ أَرْقَمَ فَاسْأَلَهُ فَأَبْنَاهُ كَانَ أَعْظَمَنَا تِجَارَةً، فَسَأَلْتُ زَيْدَ بْنَ أَرْقَمَ فَقَالَ مِثْلَهُ. وَقَالَ سُفْيَانُ مَرَّةً : فَقَدِمَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وسلم المدينة ونحن نَسْبَايعُ وقال نَسْبَايَةَ
إلى المؤمنِ أَوْ الْحَجَّ .

(50) **CHAPTER.** The coming of the
Jews to the Prophet ﷺ on his arrival
at Medīna. (Meaning of few Arabic words
not translated.)

باب إتيان اليهود النبي صلى الله
عليه وسلم حين قدِم المدينة . هادوا :
صاروا يهوداً ، وأما قوله هَدُنَا : تَبَيَّنَا ،
هائدٌ : تائبٌ .

277. Narrated Abū Huraira رضي الله عنه :
The Prophet ﷺ said, "Had only ten
Jews (amongst their chiefs) believe me,
all the Jews would definitely have believed
me."

٢٧٧ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ :
حَدَّثَنَا قُرَّةٌ ، عَنْ مُحَمَّدٍ ، عَنْ أَبِي هُرَيْرَةَ ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَوْ
آمَنَ بِي عَشْرَةٌ مِنْ الْيَهُودِ لَأَمَنَ بِي
الْيَهُودُ .

278. Narrated Abū Mūsā رضي الله عنه :
When the Prophet ﷺ arrived at
Medīna, he noticed that some people among
the Jews used to respect 'Ashūrā (i. e. 10th
of Muharram) and fast on it. The Prophet
ﷺ then said, " We have more right to
observe fast on this day," and ordered
that fasting should be observed on it.

٢٧٨ - حَدَّثَنَا نَسِيبُ بْنُ أَحْمَدَ أَوْ مُحَمَّدُ بْنُ
عُبَيْدِ اللَّهِ الْغُدَّانِيُّ : حَدَّثَنَا حَمَّادُ بْنُ
أَسَامَةَ : أَخْبَرَنَا أَبُو عُمَيْسٍ ، عَنْ قَيْسِ
ابْنِ مُسْلِمٍ ، عَنْ طَارِقِ بْنِ شِهَابٍ ، عَنْ
أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : دَخَلَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَإِذَا
أَنَاسٌ مِنَ الْيَهُودِ يُعَظِّمُونَ عَاشُورَاءَ
وَيَصُومُونَهُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : نَحْنُ أَحَقُّ بِصَوْمِهِ فَأَمَرَ
بِصَوْمِهِ .

279. Narrated Ibn 'Abbās رضي الله عنه :

When the Prophet ﷺ arrived at Medina, he found that the Jews observed fast on the day of 'Ashūrā. They were asked the reason for the fast. They replied, "This is the day when Allāh caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allāh's Apostle ﷺ said, "We are more closer to Moses than you." Then he ordered that fasting on this day should be observed.

280. Narrated 'Abdullah bin 'Abbās رضي الله عنه :

The Prophet ﷺ used to keep his hair falling loose while the pagans used to part their hair, and the People of the Scriptures used to keep their hair falling loose, and the Prophet ﷺ liked to follow the People of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet ﷺ started parting his hair.

٢٧٩ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ :

حَدَّثَنَا هُشَيْمٌ : حَدَّثَنَا أَبُو بِيْشْرِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ فَسُئِلُوا عَنْ ذَلِكَ ، فَقَالُوا : هَذَا الْيَوْمُ الَّذِي أَظْفَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَءِيلَ عَلَى فِرْعَوْنَ وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ ، ثُمَّ أَمَرَ بِصَوْمِهِ .

٢٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ : حَدَّثَنَا

عَبْدُ اللَّهِ ، عَنْ يُونُسَ ، عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْنِدُ شَعْرَهُ . وَكَانَ الْمُشْرِكُونَ يَفَرِّقُونَ رُؤُوسَهُمْ ، وَكَانَ أَهْلُ الْكِتَابِ يَسْنِدُونَ رُؤُوسَهُمْ ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ ، ثُمَّ فَرَّقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ .

281. Narrated Ibn 'Abbās  :

They, the People of the Scriptures, divided the Qur'ān into portions, believing in some portions of it and disbelieving in some others.

٢٨١ - حَدَّثَنِي زِيَادُ بْنُ أَيُّوبَ :
حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا أَبُو بِيْشْرِ عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : هُمْ أَهْلُ الْكِتَابِ جِزَّوْهُ
أَجْزَاءً فَلَا مَنُوعَ بَيْنَهُمْ وَكَفَّرُوا
بِبَعْضِهِ .

(51) CHAPTER. The conversion of
Salman Al-Fārisi to Islām.

بَابُ إِسْلَامِ سَلْمَانَ الْفَارِسِيِّ
رَضِيَ اللَّهُ عَنْهُ .

282. Narrated Salman Al-Fārisi  :

that he was sold (as a slave) by one
master to another for more than ten
times (i. e. between 13 and 19).

٢٨٢ - حَدَّثَنِي الْحَسَنُ بْنُ عُمَرَ
ابْنِ شَقِيقٍ : حَدَّثَنَا مُعْتَمِرٌ : قَالَ أَبِي ح .
وَحَدَّثَنَا أَبُو عُمَانَ ، عَنْ سَلْمَانَ الْفَارِسِيِّ :
أَنَّهُ تَدَاوَلَهُ بِبَضْعَةِ عَشَرَ مِنْ رَبِّ
إِلَى رَبِّ .

283. Narrated Salman  : I am
from Rām-Hurmuz (i.e. a Persian town).

٢٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ :
حَدَّثَنَا سُفْيَانُ : عَنْ عَوْفٍ ، عَنْ أَبِي
عُمَانَ قَالَ : سَمِعْتُ سَلْمَانَ رَضِيَ اللَّهُ
عَنْهُ يَقُولُ : أَنَا مِنْ رَامَ هُرْمُزَ .

284. Narrated Salman  : The
interval between Jesus and Muhammad
 was six hundred years.

٢٨٤ - حَدَّثَنِي الْحَسَنُ بْنُ مُدْرِكَ :
حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ : أَخْبَرَنَا أَبُو
عَوَّانَةَ ، عَنْ عَاصِمِ الْأَحْوَلِ ، عَنْ أَبِي
عُمَانَ : عَنْ سَلْمَانَ قَالَ : فَتْرَةٌ بَيْنَ
عِيسَى وَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهَا وَسَلَّمَ سِتْ مِائَةٍ
سَنَةً .

In the name of Allāh,
the most Beneficent, the most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كتاب المغازی

LIX. THE BOOK OF AL-MAGHĀZĪ⁽¹⁾
(i. e. Military Expeditions led by the
Prophet ﷺ.)

(1) CHAPTER. The Ghazwa of Al-Ashira.

Ibn Ishāq said, "The first battle the Prophet ﷺ fought was the battle of Al-Abwā' and then Buwāt and then Al-Ashira."

285. Narrated Abū Ishāq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, "How many Ghazwāt did the Prophet ﷺ undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazwāt did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-Ashira or Al-Ashiru."

بابُ غَزْوَةِ الْعَشِيرَةِ، قَالَ ابْنُ إِسْحَاقَ: أَوَّلُ مَا غَزَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَبْوَاءَ، ثُمَّ بُوَاطَ، ثُمَّ الْعَشِيرَةَ.

٢٨٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: كُنْتُ إِلَى جَنْبِ زَيْدِ بْنِ أَرْقَمَ، فَتَقِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوَةٍ؟ قَالَ: سَبْعَ عَشْرَةٍ، قِيلَ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةٍ، قُلْتُ: فَأَيُّهُمْ كَانَتْ أَوَّلُ؟ قَالَ: الْعَشِيرَةُ أَوِ الْعَشِيرُ، فَذَكَرْتُ لَفْتَادَةَ، قَالَ: الْعَشِيرَةُ.

(1) "Al-Maghāzī" is the plural of "Ghazwa" i. e., a military expedition led by the Prophet ﷺ.

(2) CHAPTER. The Prophet's prediction about whom he thought would be killed at Badr.

بابُ ذِكْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُقْتَلُ بِبَدْرٍ .

286. Narrated 'Abdullāh bin Mas'ūd from Sa'd bin Mu'adh : Sa'd bin Mu'adh was an intimate friend of Umaiya bin Khalaf and whenever Umaiya passed through Medīna, he used to stay with Sa'd, and whenever Sa'd went to Mecca, he used to stay with Umaiya. When Allāh's Apostle ﷺ arrived at Medīna Sa'd went to perform 'Umra and stayed at Umaiya's home in Mecca. He said to Umaiya, "Tell me of a time when (the Mosque) is empty so that I may be able to perform Tawāf around the Ka'ba." So Umaiya went with him about midday. Abū Jahl met them and said, "O Abū Safwān! Who is this man accompanying you?" He said, "He is Sa'd." Abū Jahl addressed Sa'd saying, "I see you wandering about safely in Mecca inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allāh, if you were not in the company of Abū Safwān, you would not be able to go your family safely." Sa'd, raising his voice, said to him, "By Allāh, if you should stop me from doing this (i.e. performing Tawāf) I would certainly prevent you from something which is

٢٨٦ - حَدَّثَنِي أَحْمَدُ بْنُ عُمَانَ : حَدَّثَنَا شَرِيحُ بْنُ مَسْلَمَةَ : حَدَّثَنَا إِسْرَاهِيمُ بْنُ يُونُسَ عَنْ أَبِي إِسْحَاقَ قَالَ : حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ : أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ : حَدَّثَ عَنْ سَعْدِ بْنِ مُعَاذٍ أَنَّهُ قَالَ : كَانَ صَدِيقًا لَأُمَيَّةَ بْنِ خَلْفٍ وَكَانَ أُمَيَّةُ إِذَا مَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ ، وَكَانَ سَعْدٌ إِذَا مَرَّ بِمَكَّةَ نَزَلَ عَلَى أُمَيَّةَ . فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْطَلَقَ سَعْدٌ مُعْتَمِرًا ، فَنَزَلَ عَلَى أُمَيَّةَ بِمَكَّةَ ، فَقَالَ لَأُمَيَّةَ : انْظُرْ لِي سَاعَةَ خَلْوَةٍ لَعَلِّي أَنْ أَطُوفَ بِالْبَيْتِ . فَخَرَجَ بِهِ قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَلَقِيَهُمَا أَبُو جَهْلٍ فَقَالَ : يَا أَبَا صَفْوَانَ ، مَنْ هَذَا مَعَكَ ؟ فَقَالَ : هَذَا سَعْدٌ ، فَقَالَ لَهُ أَبُو جَهْلٍ : أَلَا أُرَاكَ تَطُوفُ بِمَكَّةَ آمِنًا وَقَدْ أَوْيَنْتُمْ الصُّبَاةَ وَزَعَمْتُمْ أَنَّكُمْ تَنْصُرُونَهُمْ وَتُعِينُونَهُمْ ؟ أَمَا وَاللَّهِ لَوْ لَا أَنَّكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِمًا ، فَقَالَ لَهُ سَعْدٌ : وَرَفَعَ صَوْتَهُ عَلَيْهِ ، أَمَا وَاللَّهِ لَتُنْزِلَنِي

more valuable for you, that is, your passage through Medina." On this, Umaiya said to him, "O Sa'd, do not raise your voice before Abū-I-Hakam, the chief of the people of the Valley (of Mecca)." Sa'd said, "O Umaiya, stop that! By Allāh, I have heard Allāh's Apostle ﷺ predicting that the Muslim will kill you." Umaiya asked, "In Mecca?" Sa'd said, "I do not know." Umaiya was greatly scared by that news. When Umaiya returned to his family, he said to his wife, "O Um Safwān! Don't you know what Sa'd has told me?" She said, "What has he told you?" He replied, "He claims that Muḥammad has informed them (i. e. his companions) that they will kill me. I asked him, 'In Mecca?' He replied, 'I do not know.'" Then Umaiya added, "By Allāh, I will never go out of Mecca." But when the day of (the Ghazwa of) Badr came, Abū Jahl called the people to war, saying, "Go and protect your caravan." But Umaiya disliked to go out (of Mecca). Abū Jahl came to him and said, "O Abū Safwān! If the people see you staying behind though you are the chief of the people of the Valley, then they will remain behind with you." Abū Jahl kept on urging him to go until he (i.e. Umaiya) said, "As you have forced me to change my mind, by Allāh, I will buy the best camel

هذا لا يمنعناك ما هو أشد عليك منه،
طريقك على المسد بنية. فقال له أُمَيَّةُ:
لا ترفع صوتك يا سعد على أبي الحَكَمِ
سَيِّدِ أَهْلِ الْوَادِي، فقال سعد: دعنا
عنك يا أُمَيَّةُ، فَوَاللَّهِ لَقَدْ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
إِنَّهُمْ قَاتِلُوكَ، قَالَ: بِمَسَكَّةٍ؟ قَالَ: لَا
أَدْرِي. فَفَزِعَ لِذَلِكَ أُمَيَّةُ فَزَعًا
شَدِيدًا، فَلَمَّا رَجَعَ أُمَيَّةُ إِلَى أَهْلِهِ
قَالَ: يَا أُمُّ صَفْوَانَ، أَلَمْ تَرَى مَا قَالَ
لِي سَعْدٌ؟ قَالَتْ: لَا، وَمَا قَالَ لَكَ؟ قَالَ:
زَعَمَ أَنْ مُحَمَّدًا أَخْبَرَهُمْ أَنَّهُمْ قَاتِلِي،
فَقُلْتُ لَهُ: بِمَسَكَّةٍ؟ قَالَ: لَا أَدْرِي،
فَقَالَ أُمَيَّةُ: وَاللَّهِ لَا أَخْرُجُ مِنْ مَسَكَّةٍ.
فَلَمَّا كَانَ يَوْمُ بَدْرٍ اسْتَنْفَرَ أَبُو جَهْلٍ
النَّاسَ، قَالَ: أَدْرِكُوا عَيْبَرَ كُمْ. فَكَرِهَ
أُمَيَّةُ أَنْ يَخْرُجَ، فَأَنَاهُ أَبُو جَهْلٍ فَقَالَ:
يَا أَبَا صَفْوَانَ، إِنَّكَ مَتَى مَا يَرَاكَ النَّاسُ
قَدْ تَخَلَّفْتَ وَأَنْتَ سَيِّدُ أَهْلِ الْوَادِي
تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ
حَتَّى قَالَ: أَمَّا إِذَا غَلَبَتْنِي فَوَاللَّهِ
لَأَشْتَرِيَنَّ أَجُودَ بَعِيرٍ بِمَسَكَّةٍ، ثُمَّ قَالَ
أُمَيَّةُ: يَا أُمُّ صَفْوَانَ جَهِّزِيْنِي،
فَقَالَتْ لَهُ: يَا أَبَا صَفْوَانَ وَقَدْ نَسِيتَ
مَا قَالَ لَكَ أَخُوكَ الْيَثْرِي؟ قَالَ: لَا، مَا
أُرِيدُ أَنْ أَجُوزَ مَعَهُمْ إِلَّا قَرِيبًا. فَلَمَّا
خَرَجَ أُمَيَّةُ أَخَذَ لَا يَتْرُكُ مَنَزِلًا إِلَّا

in Mecca. (1) Then Umaiya said (to his wife), "O Um Safwān, prepare what I need (for the journey)." She said to him, "O Abu Safwān! Have you forgotten what your Yathribi brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiya went out, he used to tie his camel wherever he camped. He kept on doing that till Allāh عزَّ وجلَّ caused him to be killed at Badr.

عَقَلَ بِعَيْبَرَةٍ، فَلَسِمَ يَزَلْ بِذَلِكَ حَتَّى
قَتَلَهُ اللَّهُ عَزَّ وَجَلَّ بِبَدْرٍ.

(3) CHAPTER. The story of the Ghazwa of Badr and the Statement of Allāh ﷻ :-

'Allāh has made you victorious at Badr,

When you were a very weak little force.

Then fear Allāh, so that you may be thankful.....

So that they retire (i. e. should be turned back) frustrated.'

(3 : 123-126)

Wahshi said, "Ḥamza killed Tu aima bin 'Adi bin Khiyar on the day of Badr.

And Allāh's Statement :-

' When Allāh promised you (Muslims)

And (remember)

بَابُ قِصَّةِ غَزْوَةِ بَدْرٍ، وَقَوْلِ
اللَّهِ تَعَالَى - وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ
وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تَشْكُرُونَ - إِلَى - فَيَنْقَلِبُوا خَائِبِينَ -
فَوْرِهِمْ : غَضَبِهِمْ. وَقَالَ وَحْشِي :
قَتَلَ حَمْزَةُ طُعَيْمَةَ بَنَ عَدِيَّ بْنِ
الْخِيَارِ يَوْمَ بَدْرٍ. وَقَوْلُهُ تَعَالَى - وَإِذْ
يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا
لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ
تَكُونُ لَكُمْ - الشَّوْكَةُ : الْحَدُّ.

(1) So that he might be able to run away if he should find himself in danger

That one of the two (enemy)
groups
Should be yours
And you wished that the un-armed
one
Should be yours.' (8 : 7)

287. Narrated K'ab bin Mālīk  :
I never failed to join Allāh's Apostle  in any of his Ghazawāt except in the
Ghazwa of Tabūk. However, I did not
take part in the Ghazwa of Badr, but none
who failed to take part in it, was blamed,
for Allāh's Apostle  had gone out to
meet the caravans of Quraish, but Allāh
caused them (i. e. Muslims) to meet their
enemy unexpectedly (with no previous
intention).

٢٨٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ :
 حَدَّثَنَا اللَّيْثُ ، عَنْ عَقِيلٍ ، عَنْ ابْنِ
 شِهَابٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ
 ابْنِ كَعْبٍ : أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ :
 سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
 يَقُولُ : لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةٍ غَزَاهَا إِلَّا فِي
 غَزْوَةِ تَبُوكَ ، غَيْرَ أَنِّي تَخَلَّفْتُ عَنْ
 غَزْوَةِ بَدْرٍ وَلَمْ يُعَاتَبْ أَحَدٌ تَخَلَّفَ
 عَنْهَا ، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ بِرِيدٍ عَيْرٍ قُرَيْشٍ حَتَّى جَمَعَ
 اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ
 مِيعَادٍ .

(4) CHAPTER. The Statement of
Allah ﷻ :—

(Remember) When you implored
the Help of your Lord.....
Lo ! Allāh is Severe in punishment.'
(8 : 9-13)

288. Narrated Ibn Mas'ūd  : I witnessed Al-Miqdād bin Al-Aswad in a

بَابُ قَوْلِ اللَّهِ تَعَالَى - إِذْ تَسْتَغِيثُونَ رَبَّكُمْ - إِلَى قَوْلِهِ - شَدِيدُ الْعِقَابِ .

٢٨٨ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا
إِسْمَاعِيلُ ، عَنْ مُخَارِقٍ ، عَنْ طَارِقِ بْنِ

scene which would have been dearer to me than anything had I been the hero of that scene. He (i. e. Al-Miqdād) came to the Prophet ﷺ while the Prophet ﷺ was urging the Muslims to fight with the pagans. Al-Miqdād said, "We will not say as the People of Moses said : Go you and your Lord and fight you two. (5:27). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet ﷺ getting bright with happiness, for that saying delighted him.

289. Narrated Ibn 'Abbās ؓ : On the day of the battle of Badr, the Prophet ﷺ said, "O Allāh! I appeal to You (to fulfil) Your Covenant and Promise. O Allāh! If Your Will is that none should worship You (then give victory to the pagans)." Then Abū Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet ﷺ came out saying, "Soon the enemies will be put to flight and they will turn their backs." (54 : 45)

(5) CHAPTER :—

290. Narrated Ibn 'Abbās ؓ : The faithful believers who failed to join the Ghazwa of Badr and those who took part in it are not equal (in reward).

شِهَابٌ قَالَ : سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ : شَهِدْتُ مِنْ الْمِقْدَادِ بْنِ الْأَسْوَدِ مَشْهَدًا لَا مَنَ أَكُونُ صَاحِبِيَّةً أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ . أَنِّي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ ، فَقَالَ : لَا نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى - إِذْ هَبَّ أَنْتَ وَرَبُّكَ فَقَاتِلَا - وَلَكِنَّا نَقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفَكَ . فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْرَقَ وَجْهُهُ وَسِرَّةُ ، يَعْنِي قَوْلَهُ .

٢٨٩ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ حَوْشَبٍ : حَدَّثَنَا عَبْدُ الْوَهَّابِ : حَدَّثَنَا خَالِدٌ عَنْ عِيْكَرِ مَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ : اللَّهُمَّ إِنِّي أُنْشِدُكَ عَهْدَكَ وَوَعْدَكَ ، اللَّهُمَّ إِن شِئْتَ لَمْ تُعْبِدْ . فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ ، فَقَالَ : حَسْبُكَ ، فَمَخَّرَجَ وَهُوَ يَقُولُ - سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ - .

باب :-

٢٩٠ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامٌ : أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ : أَخْبَرَنِي عَبْدُ الْكَرِيمِ أَنَّهُ سَمِعَ

مُقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ
يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ
يَقُولُ : لَا يَسْتَوِي الْقَاعِدُونَ مِنْ
الْمُؤْمِنِينَ عَنْ بَدْرٍ وَالْخَارِجُونَ إِلَى
بَدْرٍ .

بابُ عِدَّةِ أَصْحَابِ بَدْرٍ

(6) CHAPTER. The number of the
warriors of Badr.

291. Narrated Al-Barā'  : I
and Ibn 'Umar were considered too young
to take part in the battle of Badr.

٢٩١ - حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا
شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ قَالَ :
اسْتُصْغِرْتُ أَنَا وَابْنُ عُمَرَ .

292. Narrated Al-Barā'  : I
and Ibn 'Umar were considered too
young (to take part) in the battle of
Badr, and the number of the Emigrant
warriors were over sixty (men) and the
Anṣār were over 240.

٢٩٢ - حَدَّثَنَا يَحْيَى بْنُ مَحْمُودٍ : حَدَّثَنَا
وَهْبٌ ، عَنْ شُعْبَةَ ، عَنْ أَبِي إِسْحَاقَ ،
عَنِ الْبَرَاءِ قَالَ : اسْتُصْغِرْتُ أَنَا وَابْنُ
عُمَرَ يَوْمَ بَدْرٍ . وَكَانَ الْمُهَاجِرُونَ
يَوْمَ بَدْرٍ نِيفًا عَلَى سِتِّينَ وَالْأَنْصَارُ
نِيفًا وَارْبَعِينَ وَمِائَتَيْنِ .

293. Narrated Al-Barā'  : The
companions of (the Prophet) Muḥammad
 who took part in Badr, told me that
their number was that of Saul's (i.e. Talūt's)
companions who crossed the river (of
Jordan) with him and they were over
three-hundred-and-ten men. By Allāh,
none crossed the river with him but a

٢٩٣ - حَدَّثَنَا عُمَرُو بْنُ خَالِدٍ :
حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ :
سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ :
حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ شَهِدُوا بَدْرًا أَنَّهُمْ كَانُوا عِدَّةً
أَصْحَابِ طَالُوتَ الَّذِي جَاوَزُوا مَعَهُ

faithful believer. (See Qur'ān 2 : 249)

النَّهْرُ بِبِضْعَةِ عَشْرٍ وَثَلَاثُمِائَةٍ ، قَالَ
الْبِرَاءُ : لَا وَاللَّهِ ، مَا جَاوَزَ مَعَهُ النَّهْرُ إِلَّا
مُؤْمِنٌ .

294. Narrated Al-Barā رضي الله عنه : We, the companions of Muḥammad ﷺ used to say that the number of the warriors of Badr was the same as the number of Saul's companions who crossed the river (of Jordan) with him, and none crossed the river with him but a faithful believer, and they were over three-hundred-and-ten men.

٢٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ :
حَدَّثَنَا إِسْرَاطِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ
الْبِرَاءِ قَالَ : كُنَّا أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ نَتَّحَدَّثُ أَنَّ عِدَّةَ أَصْحَابِ
بَدْرٍ عَدْلَ عِدَّةِ أَصْحَابِ طَالُوتَ الَّذِينَ
جَاوَزُوا مَعَهُ النَّهْرَ وَلَمْ يُجَاوِزْ مَعَهُ
إِلَّا مُؤْمِنٌ بِبِضْعَةِ عَشْرٍ وَثَلَاثُمِائَةٍ .

295. Narrated Al-Barā رضي الله عنه as below.

٢٩٥ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي
شَيْبَةَ : حَدَّثَنَا يَحْيَى ، عَنْ سُفْيَانَ ،
عَنْ أَبِي إِسْحَاقَ عَنْ الْبِرَاءِ ح .

296. Narrated Al-Barā رضي الله عنه : We used to say that the warriors of Badr were over three-hundred-and-ten, as many as the companions of Saul who crossed the river with him ; and none crossed the river with him but a faithful believer.

٢٩٦ - وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ :
أَخْبَرَنَا سُفْيَانُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ
الْبِرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنَّا نَتَّحَدَّثُ
أَنَّ أَصْحَابَ بَدْرٍ ثَلَاثُمِائَةٍ وَبِضْعَةُ
عَشْرٍ بَعْدَ أَصْحَابِ طَالُوتَ الَّذِينَ
جَاوَزُوا مَعَهُ النَّهْرَ ، وَمَا جَاوَزَ مَعَهُ
إِلَّا مُؤْمِنٌ .

(6-A) CHAPTER. Invoking evil of the Prophet ﷺ on the pagans of

بابُ دُعَايِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَلَى كُفَّارِ قُرَيْشٍ : شَيْبَةَ ، وَعُثْبَةَ ،

Quraish, on Shaiba bin 'Utba, Al-Walid and Abū Jahl, and (the mention) of their death.

297. Narrated 'Abdullah bin Masūd : The Prophet ﷺ faced the Ka'ba and invoked evil on some people of Quraish, on Shaiba bin Rabi'a, 'Utba bin Rabi'a, Al-Walid bin 'Utba and Abū Jahl bin Hishām. I bear witness, by Allāh, that I saw them all dead, putrefied by the sun as that day was a very hot day.

(7) CHAPTER. The death (i. e. killing) of Abū Jahl.

298. Narrated 'Abdullah ﷺ that he came across Abū Jahl while he was on the point of death on the day of Badr. Abū Jahl said, " You should not be proud that you have killed me nor I am ashamed of being killed by my own folk."

299. Narrated Anas ﷺ as below.

والوليد، وأبي جهل بن هشام وهلاكيهم.

٢٩٧ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرٍو بْنِ مَيْمُونٍ ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : اسْتَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَعْبَةَ فَدَعَا عَلَى نَفْسٍ مِنْ قُرَيْشٍ ، عَلَى شَيْبَةَ بْنِ رَبِيعَةَ ، وَعُتْبَةَ بْنِ رَبِيعَةَ ، وَالْوَلِيدَ ابْنَ عُتْبَةَ ، وَأَبِي جَهْلٍ بْنُ هِشَامٍ ، فَأَشْهَدُ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ صُرْعَى قَدْ غَيَّرَتْهُمْ الشَّمْسُ ، وَكَانَ يَوْمًا حَارًّا .

باب قَتْلِ أَبِي جَهْلٍ .

٢٩٨ - حَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا أَبُو أَسَامَةَ : حَدَّثَنَا إِسْمَاعِيلُ : أَخْبَرَنَا قَيْسٌ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ أَقْبَى أَبَا جَهْلٍ وَبِهِ رَمْقٌ يَوْمَ بَدْرٍ فَقَالَ أَبُو جَهْلٍ : هَلْ أَعْمَدُ مِنْ رَجُلٍ قَتَلْتُمُوهُ ؟ .

٢٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ : أَنَّ أَنَسًا حَدَّثَهُمْ قَالَ : قَالَ النَّبِيُّ صَلَّى

اللهُ عليه وسلم ح .

300. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and found that the two sons of 'Afrā had struck him fatally (and he was in his last breaths). 'Abdullāh bin Mas'ūd said, "Are you Abū Jahl?" And took him by the beard. Abū Jahl said, "Can there be a man superior to one you have killed or one whom his own folk have killed?"

٣٠٠ - وحَدَّثَنِي عَمْرُو بْنُ خَالِدٍ : حَدَّثَنَا زُهَيْرٌ ، عَنْ سُلَيْمَانَ التَّيْمِيِّ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ ؟ فَاَنْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ ، قَالَ : أَنْتَ أَبُو جَهْلٍ ؟ قَالَ : فَأَخَذَ بِلِحْيَتِهِ ، قَالَ : وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ ؟ قَالَ أَحْمَدُ بْنُ يُونُسَ : أَنْتَ أَبُو جَهْلٍ ؟

301. Narrated Anas رضي الله عنه : On the day of Badr, the Prophet ﷺ said, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and found that the two sons of 'Afrā had struck him fatally. 'Abdullāh bin Mas'ūd got hold of his beard and said, "Are you Abū Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?"

٣٠١ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا ابْنُ أَبِي عَدَى ، عَنْ سُلَيْمَانَ التَّيْمِيِّ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ : مَنْ يَنْظُرُ مَا فَعَلَ أَبُو جَهْلٍ ؟ فَاَنْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ فَأَخَذَ بِلِحْيَتِهِ فَقَالَ : أَنْتَ أَبَا جَهْلٍ ؟ قَالَ : وَهَلْ فَوْقَ رَجُلٍ قَتَلَهُ قَوْمُهُ أَوْ قَالَ قَتَلْتُمُوهُ ؟

302. Narrated Anas bin Malik

رضي الله عنه

(as above).

٣٠٢ - حَدَّثَنِي ابْنُ الْمُثَنَّى : أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ : حَدَّثَنَا سُلَيْمَانُ : أَخْبَرَنَا أَنَسُ بْنُ مَالِكٍ نَحْوَهُ .

303. Narrated 'Abdur-Rahmān bin 'Auf (the grand father of Salih bin Ibrahim) the story of Badr, namely, the narration regarding the sons of 'Afra'.

٣٠٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: كَتَبْتُ عَنْ يُونُسَ بْنِ الْمَسَاجِشُونَ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ فِي بَدْرٍ، يَعْنِي حَدِيثَ ابْنِ عَقْرَاءَ.

304. Narrated Abū Mijlaz from Qais bin 'Ubad: 'Ali bin Abi Talib  said, "I shall be the first man to kneel down before (Allāh), the Beneficent to receive His Judgement on the day of Resurrection (in my favour)." Qais bin 'Ubad also said, "The following Verse was revealed in their connection:—

'These are two (groups of) antagonists,

Disputing with each other

About their Lord.' " (22 : 19)

Qais said that they were those who fought on the day of Badr, namely, Hamza, 'Ali, 'Ubaida or Abū 'Ubaida bin Al-Harith, Shaiba bin Rabi'a, 'Utba and Al-Walid bin 'Utba.

٣٠٤ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: أَنَا أَوَّلُ مَنْ يَخْشُو بَيْنَ يَدَيِ الرَّحْمَنِ لِلْخُصُومَةِ يَوْمَ الْقِيَامَةِ. وَقَالَ قَيْسُ بْنُ عُبَادٍ: وَفِيهِمْ أَنْزَلَتْ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ - قَالَ: هُمُ الَّذِينَ تَبَارَزُوا يَوْمَ بَدْرٍ: حَمْزَةُ، وَعَلِيٌّ، وَعُبَيْدَةُ أَوْ أَبُو عُبَيْدَةَ ابْنُ الْحَارِثِ، وَشَيْبَةُ بْنُ رَبِيعَةَ، وَعُتْبَةُ وَالْوَلِيدُ بْنُ عُتْبَةَ.

305. Narrated Abū Dhar  :

The following Holy Verse:—

'These are two (group of) antagonists,

Disputing with each other

About their Lord,' (22 : 19)

was revealed concerning six men from Quraish, namely, 'Ali, Hamza, 'Ubaida

٣٠٥ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانٌ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَزَلَتْ - هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ - فِي سِتَّةٍ مِنْ قُرَيْشٍ: عَلِيٌّ، وَحَمْزَةُ، وَعُبَيْدَةُ بْنُ الْحَارِثِ،

bin Al-Hārith; Shaiba bin Rabi'a, 'Utba bin Rabi'a and Al-Walid bin 'Utba.

وشَيْبَةَ بْنِ رَبِيعَةَ، وَعُثْبَةَ بْنَ رَبِيعَةَ،
وَالْوَلِيدَ بْنَ عُثْبَةَ.

306. Narrated 'Alī عليه السلام : The following Holy Verse :—

'These are two (groups of) antagonists,

Disputing with each other

About their Lord,' (22:19)
was revealed concerning us.

٣٠٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ
الضُّوَّافُ : حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ
كَانَ يَنْزِلُ فِي بَنِي ضُبَيْعَةَ، وَهُوَ مَوْلَى
لِبَنِي سَدُوسٍ. حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ،
عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ
قَالَ : قَالَ عَلَى رَضِيَ اللَّهُ عَنْهُ : فِيمَا
نَزَلَتْ هَذِهِ الْآيَةُ - هَذَا انْخِصَمَانُ
اِخْتَصَمُوا فِي رَبِّهِمْ - .

307. Narrated Qais bin 'Ubad: I heard Abū Dhar عليه السلام taking an oath of confirming that these Holy Verses were revealed on account of those six persons on the day of Badr.

٣٠٧ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ :
أَخْبَرَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ،
عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ :
سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَقْسِمُ
لَنَزَلَتْ هَؤُلَاءِ الْآيَاتُ فِي هَؤُلَاءِ الرَّهْطِ
الْسِتَّةِ يَوْمَ بَدْرٍ نَحْنُوهُ .

308. Narrated Qais: I heard Abū Dhar عليه السلام taking an oath confirming the following Holy Verse :—

'These are two (groups of) antagonists,

Disputing with each other

About their Lord,' (22:19)
was revealed concerning those men who
fought on the day of Badr, namely, Hamza,
'Alī, 'Ubaida bin Al-Hārith; 'Utba and

٣٠٨ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ :
حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا أَبُو هَاشِمٍ، عَنْ أَبِي
مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ : سَمِعْتُ أَبَا
ذَرٍّ يَقْسِمُ قَسَمًا إِنَّ هَذِهِ الْآيَةَ - هَذَا انْخِصَمَانُ
اِخْتَصَمُوا فِي رَبِّهِمْ - نَزَلَتْ
فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ : حَمْزَةُ،
وَعَلِيٌّ، وَعُبَيْدَةُ بْنُ الْحَارِثِ، وَعُثْبَةُ
وَشَيْبَةُ ابْنِي رَبِيعَةَ، وَالْوَلِيدُ بْنُ

Shaiba——the two sons of Rabi'a——
and Al-Walid bin 'Utba.

عُثْبَةُ

309. Narrated Abū Ishāq: A man asked Al-Barā and I was listening, "Did 'Alī take part in (the battle of) Badr?" Al-Barā said, "(Yes), he even met (his enemies) in a duel and was clad in two armours (one over the other)."

٣٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ : حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ السَّكَلَوِيُّ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ ، عَنْ أَبِيهِ ، عَنْ أَبِي إِسْحَاقَ : سَأَلَ رَجُلٌ الْبَرَاءَ وَأَنَا أَسْمَعُ قَالَ : أَشْهَدَ عَلَيَّ بَدْرًا ؟ قَالَ : وَبَارَزَ وَظَاهَرَ .

310. Narrated Ṣāliḥ bin Ibrāhīm bin 'Abdur-Raḥmān bin 'Auf from his father, from his grandfather: 'Abdur-Raḥmān said, "I had an agreement with Umaiya bin Khalaf (that he would look after my relatives and property in Mecca, and I would look after his relatives and property in Medina)." 'Abdur-Raḥmān then mentioned the killing of Umaiya and his son on the day of Badr and how Bilāl said, "Woe to me if Umaiya remains safe (i. e. alive)."

٣١٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا يُونُسُ بْنُ الْمَعْجِشُونَ ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ قَالَ : كَاتَبْتُ أُمَيَّةَ بْنَ خَلْفٍ فَلَمَّا كَانَ يَوْمُ بَدْرٍ فَدَكَرَ قَتْلَهُ وَقَتْلَ ابْنِهِ ، فَقَالَ بِلَالٌ : لَا نَجَوْتُ إِنْ نَجَا أُمَيَّةُ .

311. Narrated 'Abdullāh ﷺ : The Prophet ﷺ recited Surāt-an-Najm and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on I saw him killed as an infidel.

Narrated 'Urwa (the son of Az-

٣١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ قَالَ : أَخْبَرَنِي أَبِي ، عَنْ شُعْبَةَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْأَسْوَدِ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ - وَالنَّجْمَ - فَسَجَدَ بِهَا وَسَجَدَ مَنْ مَعَهُ غَيْرُ أَنْ شَيْخًا أَخَذَ كَفًّا مِنْ تُرَابٍ فَمَرَفَعَهُ إِلَى جَبْهَتِهِ .

Zubair) : Az-Zubair had three ^{scars} caused by the sword, one of which was over his shoulder, and I used to insert my fingers in it. (1) He received two of those wounds on the day of Badr and one on the day of Al-Yarmūk. When 'Abdullāh bin Zubair was killed, 'Abdul-Mālik bin Marwān said to me, "O 'Urwa, do you recognise the sword of Az-Zubair?" I said, "Yes." He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of Badr." 'Abdul-Mālik said, "You are right ! (i. e. their swords) have dents because of clashing with the regiments of the enemies." Then 'Abdul-Mālik returned that sword to me (i.e. Urwa). (Hisham, 'Urwa's son, said, " We estimated the price of the sword as three-thousand (Dinārs) and after that it was taken by one of us (i.e. the inheritors), and I wish I could have had it.")

312. Narrated Hishām that his father said, " The sword of Az-Zubair was decorated with silver." Hishām added, " The sword of 'Urwa was (also) decorated with silver."

313. Narrated 'Urwa : On the

فَقَالَ : يَسْكُنِي هَذَا . قَالَ عَبْدُ اللَّهِ : فَلَمَّا قَدَرْتُ
رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا ، أَخْبَرَني إِبْرَاهِيمُ
ابْنُ مُوسَى : حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ
عَنْ مَعْمَرٍ ، عَنْ هِشَامٍ ، عَنْ عُرْوَةَ
قَالَ : كَانَ فِي الزُّبَيْرِ ثَلَاثُ ضَرَبَاتٍ
بِالسَّيْفِ ، إِحْدَاهُنَّ فِي عَاتِقِهِ ، قَالَ : إِنْ
كُنْتُ لَا دُخِيلٌ أَصَابَعِي فِيهَا ، قَالَ : ضَرْبُ
ثِنْتَيْنِ يَوْمَ بَدْرٍ ، وَوَاحِدَةً يَوْمَ
السَّيْرِ مُوَكِّ . قَالَ عُرْوَةُ : وَقَالَ لِي
عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ حِينَ قُتِلَ
عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ : يَا عُرْوَةُ ، هَلْ تَعْرِفُ
سَيْفَ الزُّبَيْرِ ؟ قُلْتُ : نَعَمْ ، قَالَ : فَمَا
فِيهِ ؟ قُلْتُ : فَلَهَا يَوْمَ بَدْرٍ . قَالَ :
صَدَقْتُ * بَيْنَ فُلُولٍ مِّنْ قِرَاعِ الْكِتَابِ *
ثُمَّ رَدَّهَ عَلَيَّ عُرْوَةُ ، قَالَ هِشَامُ : فَأَقَمْنَاهُ
بَيْنَنَا ثَلَاثَةَ آلَافٍ وَأَخَذَهُ بَعْضُنَا
وَلَوَدِدْتُ أَنِّي كُنْتُ أَخَذْتُهُ .

٣١٢ - حَدَّثَنَا عُرْوَةُ : عَنْ عَلِيٍّ ،
عَنْ هِشَامٍ ، عَنْ أَبِيهِ قَالَ : كَانَ سَيْفُ
الزُّبَيْرِ مُحْتَلًى بِفِضَّةٍ . قَالَ هِشَامُ : وَكَانَ
سَيْفُ عُرْوَةَ مُحْتَلًى بِفِضَّةٍ .

٣١٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ :

(1) Urwa used to do so when he was a child.

day of (the battle) of Al-Yarmūk, the companions of Allah's Apostle ﷺ said to Az-Zubair, " Will you attack the enemy so that we shall attack them with you ? " Az-Zubair replied, " If I attack them, you people would not support me." They said, " No, we will support you." So Az-Zubair attacked them (i. e. Byzantines) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds there was a scar caused by a blow, he had received on the day of Badr (battle). When I was a child I used to play with those scars by putting my fingers in them. On that day (my brother) 'Abdullah bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

314. Narrated Abū Talha رضي الله عنه : On the day of Badr, the Prophet ﷺ ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet ﷺ) that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel

حدَّثَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ : أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلزُّبَيْرِ يَوْمَ الْيَرْمُوكِ : أَلَا تَتَشَدَّدُ فَتَنْشُدَ مَعَكُمْ ؟ فَقَالَ : إِنِّي إِنْ شَدَدْتُ كُنْتُ بَسْمًا ، فَقَالُوا لَا تَفْعَلْ ، فَحَمَلَ عَلَيْهِمْ حَتَّى شَقَّ صَفْوَهُمْ ، فَجَاوَزَهُمْ وَمَا مَعَهُ أَحَدٌ ، ثُمَّ رَجَعَ مُقْبِلًا فَأَخَذُوا بِلِجَامِهِ فَضَرَبُوهُ ضَرْبَتَيْنِ عَلَى عَاتِقَيْهِ بَيْنَهُمَا ضَرْبَةٌ ضَرَبَهَا يَوْمَ بَدْرٍ ، قَالَ عُرْوَةُ : كُنْتُ أَدْخُلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ الْعَبْثِ وَأَنَا صَغِيرٌ . قَالَ عُرْوَةُ : كَانَ مَعَهُ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَوْمَئِذٍ وَهُوَ ابْنُ عَشْرِ سِنِينَ ، فَحَمَلَهُ عَلَى فَرَسٍ وَوَكَّلَ بِهِ رَجُلًا .

٣١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : سَمِعَ رَوْحَ بْنَ عُبَادَةَ : حَدَّثَنَا سَعِيدُ بْنُ أَبِي عُرْوَةَ ، عَنْ قَتَادَةَ قَالَ : ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ ، عَنْ أَبِي طَلْحَةَ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةِ وَعِشْرِينَ رَجُلًا مِنْ صَدَادِيدِ قُرَيْشٍ فَقُتِلُوا فِي طَوِيٍّ مِنْ أَطْوَاةِ بَدْرٍ خَبِيثٍ مُخْبِثٍ ، وَكَانَ

be saddled, then he set out, and his companions followed him saying among themselves, "Definitely he (i. e. the Prophet ﷺ) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allāh and His Apostle? We have found true what our Lord promised us. Have you too found true what your lord promised you?" 'Umar said, "O Allāh's Apostle! You are speaking to bodies that have no souls!" Allāh's Apostle ﷺ said, "By Him in Whose Hand Muḥammad's soul is, you do not hear, what I say better than they do." (Qatāda said, "Allāh brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

315. Narrated Ibn 'Abbās



regarding the Statement of Allāh :—

'Those who have changed Allāh's

Blessings for disbelief...' (14 : 28):

The people meant here by Allāh, are the infidels of Quraish. (Amr, a sub-narrator said, "Those are (the infidels of) Quraish and Muḥammad ﷺ is Allāh's Blessing.] Regarding Allāh's Statement :

'...And have led their people

إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرِصَةِ ثَلَاثَ لَيَالٍ ، فَلَمَّا كَانَ بَيْدَرُ الْيَوْمِ الثَّلَاثِ أَمَرَ بِرَاحِلَتَيْهِ فَشَدَّ عَلَيْهِمَا رَحْلَهُمَا ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ وَقَالُوا : مَا نَرَى يَنْتَظِلِقُ إِلَّا لِيَعْرِضَ حَاجَتَهُ حَتَّى قَامَ عَلَى شَفَةِ الرِّكْبَى فَجَعَلَ يَنَادِي بِهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ : يَا فُلَانُ بْنُ فُلَانٍ ، وَيَا فُلَانُ بْنُ فُلَانٍ ، أَيَسْرُكُمْ أَنْتُمْ أَطَعْتُمْ اللَّهَ وَرَسُولَهُ ؟ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا ، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ؟ قَالَ : فَقَالَ عُمَرُ : يَا رَسُولَ اللَّهِ ، مَا تُكَلِّمُ مَنْ أَجْسَادٍ لَا أَرْوَاحَ لَهُمَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَنْتُمْ بِيَسْمَعِ لِمَا أَقُولُ مِنْهُمْ . قَالَ قَتَادَةُ : أَحْيَاهُمُ اللَّهُ ، حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَسْمَعُونَ بِيَخَا وَتَصْغِيرًا وَنِقْمَةً وَحَسْرَةً وَنَدَمًا .

٣١٥ - حَدَّثَنَا الْحَمِيدِيُّ : حَدَّثَنَا

سُفْيَانُ : حَدَّثَنَا عُمَرُو ، عَنْ عَطَاءٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا - الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا - قَالَ : هُمْ وَاللَّهُ كُفَّارُ قُرَيْشٍ قَالَ عُمَرُو : هُمْ قُرَيْشٌ ، وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَةُ اللَّهِ - وَأَحْبَلُوا قَوْمَهُمْ دَارَ الْبَوَارِ - قَالَ : النَّارَ يَوْمَ بَدَرٍ .

Into the house of destruction ?

(14 : 29)

Ibn 'Abbas said, " It means the Fire they will suffer from (after their death) on the day of Badr."

316. Narrated Hisham's father: It was mentioned before 'Aisha  that Ibn 'Umar attributed the following statement to the Prophet  :—

" The dead person is punished in the grave

Becaues of the crying and lamentation

Of his family."

On that, 'Aisha said, " But Allāh's Apostle  said, ' The dead person is punished for his crimes and sins while his family cry over him then.' " She added, " And this is similar to the statement of Allāh's Apostle  when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, ' They hear what I say.' He added, ' Now they know very well what I used to tell them was the truth.' " 'Aisha then recited:—

' You cannot make the dead hear,'

and (30 : 52)

' You cannot make those who are in their

Graves, hear you,' (35 : 22)

that is, when they had taken their places in the (Hell) Fire.

٣١٦ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو سَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ قَالَ : ذُكِرَ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ ابْنَ عُمَرَ رَفَعَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ الْمَيِّتَ لَيُعَذَّبُ فِي قَبْرِهِ بِبَيْسِكَاهِ أَهْلِهِ ، فَقَالَتْ : وَهَلْ إِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ وَذَنْبِهِ وَإِنَّ أَهْلَهُ لَيَسْكُونُ عَلَيْهِ الْآنَ . قَالَتْ وَذَلِكَ مِثْلُ قَوْلِهِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْقَلْبِيبِ وَفِيهِ قَتْلَى بَدْرٍ مِنَ الْمُشْرِكِينَ ، فَقَالَ لَهُمْ مَا قَالَ إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ ، إِنَّمَا قَالَ إِنَّهُمْ الْآنَ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ ثُمَّ قَرَأَتْ - إِنَّكَ لَا تَسْمَعُ الْمَوْتَى - وَمَا أَنْتَ بِمُسْمَعٍ مَنْ فِي الْقُبُورِ - يَقُولُ : حِينَ تَبْشَرُوا مَقَاعِدَهُمْ مِنَ النَّارِ .

317. Narrated Ibn Umar رضي الله عنهما :

The Prophet ﷺ stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before 'Aisha and she said, "But the Prophet ﷺ said, 'Now they know very well that what I used to tell them was the truth.' Then she recited (the Holy Verse) :—

' You cannot make the dead hear...

... (till the end of Verse).' "

(30 : 52)

(8) CHAPTER. The superiority of those who fought the Badr battle.

318. Narrated Anas رضي الله عنه : Hāritha

was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet ﷺ and said, "O Allāh's Apostle! You know how dear Hāritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allāh ; but if it is not so, then you shall see what I do ? " He said, " May Allāh be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al-Firdaus."

٣١٧ - حَدَّثَنِي عُثْمَانُ : حَدَّثَنَا عَبْدُ اللَّهِ :

عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : وَقَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَلْبِ بَدْرٍ ، فَقَالَ : هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ؟ ثُمَّ قَالَ : إِنَّهُمْ الْآنَ يَسْمَعُونَ مَا أَقُولُ ، قَدْ كَرَّ لِعَائِشَةَ : فَقَالَتْ : إِنَّمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّهُمْ الْآنَ لَيَسْمَعُونَ أَنَّ الَّذِي كُنْتُ أَقُولُ لَهُمْ هُوَ الْحَقُّ ، ثُمَّ قَرَأَتْ - إِنَّكَ لَا تَسْمَعُ الْمَوْتَى - حَتَّى قَرَأَتْ الْآيَةَ .

بَابُ فَضْلِ مَنْ شَهِدَ بَدْرًا .

٣١٨ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ :

حَدَّثَنَا مُعَاوِيَةُ بْنُ عُمَرَ وَ : حَدَّثَنَا أَبُو إِسْحَاقَ ، عَنْ حُمَيْدٍ قَالَ سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ : أَصِيبَ حَارِثَةُ يَوْمَ بَدْرٍ وَهُوَ غُلَامٌ ، فَجَاءَتْ أُمُّهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، قَدْ عَرَفْتَ مَنْزِلَةَ حَارِثَةَ مِنِّي ، فَإِنْ يَسْكُنُ فِي الْجَنَّةِ أَصْغِيرُ وَأَحْتَسِبُ ، وَإِنْ تَكُ الْآخِرَى تَسْرَى مَا أَصْنَعُ ؟ فَقَالَ : وَيَحْكُ أَوْ هُبِلَتْ ، أَوْ جَنَّةٌ وَاحِدَةٌ هِيَ ؟ إِنَّهَا جَنَّاتُ كَثِيرَةٍ وَإِنَّهُ فِي جَنَّةِ الْفِرْدَوْسِ .



319. Narrated 'Alī عليه السلام : Allāh's Apostle ﷺ sent me, Abū Marthad and Az-Zubair, and all of us were riding horses, and said, "Go till you reach Raudat-Khakh ^{هـ} were there is a pagan woman carrying a letter from Ḥaṭīb bin Abī Balṭa'a to the pagans of Mecca." So we found her riding her camel at the place which Allāh's Apostle ﷺ had mentioned. We said (to her), "(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we found no letter. Then we said, "Allāh's Apostle ﷺ had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked." When she saw that we were determined, she put her hand below her waistbelt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to Allāh's Apostle ﷺ. Then 'Umar said, "O Allāh's Apostle! (This Ḥaṭīb) has betrayed Allāh, His Apostle and the faithful believers! Let me cut off his neck!" The Prophet ﷺ asked Ḥaṭīb, "What made you do this?" Ḥaṭīb said, "By Allāh, I did not intend to give up my belief in Allāh and His Apostle ﷺ, but I wanted to have some influence among the (Meccan) people so that through it, Allāh might protect my family and property. There is none of your companions who has not some of his relatives there through whom

٣١٩ - حَدَّثَنِي إِسْحَاقُ بْنُ إِسْرَاهِيمَ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ : سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّامِيِّ ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا مَرْثَدَ وَالزُّبَيْرَ وَكُنَّا فَارِسٌ ، قَالَ : انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بَيْهَا امْرَأَةً مِنَ الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْطَعَةَ إِلَى الْمُشْرِكِينَ ، فَأَدْرَكْنَاهَا تَسِيرٌ عَلَيَّ بَعِيرٍ لَهَا حَيْثُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْنَا : السَّكِينُ ، فَقَالَتْ : مَا مَعَنَا كِتَابٌ ، فَأَنْخَنَاهَا فَالْتَمَسْنَا فَلَمْ نَرِ كِتَابًا ، فَقُلْنَا : مَا كَذَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، لَتُخْرِجَنَ الْكِتَابَ أَوْ لَتُنَجِرَ دَنَّاكَ فَلْتَمَارَأَتِ الْجِدَّ أَهْوَتْ إِلَى حُجْرَتَيْهَا وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ فَأَخْرَجْتُهُ فَاَنْطَلَقْنَا بِهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ : يَا رَسُولَ اللَّهِ ، قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ فَقَدْ عَنَى فَلَا تُضْرِبْ عَنْقَهُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا حَمَلَكَ عَلَى مَا صَنَعْتَ ؟ قَالَ حَاطِبٌ : وَاللَّهِ مَا بِي أَنْ لَا أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَرَدْتُ أَنْ يَسْكُونُوا لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ بَيْهَا عَنْ أَهْلِ وَمَالِي ، وَلَيْسَ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا لَهُ هُنَاكَ مِنْ عَشِيرَتِهِ مِنْ

Allāh protects his family and property.” The Prophet ﷺ said, “He has spoken the truth ; do not say to him but good.” ‘Umar said, “ He has betrayed Allāh, His Apostle and the faithful believers. Let me cut off his neck ! ” The Prophet ﷺ said, “ Is he not one of the Badr warriors? May be Allāh looked at the Badr warriors and said, ‘ Do whatever you like, as I have granted Paradise to you, or said, ‘ I have forgiven you.’ ” On this, tears came out of ‘Umar’s eyes, and he said, “ Allāh and His Apostle ﷺ know better.”

(9) CHAPTER :—

320. Narrated Usaid ﷺ : On the day of Badr, Allāh’s Apostle ﷺ said to us, “ When the enemy comes near to you, shoot at them but ^{use} see your arrows sparingly (so that your arrows should not be wasted). ”

321. Narrated Abū Usaid ﷺ : On the day of (the battle of) Badr, Allāh’s Apostle ﷺ said to us, “ When your enemy comes near to you (i. e. overcome you by sheer number), shoot

يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ . فَقَالَ : صَدَقَ وَلَا تَقُولُوا لَهُ إِلَّا خَيْرًا . فَقَالَ عُمَرُ : إِنَّهُ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ فَدَعَانِي فَلَا ضَرْبَ عُنُقِهِ ، فَقَالَ : أَلَيْسَ مِنْ أَهْلِ بَدْرٍ ؟ فَقَالَ : لَعَلَّ اللَّهَ أَطَاعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ : اْعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمْ الْجَنَّةُ ، أَوْ فَقَدْ عَفَّرْتُ لَكُمْ ، فَدَمَعَتْ عَيْنَا عُمَرَ وَقَالَ : اللَّهُ وَرَسُولُهُ أَعْلَمُ .

باب :-

٣٢٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ : حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ وَالزُّبَيْرِ بْنِ الْمُنْذِرِ ابْنِ أَبِي أُسَيْدٍ ، عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ : إِذَا أَكْشَبُوكُمْ فَارْمُوهُمْ وَاسْتَبَقُوا نَبْلَكُمْ .

٣٢١ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ : حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ ، عَنْ حَمْزَةَ ابْنِ أَبِي أُسَيْدٍ وَالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ ،

at them but use your arrows sparingly.”

عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَوْمَ بَدْرٍ : إِذَا أَكْثَبُواكُمْ بِعَنَى
أَكْثَرُواكُمْ فَأَرْمُوهُمْ وَاسْتَبِقُوا نَبْلَكُمْ .

322. Narrated Al-Barā' bin 'Azib

ﷺ : On the day of Uhud the Prophet
ﷺ appointed 'Abdullāh bin Jubair as
chief of the archers, and seventy among
us were injured and martyred. On the
day (of the battle) of Badr, the Prophet
ﷺ and his companions had inflicted
140 casualties on the pagans, 70 were taken
prisoners, and 70 were killed. Abū Sufyān
said, “This is a day of (revenge) for
the day of Badr and the issue of war is
undecided.”

٣٢٢ - حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ :
حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ :
سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَلَى الرُّمَّةِ يَوْمَ أُحُدٍ عَبْدَ اللَّهِ بْنَ
جُبَيْرٍ فَأَصَابُوا مِنْهُمْ سَبْعِينَ وَكَانَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ أَصَابُوا مِنَ
الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِائَةً
وَسَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلًا . قَالَ أَبُو
سُفْيَانَ : يَوْمَ بَيْتُومَ بَدْرٍ ، وَالْحَرْبُ
سَجَالٌ .

323. Narrated Abū Mūsā that the

Prophet ﷺ said, “The good is what
Allah gave us later on (after Uhud), and
the reward of truthfulness is what Allah
gave us after the day (of the battle) of
Badr.” (1)

٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ :
حَدَّثَنَا أُسَامَةُ ، عَنْ يَزِيدَ ، عَنْ جَدِّهِ
أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى أُرَاهُ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : وَإِذَا
الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ ،

(1) This is a part of a longer Ḥadīth in which a dream of the Prophet ﷺ is mentioned, and this part is a part of its interpretation.

وَتَوَّابُ الصَّدَقِ الَّذِي آتَانَا بَعْدَ يَوْمِ
بَدْرٍ .

324. Narrated 'Abdur-Rahmān bin 'Auf : While I was fighting in the front file on the day (of the battle) of Badr, suddenly I looked behind and saw on my right and left two young boys and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle ! Show me Abū Jahl." I said, " O nephew ! What will you do to him ? " He said, " I have promised Allāh that if I see him (i. e. Abu Jahl), I will either kill him or be killed before I kill him." Then the other said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i. e. Abū Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afrā' (i.e. an Anṣārī woman).

٣٢٤ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَسُوفٍ : إِنِّي لَتَقْبِي الصَّفَّ يَوْمَ بَدْرٍ إِذِ انْفَتَحَ فَأِذَا عَنِّي يَمِينِي وَعَنِّي يَسَارِي فَتَيَانٍ حَدِيدِيْنِ السِّنِّ فَكَتَبَانِي لَمْ آمَنْ بِمَكَانِهِمَا ، إِذْ قَالَ لِي أَحَدُهُمَا سِرًّا مِنْ صَاحِبِيهِ : يَا عَمِّ ، أَرِنِي أَبَا جَهْلٍ ، فَتَقُلْتُ : يَا ابْنَ أَخِي وَمَا تَصْنَعُ بِهِ ؟ قَالَ : عَاهَدْتُ اللَّهَ إِنْ رَأَيْتُهُ أَنْ أَفْتِكُهُ أَوْ أَمُوتَ دُونَهُ . فَتَقَالَ لِي الْآخَرُ سِرًّا مِنْ صَاحِبِيهِ : مِثْلَهُ . قَالَ : فَمَا سَرَّتَنِي أَنِّي بَيْنَ رَجُلَيْنِ مَسْكَانَهُمَا ، فَأَشَرْتُ لَهُمَا إِلَيْهِ ، فَشَدَدَا عَلَيْهِ مِثْلَ الصَّقَرَيْنِ حَتَّى ضَرَبَاهُ ، وَهُمَا ابْنَا عَقْرَاءَ .

325. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ sent out ten spies under the command of 'Āṣim bin Thābit Al-Anṣārī, the grand-father of 'Āṣim bin 'Umar bin Al-Khattāb. When they reached (a place called) Al-Hadah between 'Uṣfān and Mecca, their presence was made known to a sub-tribe of

٣٢٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا إِبْرَاهِيمُ : أَخْبَرَنَا ابْنُ شِهَابٍ قَالَ : أَخْبَرَنِي عَمْرُو بْنُ جَارِيَةَ الشَّقْفِيِّ حَكِيمُ بْنُ زُهْرَةَ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةَ

Hudhail called Banū Liḥyān. So they sent about one-hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i. e. Medina)," and went on tracing the Muslims' footsteps. When 'Aṣim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise that we will not kill any-one of you." 'Aṣim bin Thabit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allāh! Inform your Prophet ﷺ about us." So the archers threw their arrows at them and martyred 'Aṣim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrowbows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allāh, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Mecca after the event of the

عَيْنِنا وَأَمَرَ عَلَيْهِمَا عَاصِمَ بْنَ ثَابِتٍ
الْأَنْصَارِيَّ جَدَّ عَاصِمِ بْنِ عُمَرَ بْنِ
الْخَطَّابِ حَتَّى إِذَا كَانُوا بِالْهَدَّةِ بَيْنَ
عُسْفَانَ وَمَكَّةَ ذُكِرُوا الْحَيَّ مِنْ هَذَا يَلِ
يُقَالُ لَهُمْ يَتَوَلَّوْنَ حَيَّانَ فَتَنَفَّرُوا لَهُمْ بِقَرِيبٍ
مِنْ مِائَةِ رَجُلٍ رَامٍ . فَاقْتَصَوْا
آثَارَهُمْ حَتَّى وَجَدُوا مَا كَلَّهُمْ التَّمَرُ
فِي مَنَزِلٍ نَزَلُوهُ فَقَالُوا : تَمَرٌ يَشْرَبُ ،
فَاتَّبَعُوا آثَارَهُمْ فَلَمَّا حَسَّ بِهِمْ عَاصِمٌ وَ
أَصْحَابُهُ لَجُّوا إِلَى مَوْضِعٍ فَاحَاطَ بِهِمْ
الْقَوْمُ فَقَالُوا لَهُمْ : انْزِلُوا فَأَعْطُوا
بِأَيْدِيكُمْ ، وَلَكُمْ الْعَهْدُ وَالْمِيثَاقُ أَنْ
لَا نَقْتُلَ مِنْكُمْ أَحَدًا . فَقَالَ عَاصِمٌ
ابْنُ ثَابِتٍ : أَيُّهَا الْقَوْمُ ، أَمَّا أَنَا فَلَا أَنْزِلُ
فِي ذِمَّةِ كَافِرٍ . اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَرَمَوْهُمْ بِالنَّبْلِ
فَقَتَلُوا عَاصِمًا وَنَزَلَ إِلَيْهِمْ ثَلَاثَةٌ تَنَفَّرَ
عَلَى الْعَهْدِ وَالْمِيثَاقِ مِنْهُمْ : خُبَيْبٌ ،
وَزَيْدُ بْنُ الدَّثِينَةِ ، وَرَجُلٌ آخَرٌ . فَلَمَّا
اسْتَمْسَكُوا مِنْهُمْ أَطْلَقُوا أَوَّلَ قَيْسِيٍّ
فَرَبَطُوهُمْ بِهَا ، قَالَ الرَّجُلُ الثَّلَاثُ :
هَذَا أَوَّلُ الْعَدْرِ ، وَاللَّهُ لَا أَصْحَبُكُمْ ،
إِنْ لِي بِهِمْ وَلَا عِاسُوةٌ ، يَرِيدُ الْقَتْلَ
فَجَسَرُوهُ وَعَالَجُوهُ فَأَبَى أَنْ يَصْحَبَهُمْ
فَانْطَلَقَ بِخُبَيْبٍ وَزَيْدِ بْنِ الدَّثِينَةِ
حَتَّى بَاعُوهُمَا بَعْدَ وَقْعَةِ بَدْرٍ فَابْتِاعَ
يَتُو الْحَارِثِ بْنِ عَامِرٍ بْنِ نَوْفَلٍ خُبَيْبًا ،

Badr battle. The sons of Al-Hārith bin 'Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Hārith bin 'Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al-Hārith, a razor for shaving his pubic hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allāh, I had never seen a better captive than Khubaib. By Allāh, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Mecca." She used to say, "It was food Allāh had provided Khubaib with." When they took him to Al-Hil out of Mecca sanctuary to martyr him, Khubaib requested them, "Allow me to offer a two-Rak'at prayer." They allowed him and he prayed two Rak'at and then said, "By Allāh! Had I not been afraid that you would think I ^{was} ~~were~~ worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allāh! Count them and kill them one by one,

وكان خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَمَّا بَلَغَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا قَتْلَهُ. فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الْحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ فَقَدَرَجَ بَنِي لَهَا وَهِيَ غَافِلَةٌ عَنْهُ حَتَّى أَتَاهُ فَوَجَدَتْهُ مُجْلِسَةً عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ، قَالَتْ: فَقَرَعْتُ فَرَعَةً عَرَفْتُهَا خُبَيْبٌ، فَقَالَ: أَتَخْشِينَ أَنْ أَقْتُلَهُ؟ مَا كُنْتُ لَا فَعَلْتُ ذَلِكَ، قَالَتْ: وَاللَّهِ مَا رَأَيْتُ أَسِيرًا خَيْرًا مِنْ خُبَيْبٍ، وَاللَّهِ لَقَدْ وَجَدْتُه يَوْمَ مَا يَأْكُلُ قِطْفًا مِنْ عِنَبٍ فِي يَدِهِ، وَإِنَّهُ لَمُوثِقٌ بِالْحَدِيدِ، وَمَا بِمَسْكَنَةٍ مِنْ ثَمَرَةٍ، وَكَانَتْ تَقُولُ: إِنَّهُ لَسَرِزْقٌ رَزَقَهُ اللَّهُ خُبَيْبًا. فَلَمَّا خَرَجَ جَوَابُهُ مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْحِلِّ، قَالَ لَهُمْ خُبَيْبٌ: دَعُونِي أَصَلِّ رَكْعَتَيْنِ، فَتَرَكُوهُ فَرَكْعَ رَكْعَتَيْنِ فَقَالَ: وَاللَّهِ لَوْ لَا أَنْ تَحْسِبُوا أَنْ مَا بِي جَزَعٌ لَزِدْتُ. ثُمَّ قَالَ: اللَّهُمَّ أَحْصِهِمْ عَدَدًا، وَاقْتُلْهُمْ بَدَدًا وَلَا تُبْقِ مِنْهُمْ أَحَدًا، ثُمَّ أَنْشَأَ يَقُولُ:

فَلَمَسْتُ أَبَا لِي حِينَ أَقْتُلُ مُسْلِمًا
عَلَى أَى جَنْبٍ كَانَ لِلَّهِ مَصْرَعِي
وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ
يُبَارِكُ عَلَيَّ أَوْ صَالِ شِلْوِي مُمَزَّعِ

and do not leave anyone of them.” Then he recited : “ As I am martyred as a Muslim, I do not care in what way I receive my death for Allāh’s Sake, for this is for the Cause of Allāh. If He wishes, He will bless the cut limbs of my body.” Then Abū Sarva, ‘Uqba bin Al-Ḥārith went up to him and killed him. It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). The Prophet ﷺ told his companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of ‘Āsim bin Thabit’s death, sent some messengers to bring a part of his body so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allāh sent a swarm of wasps to protect the dead body of ‘Āsim, and they shielded him from the messengers who could not cut anything from his body.

ثُمَّ قَامَ إِلَيْهِ أَبُو سَرَوَةَ عَقَبَةُ بْنُ الْحَارِثِ فَفَتَلَهُ . وَكَانَ خُبَيْبٌ هُوَ سَنَ لِكُلِّ مُسْلِمٍ قُتِلَ صَبْرًا الصَّلَاةَ . وَأَخْبَرَ بَعْنِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ يَوْمَ أَصْبِيْبُوا خَيْرَهُمْ ، بَعَثَ نَاسٌ مِنْ قُرَيْشٍ إِلَى عَاصِمِ بْنِ ثَابِتٍ حِينَ حَدَّثُوا أَنَّهُ قُتِلَ أَنْ يُوْتُوا بِشَيْءٍ مِنْهُ يُعْرِفُ . وَكَانَ قُتِلَ رَجُلًا عَظِيمًا مِنْ عَظَمَائِهِمْ فَبَعَثَ اللَّهُ لِعَاصِمٍ مِثْلَ الظِّلَّةِ مِنَ الدَّبَرِ فَحَمَمَتْهُ مِنْ رُسُلِهِمْ ، فَلَمْ يَقْدِرُوا أَنْ يَنْقَطِعُوا مِنْهُ شَيْئًا . وَقَالَ كَعْبُ بْنُ مَالِكٍ : ذَكَرُوا مَرَارَةَ بْنَ الرَّبِيعِ الْعَمْرِيَّ ، وَهَيْلَالَ بْنَ أُمَيَّةَ الْوَاقِفِيَّ ، رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا .

326. Narrated Nāfi: Ibn ‘Umar

was once told that Sa'id bin Zaid bin ‘Amr bin Nufail, one of the Badr warriors, had fallen ill on a Friday. Ibn ‘Umar rode to him late in the forenoon. The time of the Friday prayer approached and Ibn ‘Umar did not take part in the Friday prayer.

٣٢٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ يَحْيَى ، عَنْ نَافِعٍ : أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ذُكِرَ لَهُ أَنَّ سَعِيدَ بْنَ زَيْدٍ بْنَ عُمَرَ وَبْنَ نَقِيبِلٍ وَكَانَ بَدْرِيًّا مَرِضٌ فِي يَوْمِ جُمُعَةٍ ، فَسَرَّكَبَ إِلَيْهِ بَعْدَ أَنْ تَعَالَى النَّهَارُ ، وَاقْتَرَبَتْ الْجُمُعَةُ وَتَرَكَ الْجُمُعَةَ . وَقَالَ اللَّيْثُ : حَدَّثَنِي يُونُسُ عَنْ ابْنِ

Narrated Subai'a bint Al-Harith that she was married to Sa'd bin Khawla who was from the tribe of Banī 'Amr bin Lu'āi and was one of those who fought in the Badr battle. He died while she was pregnant during Hajjat-ul-Wada'. Soon after his death, she gave birth to a child. When she completed the term of delivery (i. e. became clean), she prepared herself for suitors. Abū As-Sanābil bin Buskak, a man from the tribe of Banī 'Abd-ud-Dār, called on her and said to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allah, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i. e. Abū As-Sanābil) said this to me, I put on my dress in the evening and went to Allah's Apostle ﷺ and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

شِهَاب قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنُ عُمَيْرٍ: أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ الزُّهْرِي يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ فَيَسْأَلَهَا عَنْ حَدِّ بَيْسِهَا، وَعَنْ مَا قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ اسْتَفْتَتْهُ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ إِلَى عَبْدِ اللَّهِ بْنِ عُمَيْرٍ يُخْبِرُهُ أَنَّ سُبَيْعَةَ بِنْتِ الْحَارِثِ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ مِنْ شُهَدَاءِ بَدْرٍ. فَتَوَفَّى عَنْهَا فِي حَبِجَةِ الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ. فَلَمَّا تَعَمَلَتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْسُكٍ، رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ، فَقَالَ لَهَا: مَا أَرَاكِ تَجَمَّلِينَ لِلْخُطَّابِ؟ تُرَجِينَ النِّكَاحَ؟ فَقَالَ نَعَمْ وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَ عَلَيْكَ أَرْبَعَةُ أَشْهُرٍ وَعَشِيرٌ. قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَى ثِيَابِي حِينَ أُمْسَيْتُ وَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَاِفْتَنَانِي بِأَنِّي قَدْ حَكَمْتُ حِينَ وَضَعْتُ حَمْلِي وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَأَ لِي تَابِعَةٌ أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، عَنِ يُونُسَ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ

شِهَابٍ : وَسَالَنَاهُ فَقَالَ : حَدَّثَنِي مُحَمَّدُ بْنُ
عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ مَوْلَى بَنِي عَامِرٍ
ابْنِ لُؤَيٍّ : أَنَّ مُحَمَّدَ بْنَ إِبَاسٍ بْنِ الْبُسَيْرِ
وَكَانَ أَبُوهُ شَهِيدَ بَدْرٍ أَخْبَرَهُ .

بَابُ شُهُودِ الْمَلَائِكَةِ بِدْرًا .

(10) CHAPTER. The participation
of Angels in the battle of Badr.

327. Narrated Rifā'a who was one
of the Badr warriors : Gabriel came to
the Prophet ﷺ and said, "How do
you look upon the warriors of Badr among
yourselves?" The Prophet ﷺ said,
"As the best of the Muslims." or said a
similar statement. On that, Gabriel said,
"And so are the Angels who participated
in the Badr (battle)."

٣٢٧ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ :
أَخْبَرَنَا جَرِيرٌ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ،
عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ ،
عَنْ أَبِيهِ ، وَكَانَ أَبُوهُ مِنْ أَهْلِ بَدْرٍ ،
قَالَ : جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ : مَا تَعُدُّوْا أَهْلَ بَدْرٍ
فِيكُمْ ؟ قَالَ : مَنْ أَفْضَلُ الْمُسْلِمِينَ أَوْ
كَلِمَةً نَحْوَهَا ، قَالَ : وَكَذَلِكَ مِنْ شَهِيدِ
بَدْرٍ مِنَ الْمَلَائِكَةِ .

328. Narrated Mu'adh bin Rifā'a
bin Rafi' : Rifā'a was one of the
warriors of Badr while (his father)
Rāfi' was one of the people of Al-Aqaba
(i. e. those who made the solemn pledge
of Al-Aqaba). Rāfi' used to say to his son,
"I would not have been happier if I had
taken part in the Badr battle instead of

٣٢٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ :
حَدَّثَنَا حَمَّادٌ ، عَنْ يَحْيَى ، عَنْ مُعَاذِ
ابْنِ رِفَاعَةَ بْنِ رَافِعٍ ، وَكَانَ رِفَاعَةُ مِنْ
أَهْلِ بَدْرٍ ، وَكَانَ رَافِعٌ مِنْ أَهْلِ الْعَقَبَةِ ،
فَكَانَ يَقُولُ لِابْنِهِ : مَا يَسُرُّنِي أَنِّي
شَهِدْتُ بَدْرًا بِالْعَقَبَةِ . قَالَ : سَأَلَ
جِبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَهْدَا .

taking part in the 'Aqaba pledge." (1)

Mu'adh added, "Gabriel asked the Prophet ﷺ about that (i.e., the question referred to in Hadith No.327)."

329. Narrated Mu'adh : The one who asked (the Prophet ﷺ) was Gabriel ﷺ.

٣٢٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا يَزِيدُ : أَخْبَرَنَا يَحْيَى : سَمِعَ مُعَاذَ بْنَ رِفَاعَةَ : أَنَّ مَلَكَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَعَنْ يَحْيَى أَنَّ يَزِيدَ ابْنَ الْهَادِ أَخْبَرَهُ أَنَّهُ كَانَ مَعَهُ يَوْمَ حَدَّثَهُ مُعَاذٌ هَذَا الْحَدِيثَ ، فَقَالَ يَزِيدُ : فَقَالَ مُعَاذٌ : إِنَّ السَّائِلَ هُوَ جِبْرِيلُ عَلَيْهِ السَّلَامُ .

330. Narrated Ibn 'Abbas : The Prophet ﷺ said on the day (of the battle) of Badr, "This is Gabriel holding the head of his horse and equipped with arms for the battle.

٣٣٠ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا عَبْدُ الْوَهَّابِ : حَدَّثَنَا خَالِدٌ ، عَنْ عِيْكَرِ مَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ بَدْرٍ : هَذَا جِبْرِيلُ أَخَذَ بِرَأْسِ قَرَسِهِ عَلَيْهِ أَدَاةُ الْحَرْبِ .

(11) CHAPTER :—

باب :-

331. Narrated Anas : Abu

٣٣١ - حَدَّثَنِي خَلِيفَةُ : حَدَّثَنَا مُحَمَّدُ

(1) Rafi' regarded the event of Al-'Aqaba pledge as superior to the battle of Badr.

Zaid died and did not leave any offspring, and he was one of the Badr warriors.

ابن عبيد الله الأنصاري : حدثنا سعيد ، عن قتادة ، عن أنس رضي الله عنه قال : مات أبو زيد ولم يترك عقيبا وكان بدريا .

332. Narrated Ibn Khabbāb : Abū Saʿīd bin Mālīk Al-Khudrī  returned from a journey and his family offered him some meat of sacrifices offered at ʿĪd-ul-Adḥā. On that he said, “I will not eat it before asking (whether it is allowed).” He went to his maternal brother, Qatāda bin Niṣmān, who was one of the Badr warriors, and asked him about it. Qatāda said, “After your departure, an order was issued by the Prophet  cancelling the prohibition of eating sacrifices after three days.”

٣٣٢ - حدثنا عبيد الله بن يوسف : حدثنا الليث قال : حدثني يحيى بن سعيد ، عن القاسم بن محمد ، عن ابن خبيب : أن أبا سعيد بن مالك الخدري رضي الله عنه قدم من سفر فقدم إليه أهله لحما من لحوم الأضحية ، فقال : ما أنا بأكليه حتى أسأل . فانطلق إلى أخيه لا أمه ، وكان بدريا ، قتادة ابن النعمان ، فسأله فقال : إنه حدث بعدك أمر نقص لما كانوا يمشون عنه من أكل لحوم الأضحية بعد ثلاثة أيام .

333. Narrated Hishām bin ʿUrwa from his father : Az-Zubair said, “I met ʿUbaida bin Saʿīd bin Al-ʿĀs on the day (of the battle) of Badr and he was covered with armour ; so much that only his eyes were visible. He was surnamed Abū Dhāt-al-Karish. He said (proudly), ‘I am Abū Dhāt-al-Karish.’ I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as

٣٣٣ - حدثنا عبيد بن إسماعيل : حدثنا أبو أسامة ، عن هشام بن عروة ، عن أبيه قال : قال الزبير : لقيت يوم بدر عبيدة بن سعيد بن العاص وهو مدجج لا يرى منه إلا عيناه وهو يكنى أبو ذات الكرش ، فقال : أنا أبو ذات الكرش فتحملت عليه بالعزة فطعنته في عينه فمات . قال هشام : فأخبرت أن الزبير قال : لقد

its both ends were bent." 'Urwa said, "Later on Allāh's Apostle ﷺ asked Az-Zubair for the spear and he gave it to him. When Allāh's Apostle ﷺ passed away, Az-Zubair took it back. After that Abū Bakr demanded it and he gave it to him, and when Abū Bakr passed away, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar passed away, Az-Zubair took it back, and then 'Uthmān demanded it from him and he gave it to him. When 'Uthmān was martyred, the spear remained with Ali's offspring. Then 'Abdullāh bin Az-Zubair demanded it back, and it remained with him till he was martyred.

334. Narrated 'Ubada bin As-Samit who was one of the Badr warriors: Allāh's Apostle ﷺ said, "Give me the solemn pledge."

335. Narrated 'Aisha رضي الله عنها, the wife of the Prophet ﷺ: Abū Hudhaifa, one of those who fought the **Badr battle** with Allāh's Apostle ﷺ, adopted Salim as his son and married his niece, Hind bint Al-Walid bin 'Utba to him, and Salim was a freed slave of an Anṣārī woman.

وَضَعْتُ رِجْلِي عَلَيْهِ ثُمَّ تَمَطَّيْتُ
فَكَانَ الْجَهْدُ أَنْ تَزْعُمَهَا وَقَدْ انْشَنَى
طَرَفَاهَا، قَالَ عُرْوَةُ: فَسَأَلَهُ إِيَّاهَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُ.
فَلَمَّا قَبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَخَذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ
فَلَمَّا قَبِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهُ عُمَرُ
فَأَعْطَاهُ إِيَّاهَا فَلَمَّا قَبِضَ عُمَرُ أَخَذَهَا
ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ فَأَعْطَاهُ إِيَّاهَا،
فَلَمَّا قُتِلَ عُثْمَانُ وَقَعَتْ عِنْدَ آلِ عَلِيٍّ
فَطَلَبَهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَكَانَتْ
عِنْدَهُ حَتَّى قُتِلَ.

٣٣٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا
شُعَيْبٌ: عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي
أَبُو إِدْرِيسَ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ
عُبَادَةَ بْنَ الصَّامِتِ، وَكَانَ شَهِيدَ بَدْرٍ،
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
بَايَعُونِي.

٣٣٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ
شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. أَنَّ أَبَا حَذَافَةَ وَكَانَ
مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ

Allāh's Apostle ﷺ also adopted Zaid as his son. In the Pre-Islāmic Ignorant period the custom was that, if one adopted a son, the people would call him by the name of the adopted-father whom he would inherit as well, till Allāh تعالى revealed :—

‘ Call them (adopted sons)

By (the names of) their fathers.’

(33 : 5)

336. Narrated Ar - Rubai' bint Mu'auwidh : The Prophet ﷺ came to me after consuming his marriage with me and sat down on my bed as you (the sub-narrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said, “There is a Prophet amongst us who knows what will happen tomorrow.” The Prophet ﷺ said (to her), “ Do not say this, but go on saying what you have spoken before.”

337. Narrated Ibn 'Abbās رضي الله عنه as below.

338. Narrated Ibn 'Abbās رضي الله عنه :
Abū Talha, a companion of Allāh's

عليه وسلم تَبَنَّى سَالِمًا وَأَنكَحَهُ بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عَتَبَةَ، وَهُوَ مَوْلَى لَامِرَأَةَ مِنَ الْأَنْصَارِ. كَمَا تَبَنَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدًا. وَكَانَ مِنْ تَبَنَّى رَجُلًا فِي الْجَاهِلِيَّةِ، دَعَاهُ النَّاسُ إِلَيْهِ، وَوَرِثَ مِنْ مِيرَاثِهِ حَتَّى أَنْزَلَ اللَّهُ تَعَالَى - ادْعُوهُمْ لِأَبَائِهِمْ - فَجَاءَتْ سَهْلَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا كَرَّ الْحَدِيثَ.

٣٣٦ - حَدَّثَنَا عَلِيٌّ : حَدَّثَنَا بِشَرُّ ابْنُ الْمُفَضَّلِ : حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، عَنْ الرَّبِيعِ بْنِ مَعْوَدٍ قَالَ : دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةً بَنِي عَلِيٍّ فَجَلَسَ عَلَيَّ فِي رَأْسِي كَمَا جَلَسَ مَعِي مِنْ بَنِي وَجُوَيْرِيَاتٍ يَتَصَرَّبْنَ بِالْدَفِّ يَسْنَدُ بَنٍ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ حَتَّى قَالَتْ جَارِيَةٌ : وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَقُولِي هَذَا، وَقُولِي مَا كُنْتِ تَقُولِينَ.

٣٣٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ .
ح

٣٣٨ - وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدٍ

I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing this, I could not help weeping. I asked, "Who has done this?" They (i.e. the people) said, "Hamza bin Abdul Muttalib has done it. He is present in this house with some Ansāri drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut off the camels' humps and cut their flanks open and took out portions from their livers." Then I came to the Prophet ﷺ with whom Zaid bin Hāritha was present. The Prophet ﷺ noticed my state and asked, "What is the matter?" I said, "O Allāh's Apostle, I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along with some drinkers." The Prophet ﷺ asked for his cloak, put it on, and proceeded, followed by Zaid bin Hāritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet ﷺ started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet ﷺ, then raised his eyes to look at his knees and raised his eyes more to look at his face

وليمة عرسى. فبينما أنا أجمع ليشار فنى
من الأفتاب والغرائير والمجبال، وشار فنى
مناخان إلى جنب حُمْزَةٍ رَجُلٍ مِنْ
الأنصار، حتى جمعت ما جمعت فأذا
أنا بشار فنى قد أُجِيتُ أسنمتهم
وبقرت خواصيرهما وأخذت من
أكبادهما، فلتسم أمليك عينتي حين
رأيت المنظر، قلت: من فعل هذا؟
قالوا: فعلته حمزة بن عبد المطلب،
وهو في هذا البيت في شرب من
الأنصار، عنده قينة وأصحابه،
فقال في غنائها: ألا يا حمزة للشرف
النواء، فوثب حمزة إلى السيف
أجبت أسنمتهم وبقرت خواصيرهما،
وأخذت من أكبادهما. قال على:
فانطلق حتى أدخل على النبي صلى
الله عليه وسلم وعنده زيد بن حارثة
وعرف النبي صلى الله عليه وسلم الذي
لقيت فقال: مالك؟ قلت: يا رسول الله،
ما رأيت كاليوم، عدا حمزة على
ناقتي فأجبت أسنمتهم وبقرت
خواصيرهما، وها هو ذا في بيت معه
شرب. فدعا النبي صلى الله عليه وسلم
بِرذائيه فارثدي ثم انطلق يمشي
واتبعته أنا وزيد بن حارثة حتى جاء
البيت الذي فيه حمزة فاستأذن عليه
فأذن له. فطقت النبي صلى الله عليه وسلم

and then said, "You are not but my father's slaves." When the Prophet ﷺ understood that Hamza was drunk, he retreated, walking backwards went out and we left with him.

وسلم يَكُومُ حَمْزَةً فِيمَا فَعَلَ، فَإِذَا حَمْزَةً تَمِيلُ، مُحْمَرَةً عَيْنَاهُ، فَتَنْظُرُ حَمْزَةً إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَعِدَ النَّظَرَ فَتَنْظُرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعِدَ النَّظَرَ فَتَنْظُرَ إِلَى وَجْهِهِ. ثُمَّ قَالَ حَمْزَةً: وَهَلْ أَنْتُمْ إِلَّا عَبِيدٌ لَابِي؟ فَتَعْرِفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ تَمِيلُ فَتَنْكَصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عَقِبَيْهِ الْقَهْقَرَى، فَخَرَجَ وَخَرَجْنَا مَعَهُ.

341. Narrated Ibn Maqal: 'Alī led the funeral prayer of Sahl bin Hunaif and said, "He was one of the warriors of Badr."

٣٤١ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنَا ابْنُ عُيَيْنَةَ قَالَ: أَنْفَذَهُ لَنَا ابْنُ الْأَصْبَهَانِي، سَمِعَهُ مِنْ ابْنِ مَعْقِلٍ: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَبَّرَ عَلَى سَهْلِ ابْنِ حُنَيْفٍ، فَقَالَ: إِنَّهُ شَهِيدٌ بَدْرًا.

342. Narrated 'Abdullah bin 'Umar : 'Umar bin Al-Khattab said, "When (my daughter) Hafsa bint 'Umar lost her husband Khunais bin Hudhaifa As-Sahmi who was one of the companions of Allāh's Apostle ﷺ and had fought in the battle of Badr and had died in Medina, I met 'Uthmān bin 'Affān and suggested that he should marry Hafsa saying, "If you wish, I will marry Hafsa bint 'Umar to you," on that, he said, 'I will think it over.' I waited for a few days and then he said to me, 'I am of

٣٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ حِينَ تَبَايَعَتِ حَقِصَةَ بِنْتِ عُمَرَ مِنْ خُنَيْسِ بْنِ حِذَافَةَ السَّهْمِيِّ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ شَهِدَ بَدْرًا، تَوَفَّى بِالْمَدِينَةِ. قَالَ عُمَرُ: فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ

the opinion that I shall not marry at present.' Then I met Abū Bakr and said, 'If you wish, I will marry you Ḥafṣa bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with 'Uthmān. Some days later, Allāh's Apostle ﷺ demanded her hand in marriage and I married her to him. Later on Abū Bakr met me and said, "Perhaps you were angry with me when you offered me Ḥafṣa for marriage and I gave no reply to you?" I said, 'Yes.' Abū Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allāh's Apostle ﷺ had referred to the issue of Ḥafṣa and I did not want to disclose the secret of Allāh's Apostle ﷺ, but had he (i.e. the Prophet ﷺ) given her up, I would surely have accepted her.' "

فَعَرَّضْتُ عَلَيْهِ حَقِيقَةَ ، فَقُلْتُ : إِنْ شِئْتَ أَنْكَحْتُكَ حَقِيقَةَ بِنْتَ عُمَرَ ، قَالَ : سَأَنْظُرُ فِي أَمْرِي . فَلَمَّ شِئْتُ لِيَالِي : فَقَالَ : قَدْ بَدَأَ لِي أَنْ لَا أَتَزَوَّجَ يَوْمَ هَذَا ، قَالَ عُمَرُ : فَلَمَّ قِيتُ أَبَا بَكْرٍ فَقُلْتُ : إِنْ شِئْتَ أَنْكَحْتُكَ حَقِيقَةَ بِنْتَ عُمَرَ ، فَصَمَّتْ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَى شَيْئٍ ، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنْنِي عَلَى عُثْمَانَ . فَلَمَّ شِئْتُ لِيَالِي ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَحْتُهَا إِيَّاهُ فَلَمَّ قِيتُنِي أَبُو بَكْرٍ ، فَقَالَ : لَعَنَّاكَ وَجَدْتَ عَلِيَّ ، حِينَ عَرَّضْتُ عَلِيَّ حَقِيقَةَ فَلَمْ أَرْجِعْ إِلَيْكَ ؟ قُلْتُ : نَعَمْ ، قَالَ : فَإِنَّهُ لَمْ يَمْنَعْني أَنْ أَرْجِعْ إِلَيْكَ فِيمَا عَرَّضْتُ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ذَكَرَهَا فَلَمْ أَكُنْ لَا فَنَشِئْتُ سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَسَوْ تَسْرَكُهَا لَمَّ قِيتُنَا .

343. Narrated Abū Mas'ūd Al-Badrī

ﷺ : The Prophet ﷺ said, "A man's spending on his family is a deed of charity."

٣٤٣ - حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَدِيٍّ ، عَنْ عَبْدِ اللَّهِ بْنِ بَزِيدٍ : سَمِعَ أَبَا مَسْعُودٍ الْبَدْرِيَّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ .

344. Narrated Az-Zuhri : I heard 'Urwa bin Az-Zubair talking to 'Umar bin 'Abdul 'Aziz during the latter's Governorship (at Medina), he said, "Al-Mughira bin Shutba delayed the 'Asr prayer when he was the ruler of Al-Kūfā. On that, Abū Mas'ūd, 'Uqba bin 'Amr Al-Anṣārī, the grand-father of Zaid bin Ḥasan, who was one of the Badr warriors, came in and said, (to Al-Mughira), 'You know that Gabriel came down and offered the prayer, and Allāh's Apostle ﷺ prayed five prescribed prayers, and Gabriel said (to the Prophet ﷺ), "I have been ordered to do so (i.e., offer these five prayers at these fixed stated hours of the day).' "

345. Narrated Abū Mas'ūd Al-Badrī : Allāh's Apostle ﷺ said, " It is sufficient for one to recite the last two Verses of Sūrat-al-Baqara at night."

346. Narrated Maḥmūd bin Ar-Rabī' that 'Itbān bin Malīk who was one of the companions of the Prophet ﷺ

٣٤٤ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : سَمِعْتُ عُروَةَ ابْنَ الزُّبَيْرِ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فِي إِمَارَتِهِ : أَخْبَرَ الْمُغِيرَةَ بْنِ شُعَيْبَةَ الْعَصْرَ وَهُوَ أَمِيرُ الْكُوفَةِ . فَقَدْ خَلَّ أَبُو مَسْعُودٍ عُمَيْرُ بْنُ عَمْرِو بْنِ الْأَنْصَارِيِّ ، جَدُّ زَيْدِ بْنِ حَسَنٍ ، شَهِدَ بَدْرًا فَقَالَ : لَقَدْ نَزَلَ جِبْرِيلُ فَتَصَلَّى فَتَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسَ صَلَوَاتٍ ثُمَّ قَالَ : هَكَذَا أُمِرْتُ . كَذَلِكَ كَانَ بِشِيرِ بْنِ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ .

٣٤٥ - حَدَّثَنَا مُوسَى : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنِ الْأَعْمَشِ ، عَنِ إِبْرَاهِيمَ ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَدِيٍّ ، عَنِ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . الْآيَتَانِ مِنَ آخِرِ سُورَةِ الْبَقَرَةِ ، مَنْ قَرَأَهُمَا فِي لَيْلَتِهِ كَفَّتَاهُ . قَالَ عَبْدُ الرَّحْمَنِ : فَلَقِيتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ بِالْبَيْتِ ، فَسَأَلْتُهُ فَحَدَّثَنِي بِهِ .

٣٤٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنِ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ : أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ : أَنَّ

and one of the warriors of Badr, came to Allah's Apostle ﷺ.

عُتْبَانُ بْنُ مَالِكٍ ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّنْ شَهِدَ بَدْرًا مِنْ الْأَنْصَارِ أَنَّهُ أَمَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

347. Narrated Ibn Shihāb: I asked Al-Husain bin Muhammad who was one of the sons of Salim and one of the nobles amongst them, about the narration of Maḥmūd bin Ar-Rabi' from 'Itbān bin Mālik, and he confirmed it.

٣٤٧ - حَدَّثَنَا أَحْمَدُ هُوَ ابْنُ صَالِحٍ : حَدَّثَنَا عُبَيْدُ بْنُ يُونُسَ : قَالَ ابْنُ شِهَابٍ : ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ وَهُوَ أَحَدُ بَنِي مَالِكٍ وَهُوَ مِنْ سَرَائِهِمْ عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عُتْبَانَ بْنِ مَالِكٍ فَصَدَّقَهُ .

348. Narrated 'Abdullāh bin 'Amr bin Rabi'a who was one of the leaders of Banī 'Adī and his father participated in the battle of Badr in the company of the Prophet ﷺ: 'Umar appointed Qudāma bin Maz'un as ruler of Bahrain. Qudāma was one of the warriors of the battle of Badr and was the maternal uncle of 'Abdullāh bin 'Umar and Hafsa ﷺ.

٣٤٨ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنِ رَبِيعَةَ ، وَكَانَ مِنْ أَكْبَرِ بَنِي عَدِيٍّ ، وَكَانَ أَبُوهُ شَهِيدَ بَدْرًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَّ عُمَرَ اسْتَعْمَلَ قُدَامَةَ بْنَ مِظْعُونٍ عَلَى الْبَحْرَيْنِ وَكَانَ شَهِيدَ بَدْرًا وَهُوَ خَالَ ابْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَفْصَةَ رَضِيَ اللَّهُ عَنْهُمْ .

349. Narrated Az-Zuhri : Salim bin 'Abdullāh told me that Rafi' bin Khadij told 'Abdullāh bin 'Umar that his two paternal uncles who had fought in the battle of Badr informed him that Allah's

٣٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنُ أَسْمَاءَ : حَدَّثَنَا جُوَيْرِيسَةُ : عَنْ مَالِكٍ ، عَنْ الزُّهْرِيِّ : أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ قَالَ : أَخْبَرَ رَافِعُ بْنُ

Apostle ﷺ forbade the renting of fields. I said to Salīm, "Do you rent your land?" He said, "Yes, for Rafī' is mistaken."

350. Narrated 'Abdullāh bin Shaddād bin Al-Hād Al-Laiṭhī: I saw Rifa'a bin Rafī' Al-Anṣārī who was a Badr warrior.

351. Narrated Al-Miswar bin Makhrama that 'Amr bin Auf, who was an ally of Banī 'Amir bin Lu'āi and one of those who fought at Badr in the company of the Prophet ﷺ, said, "Allāh's Apostle ﷺ sent Abū 'Ubaida bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allāh's Apostle ﷺ had made a peace treaty with the people of Bahrain and appointed Al-'Alā bin Al-Hadramī as their ruler. So, Abū 'Ubaida arrived with the money from Bahrain. When the Anṣār heard of the arrival of Abū 'Ubaida, (on the next day) they offered the morning prayer with the Prophet ﷺ and when the morning prayer had finished, they presented themselves before him. On seeing the Anṣār, Allāh's Apostle ﷺ smiled

خَدَّ يَسُجَ عَبْدَ اللَّهِ بْنِ عُمَرَ: أَنْ عَمِّيهِ وَكَانَ شَهِيدًا بِدْرًا أَخْبِرَاهُ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ، قُلْتُ لَيْسَ لِي: فَتُكْرِيهَا أَنْتَ؟ قَالَ: نَعَمْ، إِنْ رَافِعًا أَكْثَرَ عَلَى نَفْسِهِ.

٣٥٠ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادِ بْنِ الْهَادِ اللَّيْثِيَّ قَالَ: رَأَيْتُ رِفَاعَةَ بْنَ رَافِعِ الْآنْصَارِيَّ وَكَانَ شَهِيدًا بِدْرًا.

٣٥١ - حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ وَيُونُسُ: عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّهُ أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرُو بْنَ عَوْفٍ وَهُوَ حَلِيفُ لَيْثِيٍّ عَامِرِ بْنِ لُؤَى وَكَانَ شَهِيدًا بِدْرًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا عُبَيْدَةَ ابْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ بِسَاقِي بَيْعَتِهِمَا، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ صَالِحَ أَهْلِ الْبَحْرَيْنِ وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتْ الْآنْصَارُ بِقَدُومِ أَبِي عُبَيْدَةَ فَوَافَقُوا صَلَاةَ الْفَجْرِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

and said, "I think you have heard that Abū 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allāh's Apostle!" He said, "Be happy, and hope for what will please you. By Allāh, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it, and it will destroy you as it did them."

وَسَلَّمَ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ
فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حِينَ رَأَوْهُمْ، ثُمَّ قَالَ: أَظُنُّكُمْ سَمِعْتُمْ
أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ؟ قَالُوا: أَجَلُ
يَا رَسُولَ اللَّهِ، قَالَ: فَأُبَشِّرُكُمْ وَأَمْلِكُكُمْ مَا
يَسُرُّكُمْ. فَوَاللَّهِ مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ
وَلَكِنِّي أَخْشَى أَنْ تُبْسِطَ عَلَيْكُمْ الدُّنْيَا
كَمَا بَسِطَتْ عَلَى مَنْ قَبْلَكُمْ. فَتَنَّا قَسُوهَا
كَمَا تَنَّا قَسُوهَا وَتُهْلِكُكُمْ كَمَا أَهْلَكَكُمْ.

352. Narrated Nafi': Ibn 'Umar

 used to kill all kinds of snakes until Abū Lubāba Al-Badrī told him that the Prophet  had forbidden the killing of harmless snakes living in houses and called Jinān. So Ibn 'Umar gave up killing them.

٣٥٢ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا
جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقْتُلُ
الْحَيَّاتِ كُلَّهَا حَتَّى حَدَّثَهُ أَبُو لُبَابَةَ
الْبَدْرِيُّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَهَى عَنْ قَتْلِ جِنَانِ الْبُيُوتِ فَأَمْسَكَ
عَنْهَا.

353. Narrated Anas bin Malīk

: Some men of the Anṣār requested Allāh's Apostle  to allow them to see him, then they said, "Allow us to forgive the ransom of our sister's son, 'Abbās." The Prophet  said, "By Allāh, you will not leave a single Dirham of it!"

٣٥٣ - حَدَّثَنَا إِسْرَاهِيلُ بْنُ الْمُنْذِرِ:
حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، عَنْ مُوسَى بْنِ
عُقَيْبَةَ قَالَ ابْنُ شَيْهَابٍ: حَدَّثَنَا أَنَسُ بْنُ
مَالِكٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ اسْتَأْذَنُوا
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا:
اِئْذَنْ لَنَا فَلَنَسْتُرِكَ لَابْنَ أُخْتِنَا عَبَّاسٍ
فِدَاعَهُ، قَالَ: وَاللَّهِ لَا تَذَرُونَّ مِنْهُ
دِرْهَمًا.

354. Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār that Al-Miqdād bin 'Amr Al-Kindī, who was an ally of Banī Zuhra and one of those who fought the battle of Badr together with Allāh's Apostle ﷺ, told him that he said to Allāh's Apostle ﷺ, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, 'I surrender to Allāh (i. e., I have become a Muslim),' could I kill him, O Allāh's Apostle after he had said this?" Allāh's Apostle ﷺ said, "You should not kill him." Al-Miqdād said, "O Allāh's Apostle! But he had cut off one of my two hands, and then he had uttered those words?" Allāh's Apostle ﷺ replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

٣٥٤ - حَدَّثَنَا أَبُو عَاصِمٍ : عَنْ ابْنِ جُرَيْجٍ ، عَنْ الزُّهْرِيِّ ، عَنْ عَطَاءِ بْنِ يَزِيدَ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ، عَنْ الْمِقْدَادِ بْنِ الْأَسْوَدِ ح . وَحَدَّثَنِي إِسْحَاقُ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ ، عَنْ عَمِّهِ قَالَ : أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ ، ثُمَّ الْجُنْدَعِيُّ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ الْخِيَارِ أَخْبَرَهُ : أَنَّ الْمِقْدَادَ ابْنَ عَمْرِو الْكِنْدِيَّ ، وَكَانَ حَلِيفًا لِبَنِي زُهْرَةَ وَكَانَ مَعَهُ شَهِيدٌ بِسَدْرٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ فَأَقْتَتَلْتُنَا فَتَضَرَّبَ أَحَدَايَ يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا ثُمَّ لَازِمْنِي بِشَجَرَةٍ فَقَالَ أَسْلَمْتُ لِلَّهِ ، أَقْتُلْنِي يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهُمَا ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَقْتُلْنِي ، فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ قَطَعَ أَحَدَايَ يَدَيَّ ، ثُمَّ قَالَ ذَلِكَ بَعْدَ مَا قَطَعَهَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَقْتُلْنِي ، فَإِنْ قَتَلْتَنِي فَأَنَا بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلْنِي ، وَإِنْكَ بِمَنْزِلَتِي قَبْلَ أَنْ يَقُولَ كَلِمَتِهِ الَّتِي قَالَ .

355. Narrated Anas رضي الله عنه : Allah's Apostle ﷺ said on the day of Badr, "Who will go and see what has happened to Abū Jahl?" Ibn Masūd went and saw him struck by the two sons of 'Afrā and was on the point of death. Ibn Masūd said, "Are you Abū Jahl?" Abū Jahl replied, "Could there be a man superior to one you have killed (or as Sulaimān said, His own folk have killed.)?" Abū Jahl added, "Would that I had been killed by other than a mere farmer."

٣٥٥ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا ابْنُ عُثَيْمَةَ : حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ : حَدَّثَنَا أَنَسٌ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ : مَنْ يَنْظُرُ أَبُو جَهْلٍ ؟ فإِنْ طَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَتْهُ ابْنَا عَمْرٍاءَ حَتَّى بَرَدَ فَقَالَ : أَنْتَ أبا جَهْلٍ ؟ قَالَ ابْنُ عُثَيْمَةَ : قَالَ سُلَيْمَانُ هَكَذَا قَالَهُمَا أَنَسٌ ، قَالَ : أَنْتَ أبا جَهْلٍ ، قَالَ : وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ ؟ قَالَ سُلَيْمَانُ : أَوْ قَالَ قَتَلْتَهُ قَوْمُهُ . قَالَ : وَقَالَ أَبُو مِجْلَزٍ : قَالَ أَبُو جَهْلٍ : قَتَلْتَنِي .

356. Narrated Ibn 'Abbās رضي الله عنه : 'Umar رضي الله عنه said, "When the Prophet ﷺ passed away, I said to Abū Bakr, 'Let us go to our Anṣārī brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to 'Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sā'ida and Ma'n bin 'Adī."

٣٥٦ - حَدَّثَنَا مُوسَى : حَدَّثَنَا عَبْدُ الْوَّاحِدِ : حَدَّثَنَا مَعْمَرٌ ، عَنْ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ : حَدَّثَنِي ابْنُ عَبَّاسٍ ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ : لَمَّا تَوَفَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ لَا بِي بِكَرٍ : انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ فَلَقِينَا مِنْهُمْ رَجُلَانِ صَالِحَانِ شَهِدَا بَدْرًا ، فَحَدَّثْتُمْ عُرْوَةَ بْنَ الزُّبَيْرِ فَقَالَ : هُمَا عُوَيْمُ ابْنُ سَاعِدَةَ ، وَمَعْنُ بْنُ عَمْدَى .

357. Narrated Qais : The Badr

٣٥٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ :

warriors were given five thousand (Dirhams) each, yearly. 'Umar said, "I will surely give them more than what I will give to others."

358. Narrated Jubair bin Muṭ'im : I heard the Prophet ﷺ reciting Surat-at-Tur in the Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet ﷺ while speaking about the war prisoners of Badr, said, "Were Al-Muṭ'im bin 'Adī alive and interceded with me for these filthy people, I would definitely forgive them for his sake."

Narrated Sa'īd bin Al-Musaiyab : When the first civil strife (in Islam) took place because of the murder of 'Uthmān, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, (1) took place, it left none of the Hudaibiya treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

سَمِعَ مُحَمَّدَ بْنَ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ عَنَنْ قَيْسٍ : كَانَ عَطَاءُ الْبَدْرِيِّينَ خَمْسَةَ آلَافٍ، خَمْسَةَ آلَافٍ وَقَالَ عُمَرُ : لَا تُفَضِّلْنَهُمْ عَلَى مَنْ بَعْدَهُمْ .

٣٥٨ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ : أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ . وَذَلِكَ أَوَّلُ مَا وَقَرَ الْإِيمَانُ فِي قَلْبِي . وَعَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي أُسَارَى بَدْرٍ : لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِي حَيًّا ثُمَّ كَلَّمَنِي فِي هَؤُلَاءِ النَّتْنَى لَتَرَكْتَهُمْ لَهُ . وَقَالَ اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ : وَقَعَتِ الْفِتْنَةُ الْأُولَى يَعْنِي مَقْتَلَ عُثْمَانَ فَلَمْ تَبْقَ مِنْ أَصْحَابِ بَدْرٍ أَحَدًا . ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّانِيَّةُ، يَعْنِي الْحَرَّةَ، فَلَمْ تَبْقَ مِنْ أَصْحَابِ الْحُدَيْبِيَّةِ أَحَدًا . ثُمَّ وَقَعَتِ الثَّالِثَةُ فَلَمْ تَرَ تَفْجِعْ وَلِلنَّاسِ طَبَاخٌ .

(1) The people of Medina were massacred by Yazid's army.

359. Narrated Yūnus bin Yazīd: I heard Az-Zuhri saying, "I heard 'Ufwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, 'Alqama bin Waqqās and 'Ubaidullāh bin 'Abdullāh each narrating part of the narrative concerning 'Aisha رضي الله عنها, the wife of the Prophet ﷺ. 'Aisha said: When I and Um Mistah were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!'" Az-Zuhri then narrated the narration of the Lie (forged against 'Aisha).

360. Narrated Musā bin 'Uqba from Ibn Shihāb: These were the battles of Allāh's Apostle ﷺ (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allāh's Apostle ﷺ said (to them), 'Have you found what your Lord promised, true?' " 'Abdullāh said, "Some of the Prophet's companions said, 'O Allāh's Apostle! You are addressing dead people.' Allāh's Apostle ﷺ replied, 'You do not hear what I am saying,

٣٥٩ - حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ : حَدَّثَنَا يُونُسُ بْنُ بُزُرِيدٍ قَالَ : سَمِعْتُ الزُّهْرِيَّ قَالَ : سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَسَعِيدَ ابْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعَبِيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كُلُّ حَدَّثَنِي طَائِفَةٌ مِنْ الْحَدِيثِ ، قَالَتْ : فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ ، فَعَثَرْتُ أُمُّ مِسْطَحٍ فِي مِرْطِهَا فَقَالَتْ : تَعَسَّ مِسْطَحٌ ، فَقُلْتُ : بِئْسَ مَا قُلْتُ ، تَسْبِيْنٌ رَجُلًا شَهِدَ بَدْرًا ؟ فَذَكَرَ حَدِيثَ الْإِفْكَ .

٣٦٠ - حَدَّثَنَا ابْنُ أَبِي هَرِيمٍ بْنُ الْمُنْذِرِ : حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ بْنُ سُلَيْمَانَ ، عَنْ مُوسَى بْنِ عُقْبَةَ ، عَنْ ابْنِ شِهَابٍ قَالَ : هَذِهِ مَغَازِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ يُلْتَقِيهِمْ : هَلْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا ؟ قَالَ مُوسَى بْنُ عُقْبَةَ : قَالَ نَافِعٌ : قَالَ عَبْدُ اللَّهِ : قَالَ نَاسٌ مِنْ أَصْحَابِهِ : يَا رَسُولَ اللَّهِ ، تُنَادِي نَاسًا أَمْوَاتًا ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا أَنْتُمْ بِأَسْمَعَ لِمَا قُلْتُمْ مِنْهُمْ . فَجَمِيعٌ مِنْ شَهِيدِ بَدْرًا مِنْ

better than they.' The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 100 men. But Allah knows it better."

361. Narrated Az-Zubair رضي الله عنه: On the day of Badr, (Quraishi) Emigrants received 100 shares of the war booty."

(12) CHAPTER. A list of the names of those who took part in the battle of Badr, compiled by Abū 'Abdullāh (Al-Bukhārī) alphabetically:—

The Prophet Muhammad bin 'Abdullāh Al-Hashimī ﷺ
Abū Bakr As-Siddiq

'Umar

'Uthmān

'Alī bin Abī Ṭalīb

Aiyās bin Al-Bukair

Bilāl bin Rabāh Maulā (i. e. freed slave of) Abū Bakr As-Siddiq

Hamza bin 'Abdul Muṭṭalib Al-Hashimī

Haṭīb bin Abī Baltā'a ally of Quraish

Abū Hudhaifa bin 'Utba bin Rabī'a Al-Qurashī

Harītha bin Ar-Rabī' Al-Anṣārī (i.e.,

قُرَيْشٍ مِّنْ ضُرِبَ لَهُ بِسْمِهِمْ أَحَدٌ وَثَمَانُونَ رَجُلًا. وَكَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يَقُولُ: قَالَ الزُّبَيْرُ: قُسِمَتْ سَهْمَانَهُمْ فَكَانُوا مِائَةً، وَاللَّهُ أَعْلَمُ.

٣٦١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا هِشَامٌ: عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ الزُّبَيْرِ قَالَ: ضُرِبَتْ يَوْمَ بَدْرٍ لِلْمُهَاجِرِينَ بِمِائَةِ سَهْمٍ.

بَابُ تَسْمِيَةِ مَنْ سُمِّيَ مِنْ أَهْلِ بَدْرٍ، فِي الْجَامِعِ الَّذِي وَضَعَهُ أَبُو عَبْدِ اللَّهِ عَلَى حُرُوفِ الْمُعْجَمِ: النَّبِيُّ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَبُو بَكْرٍ الصِّدِّيقُ، عُمَرُ، وَعُثْمَانُ، عَلِيُّ بْنُ أَبِي طَالِبٍ، إِيَّاسُ بْنُ الْبُسَيْكِرِ، بِلَالُ بْنُ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ الصِّدِّيقِ، حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيُّ، حَاطِبُ بْنُ أَبِي بَلْتَعَةَ حَلِيفُ لِقْرِيشٍ، أَبُو حَنْدَلَةَ بْنُ عُثْبَةَ بْنِ رَبِيعَةَ الْقُرَشِيِّ، حَارِثَةُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ، قَتِيلُ يَوْمَ بَدْرٍ وَهُوَ حَارِثَةُ بْنُ مُرَاقَةَ كَانَ فِي النِّظَارَةِ، خُبَيْبُ بْنُ عَدِي الْأَنْصَارِيُّ، خُنَيْسُ بْنُ حَنْدَلَةَ السَّهْمِيُّ، رِفَاعَةُ بْنُ رَافِعٍ الْأَنْصَارِيُّ،

Hāritha bin Surāqa) who was martyred on the Badr's day and was one of the scouts (observers).
 Khubaib bin 'Adī Al-Anṣārī
 Khunais bin Hudhaifa As-Sahmī
 Rifā'a bin Rafī' Al-Anṣārī
 Rifā'a bin 'Abdul Mundhir Abū Lubāba Al-Anṣārī
 Az-Zubair bin Al-'Awwām Al-Qurashī
 Zaid bin Sahl Abū Ṭalḥa Al-Anṣārī
 Abū Zaid Al-Anṣārī
 Sa'id bin Malik Az-Zuhri
 Sa'id bin Khawla Al-Qurashī
 Sa'id bin Zaid bin 'Amr bin Nufail Al-Qurashī
 Sahl bin Hunaif Al-Anṣārī
 Zuhair bin Rafī' Al-Anṣārī and his brother (Muzhir)
 'Abdullah bin Mas'ūd Al-Hudhallī
 'Utba bin Mas'ūd Al-Hudhallī
 'Abdur-Rahmān bin Auf Az-Zuhri
 'Ubaida bin Al-Hārith Al-Qurashī
 'Ubāda bin Aṣ-Ṣamit Al-Anṣārī
 'Amr bin Auf, an ally of the Banī 'Amir bin Lu'āi
 'Uqba bin 'Amr Al-Anṣārī
 'Amir bin Rabī'a Al-Anzī
 'Asim bin Thābit Al-Anṣārī
 'Uwain bin Sa'ida Al-Anṣārī
 'Itbān bin Malik Al-Anṣārī
 Qudāma bin Muz'ūn
 Qatāda bin An-Nu'mān Al-Anṣārī
 Mu'adh bin 'Amr bin Al-Jamūh
 Mu'awwad bin 'Afrā' and his brother

رفاعة بن عبد المنذر ، أبو لسابة
 الأنصاري ، الزبير بن العوام القرشي ،
 زيد بن سهل أبو طلحة الأنصاري ،
 أبو زيد الأنصاري ، سعد بن مالك
 الزهري ، سعد بن خولة القرشي ،
 سعيد بن زيد بن عمرو بن نفيل
 القرشي ، سهل بن حنيف الأنصاري ،
 ظهير بن رافع الأنصاري ، وأخوه
 عبد الله بن مسعود الهذلي ، عتبة بن
 مسعود الهذلي ، عبد الرحمن بن عوف
 الزهري ، عبيدة بن الحارث القرشي ،
 عبادة بن الصامت الأنصاري ، عمرو
 ابن عوف حليف بني عامر بن لؤي ،
 عقبة بن عمرو الأنصاري ، عامر بن
 ربيعة العنزي ، عاصم بن ثابت
 الأنصاري . عويم بن ساعدة الأنصاري ،
 عتبان بن مالك الأنصاري ، قدامة
 ابن مظهر ، قتادة بن النعمان
 الأنصاري ، معاذ بن عمرو بن الجموح ،
 معوذ بن غفراء وأخوه . مالك بن
 ربيعة أبو أسيد الأنصاري ، مزاراة
 ابن الربيع الأنصاري ، معن بن عدي
 الأنصاري ، مسطح بن أثاثة بن
 عباد بن عبد المطلب بن عبد مناف ،
 المقداد بن عمرو والكندى حليف
 بني زهرة ، هلال بن أمية الأنصاري

Mālik bin Rabi'a Abū Usaid Al-Anṣārī

Murāra bin Ar-Rabi'a Al-Anṣārī

Ma'n bin 'Adī Al-Anṣārī

Mistah bin Uthātha bin 'Abbad bin

'Abdul Muttalib bin 'Abdul Manāf

Al-Miqdād bin 'Amr Al-Kindī, an ally of Banī Zuhra, and

Hilāl bin Umaiya Al-Anṣārī

رَضِيَ اللَّهُ عَنْهُمْ .

(13) CHAPTER. The Story of Banī An-Nadīr, and the going of Allāh's Apostle ﷺ to them asking their help in collecting the blood-money of the two men. (1) And how Banī An-Nadīr betrayed Allāh's Apostle ﷺ by breaking the covenant with him.

'Urwa bin Az-Zubair said, " This incident (i.e. the Ghazwa of Banī An-Nadīr) took place six months after the battle of Badr and before Uhud's battle."

And the Statement of Allāh عز وجل :-

' It is He Who got out the unbelievers

Among the People of the Book

حديث بنى النضير، ومخرج رسول الله صلى الله عليه وسلم إليهم في دية الرجلين، وما أرادوا من الغدر برسول الله صلى الله عليه وسلم. وقال الزهري، عن عروة بن الزبير: كانت على رأس ستة أشهر من وقعة بدر قبل وقعة أُحُد. وقول الله عز وجل - هو الذي أخرج الذين كفروا من أهل الكتاب - إلى قوله - أن يخرجوا - وجعله ابن إسحاق بعد بشر معونة وأُحُد .

(1) One of the Muslims killed two infidels who had had a covenant with Allāh's Apostle ﷺ for he was not aware of such a covenant. So Allāh's Apostle ﷺ decided to pay their bloodmoney and asked Banī An-Nadīr to help him in this matter as they had a covenant with him.

From their homes at the first gathering (Of the forces).

'You did not think they would go out.'
(59:2)

Ibn Ishāq thinks that it (i.e. that Ghazwa) took place after the (event of) Bi'r Ma'una and (the Ghazwa) of Uhud.

362. Narrated Ibn 'Umar رضي الله عنه : Banī An-Nadīr and Banī Quraiza fought (with the Prophet ﷺ violating their peace treaty), so the Prophet ﷺ exiled Banī An-Nadīr and allowed Banī Quraiza to remain at their places (in Medina) taking nothing from them till they fought the Prophet ﷺ again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet ﷺ and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Banī Qainuqā', the tribe of 'Abdullāh bin Salam and the Jews of Banī Hāritha and all the other Jews of Medina.

٣٦٢ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا ابْنُ جُرَيْجٍ ، عَنْ مُوسَى بْنِ عُقْبَةَ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : حَارَبَتْ النَّضِيرُ وَقُرَيْظَةُ فَأَجْلَى بَنِي النَّضِيرِ وَأَقْرَبَ قُرَيْظَةَ وَمَنْ عَلَيْهِمْ ، حَتَّى حَارَبَتْ قُرَيْظَةَ ، فَكَتَلَ رِجَالَهُمْ ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلَادَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ ، إِلَّا بَعْضَهُمْ لَحِقُوا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّتْهُمْ وَأَسْلَمُوا ، وَأَجْلَى يَهُودَ الْمَدِينَةِ كُلَّهُمْ : بَنِي قَيْنُقَاعَ وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ سَلَامٍ ، وَيَهُودَ بَنِي حَارِثَةَ ، وَكُلَّ يَهُودِ الْمَدِينَةِ .

363. Narrated Sa'id bin Jubair : I mentioned to Ibn 'Abbās Sūrat-al-Ḥashr. He said, "Call it Sūrat-an-Nadīr."

٣٦٣ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ : حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ : أَخْبَرَنَا أَبُو هُرَيْرَةَ ، عَنْ أَبِي بَشِيرٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : قُلْتُ لِبْنِ عَبَّاسٍ : سُورَةُ

الحشِير، قال: قُلْ سُورَةُ النَّضِيرِ،
تَابِعَهُ هُشَيْمٌ عَنْ أَبِي بَشِيرٍ.

364. Narrated Anas bin Malik : Some people used to allot some date-palm trees to the Prophet ﷺ as a gift till he conquered Banū Quraiza and Banī An-Nadīr, where upon he started returning their date-palms to them.

٣٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ :
حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ : سَمِعْتُ
أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ
الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ النَّخْلَاتِ حَتَّى افْتَتَحَ قُورَيْظَةَ
وَالنَّضِيرَ فَكَانَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِمْ.

365. Narrated Ibn 'Umar : Allah's Apostle ﷺ had the date-palm trees of Banī An-Nadīr burnt and cut down at a place called Al-Buwaira. Allāh then revealed :—

٣٦٥ - حَدَّثَنَا آدَمُ : حَدَّثَنَا اللَّيْثُ :
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : حَرَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ
وَهِيَ الْبُؤَيْرَةُ فَنَزَلَتْ : مَا قَطَعْتُمْ مِنْ
لَبَنَةٍ أَوْ نَرَكْتُمْوهَا قَائِمَةً عَلَى أُصُولِهَا
فَبِأُذُنِ اللَّهِ -

'Whether you cut down tender
date-palm trees
Or you left them standing on their
roots,
It was by Allāh's Permission.'

(59 : 5)

366. Narrated Ibn 'Umar : The Prophet ﷺ burnt the date-palm trees of Banī An-Nadīr. Hassān bin Thābit said the following poetic Verses about this event :—

٣٦٦ - حَدَّثَنَا إِسْحَاقُ : أَخْبَرَنَا
حَبَّانُ : أَخْبَرَنَا جُوَيْرِيَّةُ بْنُ أَسْمَاءَ،
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حَرَّقَ نَخْلَ بَنِي النَّضِيرِ، قَالَ : وَلَهَا
يَقُولُ حَسَّانُ بْنُ ثَابِتٍ :
وَهَانَتْ عَلَى سَرَاةٍ بَنِي لُؤَيٍّ

'The terrible burning of Al-Buwaira
Has been received indifferently
By the nobles of Banī Lu'āi
(The masters and nobles of

(Quraish).” (1)

Abū Sufyān bin Al-Hārith (i. e. the Prophet's cousin who was still a disbeliever then) replied to Ḥassān, saying in poetic verses :—

“ May Allāh bless that burning
And set all its (i. e. Medīna's)
Parts on burning fire.

You will see who is far from it
(i. e. Al-Buwaira)

And which of our lands will be
Harmed by it

(i. e. the burning of Al-Buwaira).”

367. Narrated Ḥadathān An-Nasrī that once Umar bin Al-Khattāb رضي الله عنه called him and while he was sitting with him, his gatekeeper, Yarfā came and said, “Will you admit ‘Uthmān, ‘Abdur-Rahmān bin Auf, Az-Zubair and Sa’d (bin Abi Waqqās) who are waiting for your permission?” ‘Umar said, “Yes, let them come in.” After a while, Yarfā came again and said, “Will you admit ‘Alī and ‘Abbās who are asking your permission?” ‘Umar said, “Yes.” So, when the two entered, ‘Abbās said, “O

حَرِيقُ الْبُؤَيْرَةِ مُسْتَطِيرٌ
قَالَ: فَأَجَابَهُ أَبُو سُهَيْلَانَ بْنِ الْحَارِثِ:
أَدَامَ اللَّهُ ذَلِكَ مِنْ صَنِيعٍ
وَحَرِّقَ فِي نَوَاحِيهَا السَّعِيرُ
سَتَعْلَمُ أَيُّنَا مِنْهَا بَشِيرُهُ
وَتَعْلَمُ أَيَّ أَرْضَيْنَا تَضِيرُ

٣٦٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا
شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي
مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَّثَانِ النَّصْرِيُّ:
أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ
دَعَاهُ إِذْ جَاءَهُ حَاجِبُهُ يَرْفَا فَقَالَ لَهُ:
هَلْ لَكَ رَغْبَةٌ فِي دُخُولِ عُثْمَانَ وَ
عَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدِ
بِئْسَ أَذْنُونُ؟ فَقَالَ: نَعَمْ، فَأَدْخَلَهُمْ
فَلَبِثَ قَلِيلًا، ثُمَّ جَاءَ فَقَالَ: هَلْ لَكَ
رَغْبَةٌ فِي عَبَّاسٍ وَعَلِيٍّ بِئْسَ أَذْنَانُ؟ قَالَ:

(1) Ḥassān is abusing Quraish who had tempted Banī An-Nadīr to break the covenant with Allāh's Apostle ﷺ and promised to help them in case he attacked them, but they did not keep their promise when the Prophet ﷺ attacked and overcame them.

the chief of the believers! Judge between me and this (i. e. 'Ali).” Both of them had a dispute regarding the property of Banī An-Nadīr which Allāh had given to His Apostle ﷺ as Fai' (i.e. booty gained without fighting), 'Ali and 'Abbās started reproaching each other. The (present) people (i. e. 'Uthmān and his companions) said, “O the chief of the believers! Give your verdict in their case and relieve each from the other.” 'Umar said, “Wait, I beseech you, by Allāh, by Whose Permission both the heaven and the earth stand fast! Do you know that Allāh's Apostle ﷺ said, ‘We (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,’ and he said it about himself?” They (i.e. 'Uthmān and his company) said, “He did say it.” 'Umar then turned towards 'Ali and 'Abbās and said, “I beseech you both, by Allāh! Do you know that Allāh's Apostle ﷺ said this?” They replied in the affirmative. He said, “Now I am talking to you about this matter. Allāh, the Glorified favoured His Apostle ﷺ with something of this Fai' (i.e. booty won without fighting) which He did not give to anybody else. Allāh ﷻ said :—

‘What Allāh has bestowed on His Apostle

(And taken away) from them —

For this you made no expedition

With either cavalry or camelry.

نَعَمْ، فَلَمَّا دَخَلَ قَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، افْضُ بَيْنِي وَبَيْنَ هَذَا وَهَذَا يَخْتَصِمَانِ فِي الشَّيْءِ أَفَاءَ اللَّهِ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَالِ بَنِي النَضِيرِ. فَاسْتَبَّ عَلَى وَعَبَّاسٌ فَقَالَ الرَّهْطُ: يَا أَمِيرَ الْمُؤْمِنِينَ، افْضُ بَيْنَهُمَا، وَارْحْ أَحَدَهُمَا مِنَ الْآخِرِ، فَقَالَ عُمَرُ: اتَّشِدُّوا، أَنْشُدْكُمْ بِاللَّهِ الَّذِي بَايَ ذَنبَهُ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةً، يُرِيدُ بِذَلِكَ نَفْسَهُ؟ قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ، فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ؟ قَالَا: نَعَمْ، قَالَ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ سُبْحَانَهُ كَانَ خَصَّ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْقِيَمِ بِشَيْءٍ يُعْطِيهِ أَحَدًا غَيْرَهُ، فَقَالَ جَلَّ ذِكْرُهُ: وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أُوجِفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ - إِلَى قَوْلِهِ - قَدِيرٌ - فَسَكَتَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثُمَّ وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ وَلَا اسْتَنَازَهَا عَلَيْكُمْ، لَقَدْ أُعْطَا كَمُوهَا وَقَسَمَهَا فِيكُمْ حَتَّى بَقِيَ هَذَا

But Allāh gives power to His
Apostles

Over any He pleases,

And Allāh has power over all
things.' (59:6)

So this property was especially granted to Allāh's Apostle ﷺ. But by Allāh, the Prophet ﷺ neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allāh's Apostle ﷺ used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allāh's Property is spent (i. e. in charity). Allāh's Apostle ﷺ kept on acting like this during all his life. Then he passed away, and Abū Bakr said, 'I am the successor of Allāh's Apostle ﷺ.' So he (i. e. Abū Bakr) took charge of this property and disposed of it in the same manner as Allāh's Apostle ﷺ used to do, and all of you (at that time) knew all about it.' Then 'Umar turned towards 'Alī and 'Abbās and said, "You both remember that Abū Bakr disposed of it in the way you have described and Allāh knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allāh عزَّ وجلَّ caused Abū Bakr to die and I said, 'I am the successor of Allāh's Apostle ﷺ and Abū Bakr.' So I kept this property in my possession

الْمَالُ مِنْهَا، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْفِقُ عَلَى أَهْلِهِ نَقْفَةً سَنَتِيهِمْ مِنْ هَذَا الْمَالِ. ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلِ مَالِ اللَّهِ، فَيَعْمِلُ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيَاتِهِ، ثُمَّ تَوَفَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو بَكْرٍ: فَأَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَقَبَّلْتُهُ أَبُو بَكْرٍ فَيَعْمِلُ فِيهِ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ حَيٌّ حَيٌّ. فَأَقْبَلَ عَلَى وَعَبَّاسٍ وَقَالَ: تَذَكَّرَانِ أَنْ أَبَا بَكْرٍ عَمِلَ فِيهِ كَمَا تَقُولَانِ وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهِ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ عَزَّ وَجَلَّ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي فِيهِ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ جِئْتُمَانِي كِلَاكُمَا، وَكَلِمَتُكُمَا وَاحِدَةٌ، وَأَمْرُكُمَا جَمِيعٌ، فَجِئْتَنِي، يَعْنِي عَبَّاسًا، فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا نُورَثُ مَا تَرَكَنَا صِدْقَةً، فَلَمَّا بَدَأَ إِلَى أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ: إِنَّ شَيْئًا دَفَعْتُهُ إِلَيْكُمَا عَلَى أَنْ عَالِيَكُمَا عَهْدُ اللَّهِ وَمِيثَاقُهُ لَتَعْمَلَانِ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

for the first two years of my rule (i.e. Caliphate) and I used to dispose of it in the same way as Allah's Apostle ﷺ and Abū Bakr used to do; and Allah knows that I have been sincere, pious, rightly guided and the follower of the right (in this matter). Later on both of you (i.e. 'Alī and 'Abbās) came to me, and the claim of you both was one and the same, O 'Abbās! You also came to me. So I told you both that Allah's Apostle ﷺ said, 'Our property is not inherited, but whatever we leave is to be given in charity.' Then when I thought that I should better hand over this property to you both, I said to you, 'If you wish I will hand over this property to you both on the condition that you will promise and pledge before Allah that you will dispose it off in the same way as Allah's Apostle ﷺ and Abū Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allah, with Whose Permission both the sky and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf.' The sub-narrator

وسلم وأبو بكر، وما عملت فيه منذ وليت، وإلا فلا تُكَلِّماني، فقللتما: ادفعه إلينا بذلك فقد فعلته إليكما. أفستلتمان مني قضاء غير ذلك؟ فوالله الذي بآذنيه تقوم السماء والأرض لا أقضي فيه بقضاء غير ذلك حتى تقوم الساعة، فإن عجزتما عنه فادفعا إلي فأنا أكفيكماه. قال: فحدتُ هذا الحديث عروة بن الزبير، فقال: صدق مالك بن أوس: أنا سمعت عائشة رضي الله عنهما زوج النبي صلى الله عليه وسلم تقول: أرسل أزواج النبي صلى الله عليه وسلم عثمان إلى أبي بكر يسأله ثمنهن مما أفاء الله علي رسول الله صلى الله عليه وسلم فكُنْتُ أنا أردهن، فقلْتُ لهن: ألا تتقين الله؟ ألم تعلمن أن النبي صلى الله عليه وسلم كان يقول: لا نورث، ما تركنا صدقة، يريد بذلك نفسه؟ إنما يأكل آل محمد صلى الله عليه وسلم في هذا المال. فانتهى أزواج النبي صلى الله عليه وسلم إلى ما أخبرنهن، قال: فكانت هذه الصدقة بيد علي، منعهما علي عباسا فغلبه عليهما. ثم كان بيد حسن بن علي، ثم بيد حسين بن علي، ثم بيد علي بن حسين، وحسن بن حسين،

said, "I told 'Urwa bin Az-Zubair of this Hadith and he said, 'Malik bin Aus told the truth.' I heard 'Aisha رضي الله عنها, the wife of the Prophet ﷺ saying, 'The wives of the Prophet ﷺ sent 'Uthman to Abu Bakr demanding from him their 1/8 of the Fai which Allah had granted to His Apostle ﷺ. But I used to oppose them and say to them: Will you not fear Allah? Don't you know that the Prophet ﷺ used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet ﷺ mentioned that regarding himself. He added: 'The family of Muhammad ﷺ can take their sustenance from this property. So the wives of the Prophet ﷺ stopped demanding it when I told them of that.' So, this property (of Sadaqa) was in the hands of 'Ali who withheld it from 'Abbas and overpowered him. Then it came in the hands of Hasan bin 'Ali, then in the hands of Husain bin 'Ali, and then in the hands of 'Ali bin Husain and Hasan bin Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the Sadaqa of Allah's Apostles ﷺ."

368. Narrated 'Aisha رضي الله عنها: Fatima and Al-'Abbas came to Abu Bakr, claiming their inheritance of the Prophet's

كلاهما كانا يتنذرا لولائها. ثم بيدهما ينادي
ابن حنن وهي صدقة رسول الله صلى
الله عليه وسلم حقا.

٣٦٨ - حدثتنا ابراهيم بن موسى:
اخبرنا هاشم: حدثنا معمر بن الزهري،
عن عروة، عن عائشة رضي الله

land of Fadak and his share from Khaibar. Abū Bakr said, "I heard the Prophet ﷺ saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Muḥammad can take their sustenance from this property.' By Allāh, I would love to do good to the kith and kin of Allāh's Apostle ﷺ rather than to my own kith and kin."

هَئِنَا : أَنْ فَاطِمَةَ عَلَيْهَا السَّلَامُ وَالْعَبَّاسُ
أَتَيَا أَبَا بَكْرٍ يَسْأَلَانِ مِيرَاثَهُمَا : أَرَضَهُ
مَنْ قَدْكَ ، وَسَمِعَهُ مِنْ خَيْبَرَ ، فَقَالَ
أَبُو بَكْرٍ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ : لَا تُورَثُ ، مَا تَرَكَ كُنَّا
صِدْقَةً ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا
الْمَالِ . وَاللَّهُ لَقَرَّابَةٌ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مَنْ
قَرَّابَتِي .

(14) CHAPTER. The murder of Ka'b
bin Al-Ashraf.

بَابُ قَتْلِ كَعْبِ بْنِ الْأَشْرَفِ .

369. Narrated Jābir bin 'Abdullāh
ﷺ : Allāh's Apostle said,
"Who is willing to murder Ka'b bin Al-
Ashraf who has hurt Allāh and His
Apostle?" Thereupon Muḥammad bin
Maslama got up saying, "O Allāh's
Apostle! Would you like that I kill him?"
The Prophet ﷺ said, "Yes."
Muḥammad bin Maslama said, "Then
allow me to say a (false) thing (i. e.
to deceive Ka'b)." The Prophet ﷺ
said, "You may say it." Then Muḥammad
bin Maslama went to Ka'b and said,
"That man (i.e. Muḥammad ﷺ) demands
Ṣadaqa (i. e. Zakāt) from us, and he has
troubled us, and I have come to borrow
something from you." On that, Ka'b
said, "By Allāh, you will get tired of

٣٦٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ :
حَدَّثَنَا سُفْيَانُ : قَالَ عَمْرُو : سَمِعْتُ
جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا
يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ ؟ فَإِنَّهُ قَدْ آذَى
اللَّهَ وَرَسُولَهُ ، فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ
فَقَالَ : يَا رَسُولَ اللَّهِ ، أَتُحِبُّ أَنْ أَقْتُلَهُ ؟
قَالَ : نَعَمْ ، قَالَ : فَأَذَنْ لِي أَنْ أَقُولَ
شَيْئًا ، قَالَ : قُلْ . فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ
فَقَالَ : إِنَّ هَذَا الرَّجُلَ قَدْ سَأَلَنَا صِدْقَةً ،
وَإِنَّهُ قَدْ عَنَانَا وَإِنِّي قَدْ أَتَيْتُكَ
أَسْتَسْلِفُكَ ، قَالَ : وَأَيْضًا وَاللَّهِ لَتَمْلِكُنَّهُ .
قَالَ : إِنَّا قَدْ اتَّبَعْنَاهُ فَلَا نُحِبُّ أَنْ نَدْعَاهُ
حَتَّى نَنْظُرَ إِلَى أَى شَيْءٍ يَصِيرُ شَأْنُهُ ،

him!" Muḥammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Ka'b said, "Yes, (I will lend you), but you should mortgage something to me." Muḥammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muḥammad bin Maslama and his companion promised Ka'b that Muḥammad would return to him. He came to Ka'b at night along with Ka'b's foster brother, Abū Nā'ila. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Ka'b replied, "None but Muḥammad bin Maslama and my (foster) brother Abū Nā'ila have come." His wife said, "I hear a voice as if dropping blood." Ka'b said, "They are none but my brother Muḥammad bin Maslama and my foster brother Abū Nā'ila. A generous man should

وقد أردنا أن نُسَلِّفَنا وسقنا أو وسقَيْنِ .
 وحدَّثنا عَمْرُو وَغَيْرَ مَرَّةٍ فَلَمْ يَذْكُرْ
 وسقنا أو وسقَيْنِ ، فَقُلْتُ لَهُ : فِيهِ وَسَقَا
 أو وسقَيْنِ ؟ فَقَالَ : أَرَى فِيهِ وَسَقَا
 أو وسقَيْنِ . فَقَالَ : نَعَمْ ، ارْهِنُونِي ،
 قَالُوا : أَى شَيْءٍ تُرِيدُ ؟ قَالَ : ارْهِنُونِي
 نِسَاءَكُمْ ، قَالُوا : كَيْفَ نَرْهِنُكَ نِسَاءَنَا
 وَأَنْتَ أَجْمَلُ الْعَرَبِ ؟ قَالَ : فَارْهِنُونِي
 أَبْنَاءَكُمْ ، قَالُوا : كَيْفَ نَرْهِنُكَ أَبْنَاءَنَا
 فَيَسْبُ أَحَدُهُمْ . فَيَقَالُ : رُهِينَ بِي وَسَقَى
 أو وسقَيْنِ ؟ هَذَا عَارٌ عَلَيْنَا ، وَلَكِنَّا
 نَرْهِنُكَ الثَّلَاثَةَ . قَالَ سَفِيَّانُ : يَعْنِي
 السِّلَاحَ ، فَوَعَدَاهُ أَنْ يَأْتِيَهُ فَجَاءَهُ
 لَيْلًا وَمَعَهُ أَبُو نَائِلَةَ وَهُوَ أَخُو كَعْبٍ
 مِنَ الرِّضَاعَةِ فَقَدَّعَاهُمُ إِلَى الْحِصْنِ
 فَنَزَلَ إِلَيْهِمْ فَقَالَتْ لَهُ امْرَأَتُهُ : أَيْنَ
 تَخْرُجُ هَذِهِ السَّاعَةَ ؟ فَقَالَ : إِنَّمَا هُوَ
 مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي أَبُو نَائِلَةَ ،
 وَقَالَ غَيْرُ عَمْرُو : قَالَتْ أَسْمَعُ صَوْتًا
 كَأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ ، قَالَ : إِنَّمَا هُوَ
 أَخِي مُحَمَّدُ بْنُ مَسْلَمَةَ ، وَرَضِيْعِي أَبُو
 نَائِلَةَ . إِنَّ الْكَرِيمَ لَوُ دُعِيَ إِلَى طَعْنَةٍ
 بِلَيْلٍ لَا جَابَ . قَالَ : وَيَدْخُلُ مُحَمَّدُ بْنُ
 مَسْلَمَةَ مَعَهُ رَجُلَيْنِ ، قِيلَ لِسَفِيَّانَ :
 سَمَّاهُمُ عَمْرُو ؟ قَالَ : سَمَّيْتُ بَعْضَهُمْ ،
 قَالَ عَمْرُو : وَجَاءَ مَعَهُ بَرَجْلَيْنِ وَقَالَ

respond to a call at night even if invited to be killed " Muḥammad bin Maslama went with two men. (Some sub-narrators mention the men as Abū 'Abs bin Jabr, Al-Ḥārith bin Aus and 'Abbād bin Bishr.) So Muḥammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him. I will let you smell his head." Ka'b bin Al-Ashraf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, "I have never smelt a better scent than this." Ka'b replied, "I have got the best Arab women who know how to use the high class of perfume." Muḥammad bin Maslama requested Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muḥammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muḥammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet ﷺ and informed him.

(15) **CHAPTER.** The killing of Abū Rāfi', 'Abdullāh bin Abī Al-Ḥuqaiq and he was also called Salām bin Abī Al-Ḥuqaiq who used to live in Khaibar, and some said that he used to live in his castle at the land of Hijāz. Az-Zuhri said, "He

غَيْرُ عَمْرٍو: أَبُو عَبَّاسٍ بْنُ جَبْرِ،
وَالْحَارِثُ بْنُ أَوْسٍ، وَعَبَّادُ بْنُ بَشِيرٍ.
قَالَ عَمْرٍو: جَاءَ مَعَهُ بَيْرَجَلَيْنِ فَقَالَ:
إِذَا مَا جَاءَ فَأَمِّي قَائِلٌ بِشَعْرِهِ فَأَشْمُهُ فَإِذَا
رَأَيْتُمُونِي اسْتَمْتَمَكَنْتُ مِنْ رَأْسِهِ
فَدُونْتُكُمْ فَاضْرِبُوهُ، وَقَالَ مَرَّةً: ثُمَّ
أَشْمُكُمْ. فَتَنَزَلَ إِلَيْهِمْ مُتَوَشِّحًا وَهُوَ
يَتَفَقَّحُ مِنْهُ رِيحُ الطَّيِّبِ فَقَالَ: مَا رَأَيْتُ
كَالْيَوْمِ رِيحًا أَيْ طَيِّبَةً. وَقَالَ غَيْرُ
عَمْرٍو: وَقَالَ عِنْدِي أُعْطِرُ نِسَاءَ الْعَرَبِ
وَأَكْمَلُ الْعَرَبِ، قَالَ عَمْرٍو: فَقَالَ
أَتَأْذَنُ لِي أَنْ أَشْمَ رَأْسَكَ؟ قَالَ: نَعَمْ
فَشَمَّهُ، ثُمَّ أَشْمَ أَصْحَابَهُ، ثُمَّ قَالَ:
أَتَأْذَنُ لِي؟ قَالَ: نَعَمْ، فَلَمَّا اسْتَمْتَمَكَنْ
مِنْهُ قَالَ: دُونْتُكُمْ فَقَتَلُوهُ، ثُمَّ أَتَوْا
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرُوهُ.

قَتَلَ أَبُو رَافِعٍ عَمْرٍو بْنَ أَبِي الْحَقِيقِ،
وَيُقَالُ سَلَامٌ بْنُ أَبِي الْحَقِيقِ.
كَانَ يَخْتَبِرُ وَيُقَالُ فِي حِصْنٍ لَهُ بِأَرْضِ
الْحِجَازِ. وَقَالَ الزُّهْرِيُّ: هُوَ بَعْدَ
كَعْبِ بْنِ الْأَشْرَفِ.

(Abū Rāfi') was killed after Ka'ab bin Al-Ashraf."

370. Narrated Al-Barā' bin 'Azib

ﷺ : Allāh's Apostle ﷺ sent a group of persons to Abū Rāfi', 'Abdullāh bin 'Atik entered his house at night, while he was sleeping, and killed him.

371. Narrated Al-Barā' bin 'Azib

ﷺ : Allāh's Apostle ﷺ sent some men from the Anṣār to (kill) Abū Rāfi', the Jew, and appointed 'Abdullāh bin 'Atik as their leader. Abū Rāfi' used to hurt Allāh's Apostle ﷺ and help his enemies against him. He lived in his castle in the land of Hijāz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes, 'Abdullāh (bin 'Atik) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So 'Abdullāh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullāh as one of the castle's

٣٧٠ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ :

حَدَّثَنَا يَحْيَى بْنُ أَدَمَ : حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ ، عَنْ أَبِيهِ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَهْطًا إِلَى أَبِي رَافِعٍ فَقَدْ خَلَّ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عَتِيكٍ بَيْتَهُ لَيْلًا وَهُوَ نَائِمٌ فَقَتَلَهُ .

٣٧١ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى :

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى ، عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ : بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَبِي رَافِعٍ إِلَيْهِ يُوْدِي رِجَالًا مِنَ الْأَنْصَارِ فَأَمَرَ عَلَيْهِمُ عَبْدُ اللَّهِ بْنُ عَتِيكٍ . وَكَانَ أَبُو رَافِعٍ يُوْدِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُعِينُ عَلَيْهِ ، وَكَانَ فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ . فَلَمَّا دَنَوْا مِنْهُ وَقَدْ غَرَبَتِ الشَّمْسُ وَرَاحَ النَّاسُ بِسَرَحِهِمْ ، فَقَالَ عَبْدُ اللَّهِ لَا صَحَابِيهِ : اجْلِسُوا مَكَانَكُمْ ، فَإِنِّي مُنْطَلِقٌ وَمُتَلَطِّفٌ لِلْبَوَّابِ لَعَلِّي أَنْ أَدْخُلَ . فَأُجِبَ حَتَّى دَنَا مِنَ الْبَابِ ، ثُمَّ تَقَنَّقَ بِشَوْبِهِ كَأَنَّهُ يَقْضِي حَاجَةً ، وَقَدْ دَخَلَ النَّاسُ فَهَتَفَ بِهِ الْبَوَّابُ : يَا عَبْدُ اللَّهِ ،

servants) addressing him saying, "O Allāh's Servant! Enter if you wish, for I want to close the gate." 'Abdullāh added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abū Rāfi' for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark house amidst his family. I could not recognise his location in the house. So I shouted, 'O Abū Rāfi'!' Abū Rāfi' said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abū Rāfi'?' He said, 'Woe to your mother! A man in my house has hit me with a sword!' I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the

إِنْ كُنْتُ تُرِيدُ أَنْ تَدْخُلَ فَادْخُلْ ،
فَأَنْتَى أُرِيدُ أَنْ أَغْلِقَ الْبَابَ . فَدَخَلْتُ
فَتَكَمَّمْتُ فَلَمَّا دَخَلَ النَّاسُ أَغْلَقَ
الْبَابَ ثُمَّ عَلَّقَ الْأَغَالِيْقَ عَلَى وَدٍ ، قَالَ
فَقُمْتُ إِلَى الْأَقَالِيدِ فَأَخَذْتُهَا فَفَتَحْتُ
الْبَابَ وَكَانَ أَبُو رَافِعٍ يُسْمَرُ عِنْدَهُ وَكَانَ
فِي عِلَالِي لَهُ . فَلَمَّا ذَهَبَ عَنْهُ أَهْلُ
سَمَرِهِ صَعِدْتُ إِلَيْهِ فَجَعَلْتُ كَأَنَّمَا
فَتَحْتُ بَابًا أَغْلَقْتُ عَلَى مَن دَاخِلَ ،
قُلْتُ : إِنَّ الْقَوْمَ نَذَرُوا لِي لَمْ يَتَخَلَّصُوا
إِلَى حَتَّى أَقْتُلُهُ فَأَنْتَهَيْتُ إِلَيْهِ ، فَإِذَا
هُوَ فِي بَيْتٍ مُظْلِمٍ وَسَطَ عِيَالِهِ لَا أَدْرِي
أَيْنَ هُوَ مِنَ الْبَيْتِ . فَقُلْتُ : يَا أَبَا
رَافِعٍ ، فَقَالَ : مَنْ هَذَا ؟ فَأَهْوَيْتُ نَحْوَ
الصَّوْتِ فَأَضْرَبُهُ ضَرْبَةً بِالسَّيْفِ وَأَنَا
دَهِيْشٌ فَمَا أَغْنَيْتُ شَيْئًا ، وَصَاحَ فَخَرَجْتُ
مِنَ الْبَيْتِ فَأَمْسَكْتُ غَيْرَ بَعِيدٍ ، ثُمَّ
دَخَلْتُ إِلَيْهِ . فَقُلْتُ : مَا هَذَا الصَّوْتُ
يَا أَبَا رَافِعٍ ! فَقَالَ : لَا مَلِكَ الْوَيْلُ إِنْ
رَجُلًا فِي الْبَيْتِ ضَرَبَ بَنِي قَبِيلٍ بِالسَّيْفِ ،
قَالَ : فَأَضْرَبُهُ ضَرْبَةً أَثَخَنَتْهُ وَلَمْ أَقْتُلْهُ ،
ثُمَّ وَضَعْتُ ضَرْبَ السَّيْفِ فِي بَطْنِهِ
حَتَّى أَخَذَ فِي ظَهْرِهِ ، فَعَرَفْتُ أَنَّنِي
قَتَلْتُهُ ، فَجَعَلْتُ أَفْتَحُ الْأَبْوَابَ بَابًا
بَابًا ، حَتَّى انْتَهَيْتُ إِلَى دَرَجَةِ لَهُ
فَوَضَعْتُ رِجْلِي وَأَنَا أُرَى أَنَّنِي قَدِ

ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abū Rāfiʿ, the merchant of Hījāz.' Thereupon I went to my companions and said, 'Let us save ourselves, for Allāh has killed Abū Rāfiʿ.' So I (along with my companions proceeded and) went to the Prophet ﷺ and described the whole story to him. He said, 'Stretch out your (broken) leg.' I stretched it out and he rubbed it and it became alright as if I had never had any ailment whatever."

372. Narrated Al-Barā' رضي الله عنه : Allāh's Apostle ﷺ sent 'Abdullah bin 'Atik and 'Abdullah bin 'Utba with a group of men to Abū Rāfiʿ (to kill him). They proceeded till they approached his castle, whereupon 'Abdullah bin 'Atik said to them, "Wait (here), and in the meantime I will go and see." 'Abdullah said later on, "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognise me, so I covered my head and legs and pretended to answer the call of nature. The gate-keeper called,

انتهيت إلى الأرض فوقعْتُ في ليلة مُقَمَّرَةٍ فانكسرت ساقى فعصيتُها بعمامةٍ ثم انطلقتُ حتى جَلَسْتُ على الباب ، فَقُلْتُ : لا أخرجُ الليلةَ حتى أعلمَ أَفَقَلْتُهُ ؟ فَلَمَّا صَاحَ الدَّيْلُ قَامَ النَّاعِي عَلَى السَّوْرِ فَقَالَ : أُنْعَى أَبَا رَافِعٍ تَاجِرَ أَهْلِ الْحِجَازِ . فَاَنْطَلَقْتُ إِلَى أَصْحَابِي فَقُلْتُ : السَّجَاعُ ، فَقَدْ قَتَلَ اللَّهُ أَبَا رَافِعٍ . فَاَنْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ ، فَقَالَ لِي : ابْسُطْ رِجْلَكَ ، فَبَسَطْتُ رِجْلِي فَمَسَحَهَا فَكَانَتْ لَمْ أَشْتَكِهَا قَطُّ .

٣٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ : حَدَّثَنَا شُرَيْحُ بْنُ هَوْابٍ مَسْلَمَةً : حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ ، عَنْ أَبِيهِ ، عَنْ إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَبِي رَافِعٍ عَبْدَ اللَّهِ بْنِ عَتِيكَ ، وَعَبْدَ اللَّهِ بْنُ عَتِيْبَةَ فِي نِسَابٍ مَعَهُمْ فَاَنْطَلَقُوا حَتَّى دَنَوْا مِنَ الْحِصْنِ . فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ عَتِيكَ : امْكُثُوا أَنْتُمْ حَتَّى أَنْطَلِقَ أَنَا فَانْظُرْ ، قَالَ : فَتَلَطَّفْتُ أَنْ أَدْخُلَ الْحِصْنَ فَقَدْ دَوَّ حِمَارًا لَهُمْ

'Whoever wants to come in, should come in before I close the gate.' So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abū Rāfi' and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abū Rāfi' by a staircase. I saw the house in complete darkness with its lights off, and I could not know where the man was. So I called, 'O Abū Rāfi'!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice, 'What is wrong with you, O Abū Rāfi'?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abū Rāfi' cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abū Rāfi' lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I

فَنَحَرَ جُؤا بِقَتَبَسٍ يَطْلُبُونَهُ، قَالَ:
فَخَشِيتُ أَنْ أُعْرِفَ، قَالَ: فَغَطَّيْتُ
رَأْسِي وَرَجُلِي كَأَنِّي أَقْضِي حَاجَةً ثُمَّ
سَادَى صَاحِبُ السَّابِ: مَنْ أَرَادَ أَنْ
يَدْخُلَ فَلْيَدْخُلْ قَبْلَ أَنْ أَغْلِقَهُ.
فَدَخَلْتُ ثُمَّ اخْتَبَيْتُ فِي مَرْبَطِ حِمَارٍ
عِنْدَ بَابِ الْحِصْنِ، فَتَعَشَّوْا عِنْدَ أَبِي
رَافِعٍ وَتَحَدَّثُوا حَتَّى ذَهَبَ سَاعَةٌ مِنَ
اللَّيْلِ، ثُمَّ رَجَعُوا إِلَى بُيُوتِهِمْ. فَلَمَّا
هَدَأَتِ الْأَصْوَاتُ وَلَا أَسْمَعُ حَسْرَةً
خَرَجْتُ، قَالَ: وَرَأَيْتُ صَاحِبَ الْبَابِ
حَيْثُ وَضَعَ مِفْتَاحَ الْحِصْنِ فِي كَوَّةٍ
فَأَخَذْتُهُ فَفَتَحْتُهُ بِهِ بَابَ الْحِصْنِ. قَالَ:
قُلْتُ: إِنَّ نَذِيرَ بِي الْقَوْمِ انْطَلَقْتُ عَلَى
مَهَلٍ. ثُمَّ عَمَدْتُ إِلَى أَبْوَابِ بُيُوتِهِمْ
فَعَلَقْتُهَا عَلَيْهِمْ مِنْ ظَاهِرٍ، ثُمَّ صَعِدْتُ
إِلَى أَبِي رَافِعٍ فِي سُلَّمٍ فَإِذَا الْبَيْتُ مُظْلِمٌ
قَدْ طُفِئَ سِرَاجُهُ فَلَمْ أَدْرِ أَيْنَ الرَّجُلِ؟
فَقُلْتُ: يَا أَبَا رَافِعٍ، قَالَ: مَنْ هَذَا؟
قَالَ: فَعَمَدْتُ نَحْوَ الصَّوْتِ فَأَضْرِبُهُ
وَصَاحَ، فَلَمْ تُغْنِ شَيْئًا. قَالَ: ثُمَّ
جِئْتُ كَأَنِّي أَغِيثُهُ، فَقُلْتُ: مَالِكُ يَا أَبَا
رَافِعٍ؟ وَغَيَّرْتُ صَوْتِي. فَقَالَ: أَلَا
أَعْنَجِيكَ؟ لَا، مَكَ الْوَيْلُ. دَخَلَ عَلَى
رَجُلٍ فَضَرَبَنِي بِالسَّيْفِ، قَالَ: فَعَمَدْتُ
يَضْأُ فَأَضْرِبُهُ أَخْرَجْتَنِي فَلَمْ تُغْنِ شَيْئًا،
فَصَاحَ وَقَامَ أَهْلُهُ، قَالَ: ثُمَّ جِئْتُ

came out, filled with astonishment, and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allah's Apostle ﷺ of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abū Rāfi's) death.' When dawn broke, an announcer of death got over the wall and announced, 'I convey to you the news of Abū Rāfi's death.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet ﷺ to whom I conveyed the good news."

وغيرت صوتي كهيئة المغيث ، فاذا هو مستلق على ظهره فاضع السيف في بطنه ثم انكفئ عليه حتى سمعت صوت العظم ثم خرجت دھيشا حتى اتيت السلم اريد ان انزل فاستقط منه فانخلعت رجلى فمصبت بها ثم اتيت اصحابي ارجل . فقلنت : انطلقوا فبشروا رسول الله صلى الله عليه وسلم فاني لا أبرح حتى اسمع الناعية . فلمما كان في وجه الصبح صعيد الناعية ، فقال : انعى ابا رافع ، قال : فقمتم امشي ، ما بي قلبية ، فاذركت اصحابي قبل ان يأتوا النبي صلى الله عليه وسلم فبشروه

(16) CHAPTER. The Ghazwa of Uhud (1) and the Statement of Allāh

ﷻ :-

‘ And (Remember)

When you left your family in the morning

To post the believers

And their stations for battle,

And Allāh hears and knows all things.’

(4 : 121)

باب غزوة اُحُد . وقول الله تعالى - واذا غدوت من اهلك تبوئ المؤمنين مقاعد للقتال والله سميع عليم - وقوله جل ذكره - ولا تهنوا ولا تحزنوا وانتم الاعدون ان كنتم مؤمنين . ان يمسسكنم قريح فقد مس القوم قريح مثله وتلك الايام نداولها بين الناس وليعلم الله الذين

(1) Uhud is a well-known mountain in Medina where the battle took place in the month of Shawwal in the 3rd year of Hijra between Muslims and Quraish pagans.

and also the Statement of Allāh ﷻ :—

‘ So do not become weak (against
your enemy),

And be not sorry as you will be
superior (in victory)

If you are true faithful believers.

If you have been inflicted with a
wound,

Then a similar wound has been in-
flicted

On the disbelieving people and such
days We

Make to pass in turns amongst the
people

That Allāh may know those who
believe,

And take witnesses from your ranks
and Allāh loves not wrong-doers.

And in order that Allāh may purify
the believers

And destroy the unbelievers

Did you think that you will

Enter Paradise before Allāh knows

Those of you who fought hard
(in His Cause) and (also)

Those who remained steadfast ?

You did indeed wish for death be-
fore you met it,

Now you have seen it openly with
your own eyes.’ (3 : 139 - 143)

And His Statement :—

‘ Allāh did indeed fulfil His Promise
To you when you were killing them
(i.e. your enemy).....

And Allāh is Full of Grace to the
faithful believers.’ (3 : 152)

آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا
يُحِبُّ الظَّالِمِينَ . وَلِيُمَحِّصَ اللَّهُ الَّذِينَ
آمَنُوا وَيَمْحَقَ الْكَافِرِينَ . أَمْ حَسِبْتُمْ
أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ .
وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ
أَنْ تُلَاقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ
تَنْظُرُونَ . وَقَوْلُهُ . وَلَقَدْ صَدَقَكُمُ اللَّهُ
وَعْدَهُ إِذْ تَعَسَوْنَ فِيهِمْ تَوَسَّطُفُونَ .
فَتَبْلَا بِأَذْنِهِ . الْآيَةَ إِلَى قَوْلِهِ . وَاللَّهُ
ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ . وَقَوْلُهُ تَعَالَى .
وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ
أَمْوَاتًا . الْآيَةَ .

and His Statement :—

‘ Think not of those

Who are killed in Allāh's Cause as
dead.’ (3 : 169)

373. Narrated Ibn ‘Abbās رضي الله عنه :

On the day of Uhud, the Prophet ﷺ said, “ This is Gabriel holding the head of his horse and equipped with war material.”

٣٧٣ - حَدَّثَنَا إِسْرَاهِيمُ بْنُ مُوسَى :

أَخْبَرَنَا عَبْدُ الْوَهَّابِ ، حَدَّثَنَا خَالِدٌ ،
عَنْ عِيْكَرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَوْمَ أُحُدٍ : هَذَا جِبْرِيلُ آخِذٌ
بِرَأْسِ قَرَسِهِ عَلَيْهِ أَدَاةُ الْحَرْبِ .

374. Narrated ‘Uqba bin ‘Amir :

Allāh's Apostle ﷺ offered the funeral prayers of the martyrs of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, “ I am your predecessor before you, and I am a witness on you, and your promised place to meet me on, will be Al-Haud (i.e. the Tank) (on the Day of Resurrection), and I am looking at it from this place of mine. I am not afraid that you will worship other besides Allāh, but I am afraid that worldly life will tempt you and cause you to compete with each other for it.” That was the last look which I cast on Allāh's Apostle ﷺ

٣٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ :

أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ : أَخْبَرَنَا ابْنُ
الْمُبَارَكِ ، عَنْ حَيَّوَةَ ، عَنْ يَزِيدَ بْنِ
أَبِي حَبِيبٍ ، عَنْ أَبِي الْخَبَرِ ، عَنْ عَمْرِو بْنِ
ابْنِ عَامِرٍ قَالَ : صَلَّي رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَلَى قَتْلِي أُحُدٍ بَعْدَ ثَمَانِي
سِنِينَ كَالْمَوْدَعِ لَيْلًا حَيَاءً وَالْأَمْوَاتِ ،
ثُمَّ طَلَعَ الْمَنِيرَ فَقَالَ : إِنِّي بَيْنَ أَيْدِيكُمْ
فَسَرَطٌ ، وَأَنَا عَلَيْكُمْ شَهِيدٌ ، وَإِنْ
مَوْعِدُكُمْ الْحَوْضُ ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ
مِنْ مَقَامِي هَذَا ، وَإِنِّي لَسْتُ أَخْشَى
عَلَيْكُمْ أَنْ تُشْرِكُوا وَلَسْتُ أَخْشَى
عَلَيْكُمْ الدُّنْيَا أَنْ تَنَافِسُوهَا . قَالَ :
فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

375. Narrated Al-Barā' رضي الله عنه : We faced the pagans on that day (of the battle of Uhud) and the Prophet ﷺ placed a batch of archers (at a special place) and appointed 'Abdullah (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us." So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullah bin Jubair said, "The Prophet ﷺ had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there.), (Allāh) confused them so that they could not know where to go, and they suffered seventy casualties. Abū Sufyān ascended a high place and said, "Is Muḥammad present amongst the people?" The Prophet ﷺ said, "Do not answer him." Abū Sufyān said, "Is the son of Abū Quḥāfa present among the people?" The Prophet ﷺ said, "Do not answer him." Abū Sufyān said, "Is the son of Al-Khaṭṭāb amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not

٣٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقِينَا الْمُشْرِكِينَ يَوْمَ أُحُدٍ وَأَجْلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشًا مِنَ الرِّمَاءِ، وَأَمَرَ عَلَيْهِمُ عَبْدُ اللَّهِ وَقَالَ: لَا تَبْرَحُوا، إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ فَلَا تَبْرَحُوا، وَإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا فَلَا تُعِينُونَا. فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ فِي الْجَبَلِ، رَفَعْنَ عَنِ سَوْقِهِنَّ، قَدْ بَدَتْ خِلَافَهُنَّ فَآخَذُوا بِتَقْوُلُون: الْغَنِيمَةُ الْغَنِيمَةُ، فَقَالَ عَبْدُ اللَّهِ ابْنُ جُبَيْرٍ: عَهْدَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَبْرَحُوا فَا بَرَحُوا، فَلَمَّا أَبَوْا صُرِفَتْ وَجُوهُهُمْ فَأَصَابَ سَبْعُونَ قَتِيلًا وَأَشْرَفَ أَبُو سُفْيَانَ فَقَالَ: أَفَى الْقَوْمِ مُحَمَّدٌ؟ فَقَالَ: لَا تُجِيبُوهُ، فَقَالَ: أَفَى الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ قَالَ: لَا تُجِيبُوهُ، فَقَالَ: أَفَى الْقَوْمِ ابْنُ الْخَطَّابِ؟ فَقَالَ: إِنْ هَؤُلَاءِ قَتِلُوا، فَكَلُوا كَانُوا أَحْيَاءَ لَا جَابُوا، فَلَيْسَ بِمَمْلِكٍ عُمَرُ نَفْسَهُ، فَقَالَ: كَذَبْتَ يَا عَدُوَّ اللَّهِ، أَبْقَى اللَّهُ عَلَيْكَ مَا يُحْزَنُكَ، قَالَ أَبُو سُفْيَانَ: اعْلُ هُبْلًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَجِيبُوهُ، قَالُوا: مَا نَقُولُ؟ قَالَ: قُولُوا: اللَّهُ أَعْلَى وَأَجَلُّ، قَالَ أَبُو سُفْيَانَ:

help saying, "You are a ^a liar, O the enemy of Allāh ! Allāh has kept what will make you unhappy." Abū Sufyān said, "Superior may be Hubal !"(1) On that the Prophet ﷺ said (to his companions), "Reply to him." They asked, "What may we say ?" He said, "Say : Allāh is More Elevated and More Majestic !" Abū Sufyān said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza !" The Prophet ﷺ said (to his companions), "Reply to him." They said, "What may we say ?" The Prophet ﷺ said, "Say : Allāh is our Helper and you have no helper." Abū Sufyān said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it."

Narrated Jābir رضي الله عنه : Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

376. Narrated Sa'd bin Ibrāhīm : A meal was brought to 'Abdur-Raḥmān bin 'Auf while he was fasting. He said, "Mus ab bin 'Umair was martyred, and

لَقَدْ الْعَزَمْتُ وَلَا عَزَمْتُ لَكُمْ، فَقَالَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَجِيبُوهُ، قَالُوا: مَا تَقُولُ؟ قَالَ: قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ. قَالَ أَبُو سُفْيَانٍ: يَوْمَ بَيْتِ بَدْرٍ وَالْحَرْبُ سِجَالٌ. وَتَجِدُونَ مِثْلَةً لِمِ أَمْرٍ بِهَا وَلَمْ تَسْأَلْنِي. أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ جَابِرٍ قَالَهُ: اصْطَبَحَ الْخَمْرَ يَوْمَ أُحُدٍ نَاسٌ ثُمَّ قَتِلُوا شُهَدَاءَ.

٣٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: أَنَّ عَبْدَ الرَّحْمَنِ

(1) Hubal was one of their idols.

he was better than I ; yet he was shrouded in a Burda (i. e. a sheet) so that, if his head was covered, his feet became naked, and if his feet were covered, his head became naked." 'Abdur-Rahmān added, " Hamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." 'Abdur-Rahmān then started weeping so much that he left the food.

ابن عوف أني بطعام وكان صائما
فقال : قتيل مصعب بن عمير وهو
خير مني ، كففت في بردة إن غطيت
رأسه بدت رجلاه ، وإن غطيت
رجلاه بدت رأسه . وأراه قال : وقتل
حمزة وهو خير مني ثم بسط لنا
من الدنيا ما بسط ، أو قال : أعطينا من
الدنيا ما أعطينا وقد خشينا أن تكون
حسناتنا قد عجلت لنا ، ثم جعل
يبكي حتى ترك الطعام .

377. Narrated Jabir bin 'Abdullah : On the day of the battle of Uhud, a man came to the Prophet ﷺ and said, " Can you tell me where I will be if I should get martyred ? " The Prophet ﷺ replied, " In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

٣٧٧ - حدثنا عبيد الله بن محمد :
حدثنا سفيان ، عن عمرو : سمع جابر
ابن عبد الله رضى الله عنهما قال :
قال رجل للنبي صلى الله عليه وسلم
يوم أحد : أرأيت إن قتلت فأين
أنا ؟ قال : في الجنة . فألقى تمرات في
يده ، ثم قاتل حتى قتل .

378. Narrated Khabbab bin Al-Art : We migrated in the company of Allāh's Apostle ﷺ , seeking Allāh's Pleasure. So our reward became due and sure with Allāh. Some of us passed away (i.e.died) without enjoying anything of their rewards (here), and one of them was Musab bin Umair who was martyred on the day of the battle of Uhud, and did not leave anything except a Namira (i. e. a

٣٧٨ - حدثنا أحمد بن يونس :
حدثنا زهير : حدثنا الأعمش : عن
شقيق ، عن خبيب بن الارت رضى
الله عنه قال : هاجرنا مع رسول الله
صلى الله عليه وسلم نبتغي وجهه الله ،
فوجب أجرنا على الله . ومينا من مضي
أو ذهب لم يأكل من أجره شيئا ،
كان منهنم : مصعب بن عمير قتل

sheet in which he was shrouded). If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. So the Prophet ﷺ said to us, "Cover his head with it and put some Idhkhir (i. e. a kind of grass) over his feet or throw Idhkhir over his feet." But some amongst us have got the fruits of their labour ripened, and they are collecting them.

Narrated Anas رضي الله عنه : His uncle (Anas bin An-Nadr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet ﷺ (i. e. Badr battle), and if Allāh should let me participate in (a battle) with the Prophet ﷺ, Allāh will see how strongly I will fight." So he encountered the day of Uhud battle. The Muslims fled and he said, "O Allāh! I appeal to You to excuse me for what these people (i. e., the Muslims) have done, and I am cleared from what the pagans have done." Then he went forward with his sword and met Sa'd bin Mudadh (fleeing), and asked him, "Where are you going, O Sa'd? I detect a smell of Paradise before Uhud." Then he proceeded on and was martyred. Nobody was able to recognise him till his sister recognised him by a mole on his body or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

يَوْمَ أُحُدٍ لَمْ يَتْرُكْ إِلَّا نَمِيرَةً، كُنْتُمْ إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غَطَّيْنَا بِهَا رِجْلَاهُ خَرَجَ رَأْسُهُ. فَقَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: غَطُّوا بِهَا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ الْإِذْخِيرَ، أَوْ قَالَ: أَلْقُوا عَلَى رِجْلَيْهِ مِنَ الْإِذْخِيرِ. وَمِنْهَا مَنْ قَدْ أَبْتَنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِي بِهَا. أَخْبَرَنَا حَسَّانُ بْنُ حَسَّانٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عَمَّهُ غَابَ عَنِ بَدْرٍ فَقَالَ: غَيْبْتُ عَنْ أَوَّلِ قِتَالِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَيْتَنِي أَشْهَدَنِي اللَّهُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيرَيَنَّ اللَّهُ مَا أُجِدُّ، فَلَقِيَنِي يَوْمَ أُحُدٍ فَهَزَمَ النَّاسُ فَقَالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ، يَعْنِي الْمُسْلِمِينَ، وَأَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ الْمُشْرِكُونَ. فَتَقَدَّمَ بِسَيْفِهِ فَلَقِيَنِي سَعْدُ بْنُ مُعَاذٍ فَقَالَ: أَيَنْ يَأِ سَعْدُ؟ إِنِّي أَجِدُ رِيحَ الْجَنَّةِ دُونَ أُحُدٍ، فَمَضَيْتُ فَنَقُيْتُ فَمَا عُرِفَ حَتَّى عَرَفْتَنِي أَوْ بَشَامَةً أَوْ بَيْتَانِي وَبِهِ يَضَعُ وَثَمَانُونَ مِنْ طَعْنَةٍ وَضَرْبَةٍ وَرَمِيَةٍ بِسَهْمٍ.

379. Narrated Zaid bin Thābit

When we wrote the Holy Qur'ān, I missed one of the Verses of Surāt-al-Aḥzāb which I used to hear Allāh's Apostle ﷺ reciting. Then we searched for it and found it with Khuzaima bin Thābit Al-Ansārī. The Verse was :—

' Among the Believers are men
Who have been true to
Their Covenant with Allāh.
Of them, some have completed
Their Vow (i. e. they have been
Killed in Allāh's Cause),
And some (still) wait.' (33 : 23)

So we wrote this in its place in the Qur'ān.

380. Narrated Zaid bin Thābit

When the Prophet ﷺ set out for (the battle of) Uḥūd, some of those who had gone out with him, returned. The companions of the Prophet ﷺ were divided into two groups. One group said, " We will fight them (i. e. the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation :—

' (O Muslims !) Why should you
be divided

Into two parties about the hypocrites ?

Allāh has cast them back (to
disbelief)

Because of what they earned.' (4:88)

٣٧٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :

حَدَّثَنَا ابْنُ شَيْهَابٍ : أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ : أَنَّهُ سَمِعَ زَيْدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : فَقَدْتُ آيَةً مِنَ الْأَحْزَابِ حِينَ نَسَخْنَا الْمُصْحَفَ ، كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهَا . فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خَزِيمَةَ بْنِ ثَابِتٍ الْأَنْصَارِيِّ - مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ - فَالْحَقْنَاهَا فِي سُورَتِهَا فِي الْمُصْحَفِ .

٣٨٠ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا

شُعْبَةُ ، عَنْ عَدِيِّ بْنِ ثَابِتٍ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ : يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أُحُدٍ رَجَعَ نَاسٌ مِمَّنْ خَرَجَ مَعَهُ وَكَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِرْقَتَيْنِ : فِرْقَةٌ تَقُولُ نُقَاتِلُهُمْ ، وَفِرْقَةٌ تَقُولُ لَا نُقَاتِلُهُمْ ، فَانْزَلَتْ - فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا - وَقَالَ إِنَّهَا طَيْبَةٌ تَنْفِي الذُّنُوبَ كَمَا تَنْفِي النَّارُ حَبَبَاتِ الْفِرْقَةِ .

On that, the Prophet ﷺ said, "That is Taiba (i. e. the city of Medīna) which clears one from one's sins as the fire expels the impurities of silver."

(17) CHAPTER:—

'Remember when two of your parties
Almost tried to give up (the fight);
But Allāh was their Protecting
Friend,
And in Allāh should believers put
their trust.' (3 : 122)

381. Narrated Jabir رضي الله عنه : This Verse :—

' When two of your parties almost
Decided to fall away...'

was revealed in our connection, i. e. Banī Salama and Banī Harītha and I would not have liked that it if was not revealed, for Allāh said :—

' And Allāh is their Helper.'

382. Narrated Jabir رضي الله عنه : Allāh's Apostle ﷺ said to me, " Did you marry, O Jabir?" I replied, "Yes." He asked " What, a virgin or a matron?" I replied, "Not a virgin but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, " O Allāh's Apostle ! My father was killed (i.e. martyred) on the day of Uhud and left nine (orphan) daughters who

باب - إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشِلَا وَاللَّهُ وَلِيَهُمَا - الْآيَةُ .

٣٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ : عَنْ ابْنِ عُيَيْنَةَ ، عَنْ عَمْرِو بْنِ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : نَزَلَتْ هَذِهِ الْآيَةُ فِيْنَا - إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشِلَا - بَنِي سَلَمَةَ وَبَنِي حَارِثَةَ وَمَا أَحْبَبُّ أَنَّهُمَا لِمَنْ تَنْزِلُ وَاللَّهُ يَقُولُ - وَاللَّهُ وَلِيُّهُمَا - .

٣٨٢ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا سُفْيَانُ : أَخْبَرَنَا عَمْرُو بْنُ جَابِرٍ قَالَ : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هَلْ تَكَحَّحْتَ يَا جَابِرُ ؟ قُلْتُ : نَعَمْ ، قَالَ : مَاذَا أَيْسَرَ أَمْ ثَيْبًا ؟ قُلْتُ : لَا بَلْ ثَيْبًا ، قَالَ : فَهَلَا جَارِيَةٌ تَلَاعِبُكَ ؟ قُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّ أَبِي قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ تِسْعَ بَنَاتٍ كُنَّ لِي تِسْعَ أَخَوَاتٍ

are my nine sisters ; so I disliked to have another green young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them." The Prophet ﷺ said, "You have done the right thing."

383. Narrated Jābir bin 'Abdullāh رضي الله عنه that his father was martyred on the day of the battle of Uhud and was in debt and left six (orphan) daughters. Jābir added, "When the season of plucking the dates came, I went to Allāh's Apostle ﷺ and said, "You know that my father was martyred on the day of Uhud, and he was heavily in debt, and I would like that the creditors should see you." The Prophet ﷺ said, "Go and pile every kind of dates apart." I did so and called him (i. e. the Prophet ﷺ). When the creditors saw him, they started claiming their debts from me then in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, '(O Jābir), call your companions (i. e. the creditors).' Then he kept on measuring (and giving) to the creditors (their due) till Allāh paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allāh had paid the debts of my father. But Allāh saved all the heaps (of dates), so that when I

فَكَرِهْتُ أَنْ أَجْمَعَ إِلَيْهِنَّ جَارِيَةً خَيْرَ قَاعٍ مِثْلَهُنَّ وَلَكِنْ امْرَأَةً تَمَشُّطُهُنَّ وَتَقُومُ عَلَيْهِنَّ، قَالَ: أَصَبْتَ.

٣٨٣ - حَدَّثَنِي أَحْمَدُ بْنُ أَبِي سُرَيْجٍ : أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى : حَدَّثَنَا شَيْبَانُ، عَنْ فِرَاسٍ، عَنْ الشَّعْبِيِّ قَالَ : حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ أَبَاهُ اسْتَشْهَدَ يَوْمَ أُحُدٍ وَتَرَكَ عَلَيْهِ دَيْنًا وَتَرَكَ سِتَّ بَنَاتٍ . فَلَمَّا حَضَرَ جِرَازُ النَّجْلِ قَالَ : أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : قَدْ عَلِمْتُ أَنَّ وَالِدِي قَدْ اسْتَشْهَدَ يَوْمَ أُحُدٍ وَتَرَكَ دَيْنًا كَثِيرًا ، وَإِنِّي أَحِبُّ أَنْ يَرَكَ الْغُرَمَاءُ ، فَقَالَ : اذْهَبْ فَيَبْدِرْ كُلَّ تَمْرٍ عَلَى نَاحِيَةٍ ، فَقَعَلْتُ ثُمَّ دَعَوْتُهُ فَلَمَّا نَظَرُوا إِلَيْهِ كَانَتْهُمْ أَغْرُوا بِتِلْكَ السَّاعَةِ ، فَلَمَّا رَأَى مَا يَصْنَعُونَ أَطَافَ حَوْلَ أَعْظَمِهَا بَيِّنْدَرًا ثَلَاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قَالَ : ادْعُ لَكَ أَصْحَابَكَ فَمَا زَالَ يَسْكِلُ لَهُمْ حَتَّى آدَى اللَّهُ عَنْ وَالِدِي أَمَانَتَهُ وَأَنَا أَرْضَى أَنْ يُؤَدَّى اللَّهُ أَمَانَةَ وَالِدِي وَلَا أَرْجِعَ إِلَى أَخَوَاتِي بِشَمْرَةٍ . فَسَلَّمَ اللَّهُ الْبَيَادِرَ كُلَّهَا وَحَتَّى إِنِّي أَنْظُرُ إِلَى الْبَيِّنْدَرِ

looked at the heap where the Prophet ﷺ had been sitting, it seemed as if a single date had not been taken away there-of."

384. Narrated Sa'd bin Abi Waqqās

ﷺ : I saw Allah's Apostle ﷺ on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on.

385. Narrated Sa'd bin Abi Waqqās

ﷺ : The Prophet ﷺ took out a quiver (of arrows) for me on the day of Uhud and said, " Throw (arrows); let my father and mother be sacrificed for you ! " (1)

386. Narrated Sa'd ﷺ : Allah's

Apostle ﷺ mentioned both his father

الَّذِي كَانَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّهَا لَمْ تَنْقُصْ تَمْرَةً وَاحِدَةً .

٣٨٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

عَبْدِ اللَّهِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ وَمَعَهُ رَجُلَانِ يَفْتَالَانِ عَنْهُ عَلَيْهِمَا ثِيَابٌ بَيْضٌ كَأَشَدَّ الْقِتَالِ مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ .

٣٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ :

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ : حَدَّثَنَا هِشَامُ بْنُ هَاشِمٍ السَّعْدِيُّ قَالَ : سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ يَقُولُ : سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ : نَشَلَّ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِنَانَتَهُ يَوْمَ أُحُدٍ فَقَالَ : ارْمِ فِدَاكَ أَبِي وَأُمِّي .

٣٨٦ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا

يَحْيَى ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ :

(1) By saying so, the Prophet ﷺ expressed his satisfaction.

and mother for me (1) on the day of the battle of Uhud.

سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ : سَمِعْتُ سَعْدًا يَقُولُ : جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو يَنْبَغَةَ يَوْمَ أُحُدٍ .

387. Narrated Ibn Al-Musaiyab : Sa'd bin Abi Waqqas رضي الله عنه said, "Allah's Apostle ﷺ mentioned both his father and mother for me on the day of the battle of Uhud." He meant when the Prophet ﷺ said (to Sa'd) while the latter was fighting, "Let my father and mother be sacrificed for you !"

٣٨٧ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا اللَّيْثُ : عَنْ يَحْيَى ، عَنْ ابْنِ الْمُسَيَّبِ أَنَّهُ قَالَ : قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ : جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ أَبُو يَنْبَغَةَ كِلَاهُمَا بِرِيدٍ حِينَ قَالَ : فِدَاكَ أَبِي وَأُمِّي وَهُوَ بِقَانِلٍ .

388. Narrated 'Ali رضي الله عنه : I have never heard the Prophet ﷺ mentioning both his father and mother for anybody other than Sa'd.

٣٨٨ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا مُسْعَبُ بْنُ سَعْدٍ ، عَنْ ابْنِ شَدَّادٍ قَالَ : سَمِعْتُ عَلِيًّا يَقُولُ : مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ أَبُو يَنْبَغَةَ إِلَّا حَدَّ غَيْرَ سَعْدٍ .

389. Narrated 'Ali رضي الله عنه : I have never heard the Prophet ﷺ mentioning his father and mother for anybody other than Sa'd bin Malik. I heard him saying on the day of Uhud, "O Sa'd, throw (arrows) ! Let my

٣٨٩ - حَدَّثَنَا بِسْرَةُ بْنُ صَبَّوَانٍ : حَدَّثَنَا ابْنُ رَافِعٍ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ أَبُو يَنْبَغَةَ إِلَّا حَدَّ إِلَّا لِسَعْدِ بْنِ

(1) By saying, "Let my father and mother be sacrificed for you."

(See Hadith No. 385)

father and mother be sacrificed for you !"

مالك ، فإنتى سمعته يقول يوم أُحُد :
يا سعدُ ارمِ فِدَاكَ أبى وأُمى .

390. Narrated Muttamir's father :
'Uthmān said that on the day of the
battle of Uhud, none remained with the
Prophet ﷺ but Talha and Sa'd.

٣٩٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :
عَنْ مُعْتَمِرٍ ، عَنْ أَبِيهِ قَالَ : رَأَى عَمَّ أَبُو
عُثْمَانَ أَنَّهُ لَمْ يَبْقَ مَعَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي تِلْكَ الْيَوْمِ إِلَّا تَالِهَا الَّذِي يُقَاتِلُ
فِيهِمْ غَيْرُ طَلْحَةَ وَسَعْدٍ عَنْ
حَدِّ يَشِيْهِمَا

391. Narrated As-Sā'ib bin Yazīd :
I have been in the company of 'Abdur-
Raḥmān bin 'Auf, Talha bin 'Ubaidullāh,
Al-Miqdād and Sa'd, and I heard none
of them narrating anything from the
Prophet ﷺ excepting the fact that
I heard Talha narrating about the day of
Uhud (battle).

٣٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي
الْأَسْوَدِ : حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ، عَنْ
'مُحَمَّدِ بْنِ يُونُسَ قَالَ : سَمِعْتُ السَّائِبَ
ابْنَ يَزِيدَ قَالَ : صَحِبْتُ عَبْدَ الرَّحْمَنِ
ابْنَ عَوْفٍ وَطَلْحَةَ بْنَ عَبْدِ اللَّهِ
وَالْمِقْدَادَ وَسَعْدَ بْنَ رَاضِيٍّ اللَّهُ عَنْهُمْ ،
فَمَا سَمِعْتُ أَحَدًا مِنْهُمْ يُحَدِّثُ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنِّي سَمِعْتُ
طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ .

392. Narrated Qais : I saw Talha's
hand with which he had protected the
Prophet ﷺ on the day of Uhud paralysed.

٣٩٢ - حَدَّثَنَا نَبِيُّ عَبْدُ اللَّهِ بْنُ أَبِي
شَيْبَةَ : حَدَّثَنَا وَكَيْعٌ ، عَنْ إِسْمَاعِيلَ ،
عَنْ قَيْسٍ قَالَ : رَأَيْتُ يَدَ طَلْحَةَ
شَلَّاءَ وَقَفَى بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَوْمَ أُحُدٍ .

393. Narrated Anas رضي الله عنه : When it was the day of Uhud, the people left the Prophet ﷺ while Abū Talḥa was in front of the Prophet ﷺ shielding him with his leather shield. Abū Talḥa was a skilful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet ﷺ would say (to him), "Scatter its contents for Abū Talḥa." The Prophet ﷺ would raise his head to look at the enemy, whereupon Abū Talḥa would say, "Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw 'Āisha, the daughter of Abū Bakr, and Um Sulaim rolling up their dresses so that I saw their leg-bangles while they were carrying waterskins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abū Talḥa's hand twice or thrice (on that day).

٣٩٣ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا عَبْدُ الْعَزِيزِ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا كَانَ يَوْمَ أُحُدٍ انْتَهَزَمَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو طَلْحَةَ بَيْنَ يَدَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُجْتَوِبٌ عَلَيْهِ بِحِجَّتِهِ لَهُ ، وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًا شَدِيدَ النَّزْعِ كَسَرَّ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثًا ، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ بِحِجَّتِهِ مِنَ النَّبْلِ فَيَقُولُ : انْشُرْهَا لِأَبِي طَلْحَةَ ، قَالَ : وَيُشْرِفُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ إِلَى الْقَوْمِ فَيَقُولُ أَبُو طَلْحَةَ : يَا أَبَتِ أَنْتَ وَأُمِّي لَا تُشْرِفْ يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ ، نَحْزِرِي دُونَ نَحْزِرِكَ . وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا كَمُشْعَرَتَانِ أَرَى خِدَمَ سُوقِيهِمَا تُنْقِزَانِ الْقِرْبَ عَلَى مِثْوَنِيهِمَا تَفْرِغَانِيهِ فِي أَفْوَاهِ الْقَوْمِ ثُمَّ تَرْجِعَانِ فَيَتَمَلَّاتُهُمَا ثُمَّ تَجِيئَانِ فَتَفْرِغَانِيهِ فِي أَفْوَاهِ الْقَوْمِ . وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدِ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلَاثًا .

394. Narrated 'Āisha رضي الله عنها : When it was the day of Uhud, the pagans were defeated. Then Satan, Allāh's Curse

٣٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ : حَدَّثَنَا أَبُو أَسَمَةَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

be upon him, cried loudly, "O Allāh's Worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Hudhaifa looked, and on seeing his father Al-Yaman, he shouted, "O Allāh's Worshippers, my father, my father!" But by Allāh, they did not stop till they killed him. Hudhaifa said, "May Allāh forgive you." [The sub-narrator, 'Urwa, said, "By Allāh, Hudhaifa continued asking Allāh's Forgiveness for the killers of his father till he departed to Allāh عَزَّوَجَلَّ (i. e. died)."]

قَالَتْ : لَمَّا كَانَ يَوْمُ أَحَدٍ هُزِمَ
الْمُشْرِكُونَ فَصَرَخَ إِبْلِيسُ لِعَيْنَةِ اللَّهِ
عَلَيْهِ : أَيُّ عِبَادِ اللَّهِ أَخْرَاكُمْ ، فَرَجَعَتْ
أُولَاهُمْ فَاجْتَلَدَتْ هِيَ وَأَخْرَاهُمْ
فَبَصُرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ
فَقَالَ : أَيُّ عِبَادِ اللَّهِ ، أَبِي ، قَالَ : قَالَتْ
فَوَاللَّهِ مَا احْتَجِزُوا حَتَّى قَتَلُوهُ ، فَقَالَ
حُذَيْفَةُ : يَغْفِرُ اللَّهُ لَكُمْ ، قَالَ عُرْوَةُ :
فَوَاللَّهِ مَا زَالَ الشَّكُّ فِي حُذَيْفَةَ بَقِيَّةَ خَيْرٍ
حَتَّى لَحِقَ بِاللَّهِ عَزَّوَجَلَّ : بَصُرْتُ
عَلِمْتُ ، مِنَ الْبَصِيرَةِ فِي الْأَمْرِ . وَ
أَبْصُرْتُ مِنْ بَصَرِ الْعَيْنِ . وَيُقَالُ :
بَصُرْتُ وَأَبْصُرْتُ وَاحِدٌ .

(18) CHAPTER. The Statement of

Allāh ﷻ : —

' Those of you
Who turned back
On the day the two hosts
Met.....It was Satan
Who caused them to (be humiliat-
ed
Because of some (evil)
They had done.
But Allāh has forgiven them,
For Allāh is Forgiving,
Most Forbearing.' (3 : 155)

بَابُ قَوْلِ اللَّهِ تَعَالَى - إِنَّ الَّذِينَ
تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ
إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا
كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ
غَفُورٌ حَلِيمٌ . -

395. Narrated 'Uthmān bin Mauhab:

A man came to perform the Hajj to (Allāh's)

٣٩٥ - حَدَّثَنَا عُبَيْدَانُ : أَخْبَرَنَا
أَبُو حَمْزَةَ ، عَنْ عُثْمَانَ بْنِ مَوْهَبٍ

House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn 'Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that 'Uthmān bin 'Affān fled on the day of Uhud?" Ibn 'Umar said, "Yes." He said, "Do you know that he (i. e. 'Uthmān) was absent from the Badr (battle) and did not join it?" Ibn 'Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwān Pledge (i. e. solemn pledge of Hudaibiya) and did not witness it?" Ibn 'Umar replied, "Yes." He then said, "Allāhu-Akbar!" Ibn Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of 'Uthmān) on the day of Uhud, I certify that Allāh forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allāh's Apostle ﷺ and she was ill, so the Prophet ﷺ said to him, 'You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty.' As for his absence from the Ridwān Pledge, if there had been anybody more respected by the Meccans than 'Uthmān bin 'Affān, the Prophet ﷺ

قال: جاء رجلٌ حجَّ البيتَ فترأى قوماً جُلُوساً، فقال: من هؤلاء القعود؟ قال: هؤلاء قُرَيْشٌ، قال: من الشيخ؟ قالوا ابنُ عمرَ، فأنه؟ فقال: إني سألتك عن شئٍ أتحَدُّثُني؟ قال: أنشدك بِحِرْمَةِ هَذَا الْبَيْتِ، أتعلمُ أن عِثْمَانَ بْنَ عَفَّانَ فَرَّ يَوْمَ أُحُدٍ؟ قال: نعم، قال: فتعلمُ تَغْيِبَ عَنْ بَدْرٍ فَلَمْ يَشْهَدْهَا؟ قال: نعم، قال: فتعلمُ أَنَّهُ تَخَلَّفَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قال: نعم، قال: فتكبر. قال ابنُ عمرَ: تعال لا أخبرك ولا بُيِّنْ لَكَ عَمَّا سَأَلْتَنِي عَنْهُ. أَمَا فِرَارُهُ يَوْمَ أُحُدٍ، فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ. وَأَمَا تَغْيِبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ مَرِيضَةً، فَيَقَالُ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَمِمْهُ. وَأَمَا تَغْيِبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَإِنَّهُ لَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عِثْمَانَ بْنِ عَفَّانَ لَبَعَثَهُ مَكَانَهُ فَبَعَثَ عِثْمَانَ وَكَانَ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عِثْمَانُ إِلَى مَكَّةَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الْيُمْنَى: هَذِهِ يَدُ عِثْمَانَ فَضَرَبَ بِهَا عَلَى يَدِهِ. فَقَالَ: هَذِهِ لِعِثْمَانَ،

would surely have sent that man instead of 'Uthmān. So the Prophet ﷺ sent him (i. e. 'Uthmān to Mecca) and the Ridwān Pledge took place after 'Uthmān had gone to Mecca. The Prophet ﷺ raised his right hand saying, 'This is the hand of 'Uthmān,' and clapped it over his other hand and said, 'This is for 'Uthmān.' Ibn 'Umar then said (to the man), "Go now, taking this information."

اذْهَبْ بِمَهْدَا الْآنَ مَعَكَ .

(19) CHAPTER. Allāh's Statement:—

'When you ran away (dreadfully) without even

Casting a side glance

At anyone, and the Apostle

In your rear was calling you.....

(to the end of Verse).....

For Allāh is Well Aware

Of all that you do.' (3 : 153)

باب - اِذْ تُصْعِدُونَ وَلَا تَلَوْنَ
عَلَى أَحَدٍ - إِلَى قَوْلِهِ - بِمَا تَعْمَلُونَ -
تُصْعِدُونَ : تَذْهَبُونَ ، أَصْعَدَ وَصَعِدَ
فَوْقَ الْبَيْتِ .

396. Narrated Al-Barā' bin 'Azib : The Prophet ﷺ appointed 'Abdullah bin Jubair as the commander of the cavalry archers on the day of the battle of Uhud. Then they returned defeated, and that what is referred to by Allāh's Statement:—

'And the Apostle in your rear was calling you.' (3 : 153)

٣٩٦ - حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ :
حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ :
سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَلَى الرَّجَالِ يَوْمَ أُحُدٍ عَبْدَ اللَّهِ
ابْنَ جُبَيْرٍ وَأَقْبَلُوا مُسْتَهْزِئِينَ فَذَلِكَ -
إِذْ يَدْعُوهُمْ الرَّسُولُ فِي الْخِرَافَةِ .

(20) CHAPTER. Allāh's Statement:—

'Then after

باب - ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ
بَعْدِ الْغَنَمِ أَمْنَةً نَاعَسَا - وَقَالَ لِي خَلِيفَةٌ :

The distress, He sent down
Security for you,
As slumber did overcome a party of
you.' (3 : 154)

Abū Talḥa  said, "I was amongst those who were overcome by slumber till my sword fell from my hand on several occasions. The sword fell and I picked it up and again it fell, and I picked it up."

(20-A) CHAPTER. Allāh's Statement :—

'Not for you (O Muḥammad, but
for Allāh) is the decision
Whether He turn in mercy
To them or punish them,
For they are indeed wrong-doers.'
(3 : 128)

Anas (bin Mālīk) said, "On the day of the battle of Uhūd, the face of the Prophet  was wounded, and he said, 'How can a nation who injured their Prophet's face be successful?' Then the following Verse was revealed :—

'Not for you (O Muḥammad) ...'
(3 : 128)

397. Narrated Salīm's father that he heard Allāh's Apostle , when raising his head from bowing of the first Rak'a of the morning prayer, saying, "O Allāh ! Curse so-and-so and so-and-so," after he had said, "Allāh hears him who sends his praises to Him. O our Lord, all the

حدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ : حَدَّثَنَا سَعِيدٌ :
عَنْ قَتَادَةَ ، عَنْ أَبِي طَالْحَةَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : كُنْتُ فِي مَن تَغَشَاهُ النَّعَاسُ
يَوْمَ أُحُدٍ ، حَتَّى سَقَطَ سَيْفِي مِنْ
يَدِي مِرْلَأًا ، يَسْقُطُ وَأَخْذُهُ ، وَيَسْقُطُ
فَأَخْذُهُ .

باب - لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ
أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَأَنْتَ
ظَالِمُونَ - قَالَ حُمَيْدٌ وَثَابِتٌ عَنْ أَنَسٍ :
شَجَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ
أُحُدٍ فَقَالَ : كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا
نَبِيَّهُمْ ؟ فَتَنَزَّلَتْ - لَيْسَ لَكَ مِنَ الْأَمْرِ
شَيْءٌ - .

٣٩٧ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ
السُّلَمِيُّ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا مَعْمَرٌ ،
عَنِ الزُّهْرِيِّ : حَدَّثَنِي سَالِمٌ عَنْ أَبِيهِ
أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ مِنَ
الرَّكْعَةِ الْأُولَى مِنَ الْفَجْرِ يَقُولُ :

Praises are for You ! ” So Allāh عزَّ وَجَلَّ revealed :—

‘ Not for you (O Muḥammad !)

.....(till the end of Verse) ...

For they are indeed wrong-doers.’

(3 : 128)

Salīm bin ‘Abdullāh said, “ Allāh’s Apostle ﷺ used to invoke evil upon Safwān bin Umaiya, Suhail bin ‘Amr and Al-Hārith bin Hishām. So the Verse was revealed :—

‘ Not for you (O Muḥammad !)

.....(till the end of Verse).....

For they are indeed wrong-doers.’ ”

(3 : 128)

(21) CHAPTER. A narration regarding Um Salīṭ.

398. Narrated Thāḥaba bin Abi Mālīk:

‘Umar bin Al-Khattāb رضي الله عنه distributed woolen clothes amongst some women of Medīna, and a nice woolen garment remained. Some of those who were sitting with him, said, “ O the chief of faithful believers! Give it to the daughter of Allāh’s Apostle ﷺ who is with you,” and by that, they meant Um Kulthūm, the daughter of ‘Alī. ‘Umar said, “ Um Salīṭ has got more right than she.” Um Salīṭ was amongst those Anṣārī women who had given the solemn pledge to Allāh’s Apostle ﷺ. ‘Umar added,

اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا وَفُلَانًا ، بَعْدَ مَا يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، رَبَّنَا وَلَكَ الْحَمْدُ ، فَأَنْزَلَ اللَّهُ عِزَّ وَجَلَّ - لَيْسَ لَكَ مِنْ الْأَمْرِ شَيْءٌ - إِلَى قَوْلِهِ - فَإِنَّهُمْ ظَالِمُونَ - وَعَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ قَالَ : سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يَقُولُ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَعُو عَلَى صَفْوَانَ بْنِ أُمَيَّةَ وَسُهَيْلِ بْنِ عَمْرِو وَالْحَارِثِ بْنِ هِشَامٍ فَنَزَلَتْ - لَيْسَ لَكَ مِنْ الْأَمْرِ شَيْءٌ - إِلَى قَوْلِهِ - فَإِنَّهُمْ ظَالِمُونَ - .

بابُ ذِكْرِ أُمِّ سَلَيْطٍ .

٣٩٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ يُونُسَ ، عَنْ ابْنِ شِهَابٍ ، وَقَالَ ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ : إِنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَسَمَ مِرْطًا بَيْنَ نِسَاءٍ مِنْ نِسَاءِ أَهْلِ الْمَدِينَةِ فَبَقِيَ مِنْهَا مِرْطٌ جَيِّدٌ ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ : يَا أَمِيرَ الْمُؤْمِنِينَ ، أَعْطِ هَذَا بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي عِنْدَكَ ، يُرِيدُونَ أُمَّ كَلْثُومَ بِنْتَ عَلِيٍّ ، فَقَالَ عُمَرُ : أُمُّ سَلَيْطٍ أَحَقُّ بِهِ مِنْهَا ، وَأُمُّ سَلَيْطٍ مِنْ نِسَاءِ

“ She (i.e. Um Salīṭ) used to carry the filled waterskins for us on the day of the battle of Uhud.”

(22) CHAPTER. The killing (i.e. martyrdom) of Hamza bin 'Abdul Muṭṭalib



399. Narrated Ja'far bin 'Amr bin Umaiya : I went out with 'Ubaidullāh bin 'Adī bin Al-Khiyār. When we reached Hims (i.e. a town in Syria), 'Ubaidullāh bin 'Adī said (to me), “Would you like to see Waḥshī so that we may ask him about the killing of Hamza?” I replied, “Yes.” Waḥshī used to live in Hims. We enquired about him and somebody said to us, “He is that in the shade of his palace, as if he were a full waterskin.” So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. 'Ubaidullāh was wearing his turban and Waḥshī could not see except his eyes and feet. 'Ubaidullāh said, “O Waḥshī ! Do you know me?” Waḥshī looked at him and then said, “No, by Allāh ! But I know that 'Adī bin Al-Khiyār married a woman called Um Qital, the daughter of Abū Al-'Īṣ, and she delivered a boy for him at Mecca, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that

الأنصاري ممن بايع رسول الله صلى الله عليه وسلم، قال عمر : فإني نمتها كانت ترفير لنا القيرب يوم أحد.

قتل حمزة بن عبد المطلب رضي الله عنه.

٣٩٩ - حدثني أبو جعفر محمد بن عبد الله : حدثنا حُجَين بن المسيبي : حدثنا عبد العزيز بن عبد الله بن أبي سلمة ، عن عبد الله بن الفضل ، عن سليمان بن يسار ، عن جعفر بن عمرو بن أمية قال : خرجت مع عبد الله بن عدي بن الخيار ، قال : قد منّا حمض ، قال لي عبد الله بن عدي : هل لك في وحشي نسأله عن قتل حمزة ؟ قلت : نعم ، وكان وحشي يسكن حمض فسألنا عنه ، فقبل لنا هو ذاك في ظل قصره ، كأنه حميت ، قال : فجدنا حتى وقفنا عليه بييسير فسلمنا ، فرد السلام . قال : وعبد الله معجور بعمامته ما يرى وحشي إلا عينيه ورجليه . فقال عبد الله : يا وحشي ، أتعرفتني ؟ قال : فنظرت إليه ثم قال : لا والله ، إلا أني أعلم أن عدي بن الخيار تزوج

child's feet." Then Ubaidullah uncovered his feet and said (to Wahshī), "Will you tell us (the story of) the killing of Hamza?" Wahshi replied, "Yes, Hamza killed Tū'aima bin 'Adī bin Al-Khiyar at Badr (battle) so my master, Jubair bin Muṭsim said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free.' (1) When the people set out (for the battle of Uhud) in the year of 'Ainain 'Ainain is a mountain near the mountain of Uhud, and between it and Uhud there is a valley..... I went out with the people for the battle. When the army aligned for the fight, Sibā' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin 'Abdul Muṭṭalib came out and said, 'O Sibā', O Ibn Um Anmār, the one who circumcises other ladies! Do you challenge Allāh and His Apostle ﷺ?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i. e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out threw his buttocks, causing him to die. When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islām spread in it (i.e. Mecca). Then I

امْرَأَةً يُقَالُ لَهَا أُمُّ قَتِيلٍ بَيْنْتُ أَبِي الْعَيْصِ، فَوَلَدَتْ لَهُ غُلَامًا بِمَكَّةَ فَيَكُنْتُ أَسْتَرْضِيْعُ لَهُ. فَحَمَلْتُ ذَلِكَ الْغُلَامَ مَعَ أُمِّهِ فَتَوَلَّيْتُهَا إِيَّاهُ فَلَمَّا كُنْتُ نَظَرْتُ إِلَى قَدَمَيْكَ. قَالَ: فَيَكْشِفُ عَيْبُكَ اللَّهُ عَنْ وَجْهِهِ ثُمَّ قَالَ: أَلَا تُخْبِرُنَا بِقَتْلِ حَمْزَةَ؟ قَالَ: نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طُعَيْمَةَ بِنَ عَدِيِّ بْنِ الْخِيَارِ بِسَدْرٍ، فَقَالَ لِي مَوْلَايَ جُبَيْتِرُ بْنُ مُطْعَمٍ: إِنَّ قَتَلْتَ حَمْزَةَ بِعَمْسِي فَأَنْتَ حَبْرٌ، قَالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عَامَ عَيْنَيْنِ، وَعَيْنَيْنِ جَبَلٍ بِحِيَالِ أُحُدٍ بَيْنَهُ وَبَيْنَهُ وَادٍ، خَرَجْتُ مَعَ النَّاسِ إِلَى الْقِتَالِ فَلَمَّا اصْطَبَقُوا لِلْقِتَالِ خَرَجَ سِبَاعٌ فَقَالَ: هَلْ مِنْ مُبَارِزٍ؟ قَالَ: فَيَخْرُجُ إِلَيْهِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ: يَا سِبَاعُ، يَا ابْنَ أُمِّ أَنْمَارٍ مَقْطُوعَةَ الْبُطُورِ، أَتَحَادُّ اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: ثُمَّ شَدَّ عَلَيْهِ فَكَانَ كَأَنَّكَ الدَّاهِبِ قَالَ: وَكُنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ فَلَمَّا دَنَانِي رَمَيْتُهُ بِحِجَرٍ بَنِي فَأَضَعُهَا فِي نُسْتِهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ وَرِكَيْتِهِ، قَالَ: فَكَانَ ذَلِكَ الْعَهْدَ بِهِ. فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ

(1) Wahshi was then a slave belonging to Jubair.

left for Ta'if, and when the people (of Ta'if) sent their messengers to Allāh's Apostle ﷺ, I was told that the Prophet ﷺ did not harm the messengers. So I too, went out with them till I reached Allāh's Apostle ﷺ. When he saw me, he said, ' Are you Wahshī? ' I said, ' Yes. ' He said, ' Was it you who killed Hamza? ' I replied, ' What happened is what you have been told of. ' He said, ' Can you hide your face from me? ' (1) So I went out and Allāh's Apostle ﷺ passed away, and Musailamah Al-Kadhhab appeared (claiming to be a prophet). I said, ' I will go out to Musailamah so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i. e. Musailamah) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Anṣārī man attacked him and struck him on the head with a sword. 'Abdullāh bin 'Umar said, ' A slave girl on the roof of a house said:

فَاقَمْتُ بِمَسْكَنَةٍ حَتَّى فَشَافَيْمُهَا الْإِسْلَامُ
ثُمَّ خَرَجْتُ إِلَى الطَّائِفِ ، فَأَرْسَلُوا إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا فَتَقَبَّلَ
لِي إِنَّهُ لَا يَهْجُرُ الرُّسُلَ ، قَالَ : فَخَرَجْتُ
مَعَهُمْ حَتَّى قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَى قَالَ : أَنْتَ
وَحِشْيٌ ؟ قُلْتُ : نَعَمْ ، قَالَ : أَنْتَ
قَتَلْتَ حِمَزَةَ ، قُلْتُ : قُلْتُ : قَدْ كَانَ مِنَ
الْأَمْرِ مَا قَدْ بَلَغَكَ ، قَالَ : فَهَلْ تَسْتَطِيعُ
أَنْ تُغَيِّبَ وَجْهَكَ عَنِّي ، قَالَ : فَخَرَجْتُ
فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَخَرَجَ مُسَيِّلَمَةً الْكَذَّابُ قُلْتُ
لَا خَيْرَ جَنٍّ إِلَى مُسَيِّلَمَةٍ لَعَلِّي أَقْتُلُهُ
فَأُكَفِّئَ بِهِ حِمَزَةَ ، قَالَ : فَخَرَجْتُ
مَعَ النَّاسِ فَكَانَ مِنْ أَمْرِهِ مَا كَانَ ،
قَالَ : فَإِذَا رَجُلٌ قَائِمٌ فِي ثَلَاثَةِ جِدَارٍ
كَأَنَّهُ جَمَلٌ أَوْ رَقُ ثَائِرُ الرَّأْسِ ، قَالَ :
فَمَرَّ مَبْتَتُهُ بِخَرْبَتِي فَأَضَعَهَا بَيْنَ ثَدْيَيْهِ
حَتَّى خَرَجْتُ مِنْ بَيْنِ كَتِفَيْهِ ، قَالَ :
وَوُثِبَ إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ
فَضْرَبَهُ بِالسَّيْفِ عَلَى هَامَتِهِ . قَالَ
عَبْدُ اللَّهِ بْنُ الْفَضْلِ : فَأَخْبَرَنِي مُسْلِمَانُ
ابْنُ يَسَارٍ : أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ

(1) The Prophet ﷺ did not want to see the man who killed his uncle, Hamza.

Alas! The chief of the faithful believers (i. e. Musailamah) has been killed by a black slave."

يَقُولُ: فَتَمَاتَ جَارِيَةٌ عَلَى ظَهْرِ بَيْتٍ
وَأَمِيرَ الْمُؤْمِنِينَ، قَتَلَهُ الْعَبْدُ الْأَسْوَدُ.

(23) CHAPTER. The wounds inflicted on the Prophet ﷺ on the day of Uhud.

بَابُ مَا أَصَابَ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مِنَ الْجَرَاحِ يَوْمَ أُحُدٍ.

400. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ (pointing to his broken canine tooth) said, "Allāh's Wrath has become severe on the people who harmed His Prophet. Allāh's Wrath has become severe on a man who is killed by ^{the} Apostle of Allāh in Allāh's Cause."

٤٠٠ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ :
حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ
هَمَّامٍ : سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ فَعَمَلُوا
بِنَبِيِّهِ يُشِيرُ إِلَى رِبَاعِيَّتِهِ ، اشْتَدَّ غَضَبُ
اللَّهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ فِي
سَبِيلِ اللَّهِ .

401. Narrated Ibn 'Abbās رضي الله عنه : Allāh's Wrath became severe on him whom the Prophet ﷺ had killed in Allāh's Cause. Allāh's Wrath became severe on the people who caused the face of Allāh's Prophet ﷺ to bleed.

٤٠١ - حَدَّثَنِي مَخْلَدُ بْنُ مَالِكٍ :
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ ، حَدَّثَنَا
ابْنُ جُرَيْجٍ ، عَنْ عَمْرِو بْنِ دِينَارٍ ،
عَنْ عِيْكَرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ : اشْتَدَّ غَضَبُ اللَّهِ عَلَى
مَنْ قَتَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
سَبِيلِ اللَّهِ ، اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ
دَمَوْا وَجْهَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

402. Narrated Abū Hāzim that he

٤٠٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ :

heard Sahl bin Sa'd being asked about the wounds of Allāh's Apostle ﷺ saying, "By Allāh, I know who washed the wounds of Allāh's Apostle ﷺ and who poured water (for washing them), and with what he was treated." Sahl added, "Fāṭima, the daughter of Allāh's Apostle ﷺ used to wash the wounds, and 'Alī bin Abī Ṭālib used to pour water from a shield. When Fāṭima saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His canine tooth got broken on that day, and face was wounded, and his helmet was broken on his head."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، عَنْ أَبِي حَازِمٍ : أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ وَهُوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : أَمَا وَاللَّهِ إِنِّي لَا أَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ يَسْكُبُ الْمَاءَ وَبِمَا دُويَ ، قَالَ : كَانَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ بَنَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَغْسِلُهُ ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ الْمَاءَ بِالْمِجَنِّ ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كَثْرَةً أَخَذَتْ قِطْعَةً مِنْ حَبْصِيرٍ وَأَحْرَقَتْهَا وَأَلَصَقَتْهَا فَاسْتَمْسَكَ الدَّمُ وَكُسِرَتْ رِبَاعِيَّةٌ يَوْمَ مَيْدِ جُرْحٍ وَجْهَهُ وَكُسِرَتْ الْبَيْضَةُ عَلَى رَأْسِهِ .

403. Narrated Ibn 'Abbās : Allāh's Wrath gets severe on a person killed by a prophet, and Allāh's Wrath became severe on him who had caused the face of Allāh's Apostle ﷺ to bleed.

٤٠٣ - حَدَّثَنَا يَحْيَى بْنُ يَحْيَى عَنْ عَمْرِو بْنِ عَلِيٍّ : حَدَّثَنَا أَبُو عَاصِمٍ : حَدَّثَنَا ابْنُ جُرَيْجٍ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ عِيْكَرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : اسْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ قَتَلَهُ نَبِيٌّ ، وَاسْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ دَمَى وَجْهَهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(24) CHAPTER. Allāh's Statement:—
Those who responded
(To the call) of Allāh

بَابُ - الَّذِينَ اسْتَجَابُوا لِلَّهِ
وَالرَّسُولِ -

And the Apostle ' (3 : 172)

404. Narrated 'Aisha  regarding the Holy Verse :

'Those who responded
(To the call) of Allāh
And the Apostle
After being wounded
For those of them
Who did good deeds
And refrained from wrong, there is
a great reward.' (3 : 172)

She said to 'Urwa, "O my nephew ! Your father, Az-Zubair and Abū Bakr were amongst them (i. e. those who responded to the call of Allāh and the Apostle) on the day (of the battle of Uhud). When Allāh's Apostle  suffered what he suffered on the day of Uhud and the pagans left, the Prophet  was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') track?' He then selected seventy men from amongst them (for this purpose)." (The sub-narrator added, "Abū Bakr and Az-Zubair were amongst them.")

(25) CHAPTER. The Muslims who were killed on the day of Uhud. Amongst them were Ḥamza bin 'Abdul Muṭṭalib, Al-Yamān, An-Nadr, Ibn Anas and Muṣṭab bin 'Umair.

٤٠٤ - حَدَّثَنَا مُحَمَّدٌ : حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ - قَالَتْ لِعُرْوَةَ : يَا ابْنَ أُخْتِي ، كَانَ أَبُوكَ مِنْهُمْ الزُّبَيْرُ وَأَبُو بَكْرٍ لَمَّا أَصَابَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَصَابَ يَوْمَ أُحُدٍ وَانْصَرَفَ الْمُشْرِكُونَ خَافَ أَنْ يَرْجِعُوا ، قَالَ : مَنْ يَدْهَبُ فِي إِثْرِ هَيْمٍ ؟ فَاذْتَدَبَ مِنْهُمْ سَبْعُونَ رَجُلًا ، قَالَ : كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ .

بَابُ مَنْ قُتِلَ مِنَ الْمُسْلِمِينَ يَوْمَ أُحُدٍ ، مِنْهُمْ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ ، وَالْيَمَانُ ، وَالنَّضْرُ وَابْنُ أَنَسٍ ، وَمُصْطَبُ بْنُ عُمَيْرٍ .

405. Narrated Qatāda : We do not know of any tribe amongst the Arab tribes who lost more martyrs than Al-Ansār, and they will have superiority on the Day of Resurrection. Anas bin Mālīk told us that seventy from the Ansār were martyred on the day of Uhud, and seventy on the day (of the battle of) Bi'r-Ma'ūna, and seventy on the day of Al-Yamāma. Anas added, "The battle of Bi'r-Ma'ūna took place during the lifetime of Allāh's Apostle ﷺ and the battle of Al-Yamāma, during the caliphate of Abū Bakr, and it was the day when Musailamah Al-Kadhhab was killed."

406. Narrated Jābir bin 'Abdullāh : Allāh's Apostle ﷺ used to shroud two martyrs of Uhud in one shēet and then say, "Which of them knew Qur'ān more?" When one of the two was singled out, he would put him first in the grave. Then he said, "I will be a witness for them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed.

Jābir added, "When my father was martyred, I started weeping and uncovering his face. The companions of the Prophet ﷺ stopped me from doing so, but the Prophet ﷺ did not stop me. Then the Prophet ﷺ said, '(O Jābir,)

٤٠٥ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ قَالَ : حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ : مَا نَعْلَمُ حَيًّا مِنْ أَحْيَاءِ الْعَرَبِ أَكْثَرَ شَهِيدًا أُغْرِيَ يَوْمَ الْقِيَامَةِ مِنَ الْأَنْصَارِ . قَالَ قَتَادَةُ : وَحَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّهُ قُتِلَ مِنْهُمْ يَوْمَ أُحُدٍ سَبْعُونَ ، وَيَوْمَ بَيْرِ مَعُونَةَ سَبْعُونَ ، وَيَوْمَ الْيَمَامَةِ سَبْعُونَ . قَالَ : وَكَانَ بَيْرُ مَعُونَةَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَيَوْمَ الْيَمَامَةِ عَلَى عَهْدِ أَبِي بَكْرٍ ، وَيَوْمَ مُسَيْلَمَةَ الْكَذَّابِ .

٤٠٦ - حَدَّثَنَا قُسَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ : أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ، ثُمَّ يَقُولُ : أَيُّهُمَا أَكْثَرُ أَخَذَ الْقُرْآنَ ؟ فَإِذَا أَشِيرَ لَهُ إِلَى أَحَدٍ قَدْ خُشِيَ فِي اللَّحْدِ وَقَالَ : أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ ، وَأَمَرَ بِدَفْنِهِمْ بِدِ مَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسِّلُوهُ . وَقَالَ أَبُو الْوَلِيدِ ، عَنْ شُعْبَةَ ، عَنْ ابْنِ الْمُنْكَدَرِ قَالَ : سَمِعْتُ جَابِرًا قَالَ : لَمَّا قُتِلَ أَبِي جَعَلْتُ أَبْكَى وَأَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ ،

don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial)."

فَجَعَلَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَوْنِي وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَنْهَ . وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَبْكِيهِ أَوْ مَا تَبْكِيهِ ، مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتَيْهَا حَتَّى رُفِعَ .

407. Narrated Abū Musā رضي الله عنه : The Prophet ﷺ said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the faithful believers suffered on the day of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Mecca) which Allāh helped us to achieve, and the union of all the faithful believers. I (also) saw cows in the dream, and what Allāh does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud."

٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ ، عَنْ جَدِّهِ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ ، أُرِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : رَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفًا فَأَنْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ ، ثُمَّ هَزَزْتُهُ أُخْرِجَ فِعَادُ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ بِهِ اللَّهُ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ . وَرَأَيْتُ فِيهَا بَقَرًا وَاللَّهُ خَيْرٌ ، فَإِذَا هُمْ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ .

408. Narrated Khabbāb رضي الله عنه : We migrated with the Prophet ﷺ for Allāh's Cause, so our reward became due and sure with Allāh. Some of us passed away (i.e. died) without enjoying anything from their reward, and one of them was Mus'ab bin 'Umair who was killed (i.e. martyred) on the day of Uhud. He did

٤٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا الْأَعْمَشُ ، عَنْ شَقِيقٍ ، عَنْ خَبَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ : هَاجَرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَنْتَظِرُ وَجْهَ اللَّهِ فَيَوْجِبُ أَجْرُنَا عَلَى اللَّهِ ، فَمِنَّا مَنْ مَضَى أَوْ ذَهَبَ لَمْ يَسْأَلْ مِنْ أَجْرِهِ شَيْئًا كَانَ مِنْهُمْ .

not leave behind except a sheet of striped woolen cloth. If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. The Prophet ﷺ said to us, "Cover his head with it and put Idhkhir (i.e. a kind of grass) over his feet," or said, "Put some Idhkhir over his feet." But some of us have got their fruits ripened, and they are collecting them.

مُصَنَّبُ بَنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ
فَلَمْ يَتْرُكْ إِلَّا نَمِرَةً، كُنَّا إِذَا غَطَيْنَا
بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا
غَطَّيْنَا بِهَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَقَالَ
لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: غَطُّوا
بِهَا رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلَيْهِ
الْإِذْخِيرَ، أَوْ قَالَ: أَلْقُوا عَلَى رِجْلَيْهِ
مِنَ الْإِذْخِيرِ، وَمِنَّا مَنْ أَيْسَمَتْ لَهُ
نَمِرَتُهُ فَهُوَ يَهْدِي بِهَا.

(26) CHAPTER. "Uhud is a mountain that loves us and is loved by us," said the Prophet ﷺ.

بَابُ: "أُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ"
قَالَهُ عَبَّاسُ بْنُ سَهْمٍ، عَنْ أَبِي حُمَيْدٍ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

409. Narrated Anas ﷺ: The Prophet ﷺ said, "This is a mountain that loves us and is loved by us."

٤٠٩ - حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ قَالَ:
أَخْبَرَنِي أَبِي عَنْ قُذْرَةَ بْنِ خَالِدٍ، عَنْ
قَيْتَادَةَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: هَذَا
جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ.

410. Narrated Anas bin Malik ﷺ: When the mountain of Uhud appeared before Allah's Apostle ﷺ he said, "This is a mountain that loves us and is loved by us. O, Allah! Abraham has made Mecca a Sanctuary, and I have made Medina (i.e. the area between its two mountains) a Sanctuary as well."

٤١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ:
أَخْبَرَنَا مَالِكٌ، عَنْ عُمَرَ وَمَوْلَى الْمُطَّلِبِ،
عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ:
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَعَ
لَهُ أُحُدٌ فَقَالَ: هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ،
اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي

حَرَمْتُ الْمَدِينَةَ مَا بَيْنَ لَا بَتَيْنِهَا .

411. Narrated 'Uqba : One day the Prophet ﷺ went out and offered the (funeral) prayer for the people (i.e. martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, " I am your predecessor before you (for the Tank in Paradise), and I am a witness upon you, and I am looking at my Tank just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allāh, I am not afraid that you will worship others besides Allāh after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

(27) CHAPTER. The Ghazwa (i.e. battle) of Ar-Raji', Ri'l, Dhakwan and B'r Ma'una and the narration about (the tribes of) 'Adl and Al-Qara and (the story of) 'Asim bin Thabit, Khubaib and his companions.

Narrated Ibn Ishaq : 'Asim bin 'Umar said, " It (i.e., the Ghazwa of Ar-Raji') happened after (the battle of) Uhud."

412. Narrated Abū Huraira : The Prophet ﷺ sent a Sariya of spies and appointed 'Asim bin Thabit, the

٤١١ - حَدَّثَنِي عُمَرُو بْنُ خَالِدٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ أَبِي الْخَيْرِ ، عَنْ عَقْبَةَ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمَ مَا فَصَلَنِي عَلَى أَهْلِ أَحَدٍ صَلَاتَهُ عَلَى الْمَيِّتِ . ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ : إِنِّي فَرَطُ لَكُمْ ، وَأَنَا شَهِيدٌ عَلَيْكُمْ ، وَإِنِّي لَا نَظْرُ إِلَى حَوْضِي الْآنَ ، وَإِنِّي أُعْطِيتُ مُفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مُفَاتِيحَ الْأَرْضِ ، وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي ، وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا .

بابُ غَزْوَةِ الرَّجِيعِ ، وَرِعْلٍ ، وَذَكْوَانَ ، وَبِشْرِ مَعُونَةَ ، وَحَدِيثِ عَصَلٍ ، وَالْقَارَةِ ، وَعَاصِمِ بْنِ ثَابِتٍ ، وَخُبَيْبٍ وَأَصْحَابِهِ . قَالَ ابْنُ إِسْحَاقَ : حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ أَنَّهَا بَعْدَ أَحَدٍ .

٤١٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ ، عَنْ مَعْمَرٍ ، عَنْ الزُّهْرِيِّ ، عَنْ عُمَرَ بْنِ أَبِي سُفْيَانَ :

grand-father of 'Aṣim bin 'Umar bin Al-Khaṭṭab, as their leader. So they set out, and when they reached (a place) between 'Uṣfān and Mecca, they were mentioned to one of the branch tribes of Banī Hudhail called Lihyān. So, about one-hundred archers followed their traces till they (i. e. the archers) came to a journey station where they (i. e. 'Aṣim and his companions) had encamped and found stones of dates they had brought as journeyfood from Medīna. The archers said, " These are the dates of Medīna, " and followed their traces till they took them over. When 'Aṣim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, " You have a covenant and a promise that if you come down to us, we will not kill anyone of you. " 'Aṣim said, " As for me, I will never come down on the security of an infidel. O Allāh ! Inform Your Prophet about us. " So they fought with them till they killed 'Aṣim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, " This is the first breach in the covenant, " and refused to accompany them. They dragged him and tried to make him accompany

الشَّقَقِيَّ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً عَيْنًا وَأَمَرَ عَلَيْهِمُ عَاصِمَ ابْنَ ثَابِتٍ ، وَهُوَ جَدُّ عَاصِمِ بْنِ عُمَرَ ابْنِ الْخَطَّابِ . فَاِنْطَلَقُوا حَتَّى إِذَا كَانَ بَيْنَ عُصْفَانَ وَمَسَكَةَ ذُكَيْرُوا لِحِصَى مِنْ هَذَيْلٍ يُقَالُ لَهُمْ لِحْيَانٌ فَتَبِعُوهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَامٍ فَاقْتَصَوْا آثَارَهُمْ حَتَّى أَتَوْا مَنْزِلًا نَزَلُوهُ فَوَجَدُوا فِيهِ نَوَى تَمَرٍ تَزَوْدُوهُ مِنَ الْمَدِينَةِ فَقَالُوا : هَذَا تَمَرٌ يَثْرِبُ ، فَتَبِعُوا آثَارَهُمْ حَتَّى لَحِقُواهُمْ فَلَمَّا انْتَهَى عَاصِمٌ وَأَصْحَابُهُ لَجَسُوا إِلَى فِدْقٍ فَقَدْ وَجَاءَ الْقَوْمُ فَاحْطُوا بِهِمْ فَقَالُوا : لَكُمْ الْعَهْدُ وَالْمِيثَاقُ إِنْ نَزَلْتُمْ إِلَيْنَا أَنْ لَا نَقْتُلَ مِنْكُمْ رَجُلًا ، فَقَالَ عَاصِمٌ : أَمَّا أَنَا فَلَا أَنْزِلُ فِي ذِمَّةِ كَافِرٍ ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ ، فَقَاتَلُوهُمْ حَتَّى قَتَلُوا عَاصِمًا فِي سَبْعَةِ نَفَرٍ بِالنَّبِيلِ . وَبَقِيَ خُبَيْبٌ وَزَيْدٌ وَرَجُلٌ آخَرٌ فَأَعْطَوْهُمْ الْعَهْدَ وَالْمِيثَاقَ ، فَلَمَّا أَعْطَوْهُمْ الْعَهْدَ وَالْمِيثَاقَ نَزَلُوا إِلَيْهِمْ فَلَمَّا اسْتَمَكَنُوا مِنْهُمْ حَكَلُوا أَوْتَارَ قِسْيَتِهِمْ فَتَرَبَّطُوا بِهِمْ ، فَقَالَ الرَّجُلُ الثَّلَاثُ السَّيِّئُ مَعَهُمَا : هَذَا أَوَّلُ الْغَدْرِ فَأَبَى أَنْ يَصْحَبَهُمْ فَجَرَّ رَوْهُ وَعَالَجُوهُ عَلَى أَنْ يَصْحَبَهُمْ فَلَمْ يَفْعَلْ فَتَقَاتَلُوهُ ، وَانْطَلَقُوا بِخُبَيْبٍ وَزَيْدٍ حَتَّى بَاغَوْهُمَا

them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Mecca. The sons of Al-Harith bin 'Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Harith bin 'Amr on the day of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a razor from a daughter of Al-Harith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine who moved towards Khubaib, and when it reached him, he put it on his thigh. When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said, 'Are you afraid that I will kill it? I will never do that, if Allah wished.'" Later on she used to say, "I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes although at that time no fruits were available at Mecca, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allah." So they took him out of the Sanctuary (of Mecca) to kill him. He said, "Allow me to offer a two-Rak'at prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid of death, I would have prayed for a longer time." So it was Khubaib who first set the tradition of

بِمَكَّةَ فَاشْتَرَى خُبَيْبًا بَنُو الْحَارِثِ بْنِ
عَامِرِ بْنِ نَوْفَلٍ، وَكَانَ خُبَيْبٌ هُوَ
قَتَلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ
فَمَكَثَ عِنْدَهُمْ أُسِيرًا حَتَّى إِذَا أَجْمَعُوا
قَتْلَهُ اسْتَعَارَ مُوسَى مِنْ بَعْضِ بَنَاتِ
الْحَارِثِ لِيَسْتَحِدَّ بِهَا فَأَعَارَتْهُ، قَالَتْ:
فَغَفَلْتُ عَنْ صَبِيٍّ لِي فَدَرَجَ إِلَيْهِ حَتَّى
أَنَاهُ فَوَضَعَهُ عَلَى فَخْذِهِ فَلَمَّا رَأَيْتُهُ
فَزَعْتُ فَزَعَةً عَرَفَ ذَلِكَ مِنِّْي وَفِي
يَسَدِهِ الْمَوْسَى. فَقَالَ: أَتَخْشَيْنَ أَنْ
أَقْتُلَهُ؟ مَا كُنْتُ لَا، فَعَمِلَ ذَلِكَ إِنْ شَاءَ اللَّهُ
تَعَالَى. وَكَانَتْ تَقُولُ: مَا رَأَيْتُ أُسِيرًا
قَطُّ خَيْرًا مِنْ خُبَيْبٍ، لَقَدْ رَأَيْتُهُ
يَأْكُلُ مِنْ قُطْنِ عَنَبٍ، وَمَا بِمَكَّةَ
يَوْمَئِذٍ ثَمَرَةٌ، وَإِنَّهُ لَمَوْثِقٌ فِي الْحَدِيدِ،
وَمَا كَانَ إِلَّا رِزْقُ رَزَقَهُ اللَّهُ. فَخَرَجُوا
بِهِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ، فَقَالَ دَعُونِي
أُصَلِّ رَكَعَتَيْنِ، ثُمَّ انْصَرَفَ إِلَيْهِمْ
فَقَالَ: لَوْ لَا أَنْ تَرَوْا أَنَّ مَابِي جَزَعَ
مِنْ الْمَوْتِ لَزِدْتُ. فَكَانَ أَوَّلَ مَنْ
سَنَّ الرِّكَعَتَيْنِ عِنْدَ الْقَتْلِ هُوَ، ثُمَّ
قَالَ: اللَّهُمَّ أَحْصِهِمْ عِدَدًا ثُمَّ قَالَ:
مَا إِنْ أَبَى حِينَ أُقْتَلَ مُسْلِمًا
عَلَى أَى شِقِّ كَانَ لِلَّهِ مَصْرَعِي
وَذَلِكَ فِي ذَاتِ الْإِلَهَةِ وَإِنْ يَشَاءُ
يُبَيِّنَا لَكَ عَلَى أَوْصَالٍ شَلَوْا مَمْرَعِ

praying two-Rak'at before being executed. He then said, "O Allāh! Count them one by one," and added, "When I am being martyred as a Muslim, I do not care in what way I receive my death for Allāh's Sake, because this death is in Allāh's Cause. If He wishes, He will bless the cut limbs." Then 'Uqba bin Al-Hārith got up and martyred him. The Quraish (infidels) sent some people to 'Āsim in order to bring a part of his body so that his death might be known for certain, for 'Āsim had killed one of their chiefs on the day of Badr. But Allāh sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

413. Narrated Jābir رضي الله عنه: The person who killed Khubaib was Abū Sarū'a (i.e. 'Uqba bin Al-Hārith).

414. Narrated 'Abdul 'Aziz: Anas رضي الله عنه said, "The Prophet ﷺ sent seventy men, called Al-Qurrā for some purpose. The two groups of Banī Sulajm, called Ri'l and Dhakwān, appeared to them near a well called Bi'r Ma'ūna. The people (i.e. Al-Qurrā) said, 'By Allāh, we have not come to harm you, but we are passing by you on our way to do something for the Prophet ﷺ.' But (the

ثُمَّ قَامَ إِلَيْهِ عَقِيْبَةُ بْنُ الْحَارِثِ فَقَتَلَهُ .
وَبَعَثَتْ قُرَيْشٌ إِلَى عَاصِمٍ لِيُؤْتُوا
بِشَيْءٍ مِنْ جَسَدِهِ يَغْرُقُونَهُ ، وَكَانَ
عَاصِمٌ قَتَلَ عَظِيمًا مِنْ عَظَمَائِهِمْ يَوْمَ
بَدْرٍ فَبَعَثَ اللَّهُ عَلَيْهِمْ مِثْلَ الظُّلَّةِ مِنْ
السَّيِّئَاتِ فَحَمَمَتْهُ مِنْ رُسُلِهِمْ فَلَمْ
يَقْدِرُوا عَلَيْهِ عَلَى شَيْءٍ .

٤١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ :
حَدَّثَنَا سُفْيَانُ ، عَنْ عَمْرِو بْنِ سَمِيعٍ جَابِرُ
يَقُولُ : الَّذِي قَتَلَ خُبَيْبًا هُوَ أَبُو
سَرُوْعَةٍ .

٤١٤ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا
عَبْدُ الْوَارِثِ : حَدَّثَنَا عَبْدُ الْعَزِيزِ ، عَنْ
أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ : بَعَثَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعِينَ رَجُلًا
لِحَاجَةٍ . يُقَالُ لَهُمُ الْقُرَّاءُ ، فَعَرَضَ
حَتَبَانِ مِنْ بَنِي سُلَيْمٍ : رِعْلٌ وَذَكْوَانٌ ،
عِنْدَ بَيْرٍ يُقَالُ لَهَا بَيْرُ مَعُونَةٍ . فَقَالَ
الْقَوْمُ : وَاللَّهِ مَا إِنَّا كُنْمْ أَرَدْنَا ، إِنَّمَا

infidels) killed them. The Prophet ﷺ therefore invoked evil upon them for a month during the morning prayer. That was the beginning of Al-Qunūt (1) and we used not to say Qunūt before that. " A man asked Anas about Al-Qunūt, " Is it to be said after the Bowing (in the prayer) or after finishing the Recitation (i. e. before Bowing)?" Anas replied, "No, but (it is to be said) after finishing the Recitation."

415. Narrated Anas: Allāh's Apostle ﷺ said Al-Qunūt for one month after the posture of Bowing, invoking evil upon some Arab tribes.

416. Narrated Anas bin Malik : (The tribes of) Ri'l, Dhakwān, Uṣaiya and Banī Liḥyān asked Allāh's Apostle ﷺ to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Anṣār whom we used to call Al-Qurra' in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'ūna, the infidels killed them

نَحْنُ مُجْتَازُونَ فِي حَاجَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَتَلُوهُمْ. فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ شَهْرًا فِي صَلَاةِ الْغَدَاةِ وَذَلِكَ بَدْعُ الْقُنُوتِ وَمَا كُنَّا نَقْنُتُ. قَالَ عَبْدُ الْعَزِيزِ: وَسَأَلُ رَجُلٌ أَنَسًا عَنْ الْقُنُوتِ، أَبَعْدَ الرُّكُوعِ أَوْ عِنْدَ فَرَاحٍ مِنَ الْقِرَاءَةِ؟ قَالَ: لَا، بَلْ عِنْدَ فَرَاحٍ مِنَ الْقِرَاءَةِ.

٤١٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ قَالَ: قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى أَحْيَاءٍ مِنَ الْعَرَبِ.

٤١٦ - حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رِعْلًا وَذَكَوَانًا وَعُصَيَّةَ وَبَنِي لِحْيَانَ اسْتَمَدُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عَدُوٍّ فَأَمَدَّهُمْ بِسَبْعِينَ مِنَ الْأَنْصَارِ كُنَّا نُسَمِّيهِمُ الْقُرَاءَةَ فِي زَمَانِهِمْ، كَانُوا يَجْتَنِبُونَ بِالنَّهَارِ، وَيُصَلُّونَ بِاللَّيْلِ، حَتَّى كَانُوا

(1) 'Qunūt' means invocation in the prayer.

by betraying them. When this news reached the Prophet ﷺ, he said Al-Qunūt for one month in the morning prayer, invoking evil upon some of the 'Arab tribes, upon Ri'l, Dhakwān, Usaiya and Banī Liḥyān. We used to read a verse of the Qur'ān revealed in their connection, but later the verse was cancelled. It was: "convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased." (Anas bin Mālīk added:) Allāh's Prophet ﷺ said Qunūt for one month in the morning prayer, invoking evil upon some of the 'Arab tribes (namely), Ri'l, Dhakwān, Usaiya, and Banī Liḥyān. (Anas added:) Those seventy Anṣārī men were killed at the well of Ma'ūna.

بِإِشْرَارٍ مَعُونَةٍ فَتَقَتَلُوهُمْ وَغَدَرُوا بِهِمْ .
فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ
فَقَنَنَتْ شَهْرًا يَدْعُو فِي الصُّبْحِ عَلَى أَحْيَاءٍ
مِنْ أَحْيَاءِ الْعَرَبِ ، عَلَى رِعْلٍ وَذَكْوَانَ
وَعُصَيْيَةَ وَبَنِي لِحْيَانَ . قَالَ أَنَسٌ : فَقَرَأْنَا
فِيهِمْ قُرْآنًا ثُمَّ إِنَّ ذَلِكَ رُفِعَ : بَلَّغُوا
عَنَّا قَوْمَنَا أَنَّا لَتَقِينَا رَبَّنَا فَرَضِي عَنَّا
وَأَرْضَانَا . وَعَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ
مَالِكٍ حَدَّثَهُ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَنَنَتْ شَهْرًا فِي صَلَاةِ الصُّبْحِ
يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ ،
عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيْيَةَ وَبَنِي
لِحْيَانَ . زَادَ خَلِيفَةُ : حَدَّثَنَا ابْنُ زُرَيْعٍ ،
حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ : حَدَّثَنَا أَنَسٌ :
أَنَّ أَوْلِيَّكَ السَّبْعِينَ مِنَ الْأَنْصَارِ
قُتِلُوا بِإِشْرَارٍ مَعُونَةٍ . قُرَأْنَا كِتَابًا نَحْنُوهُ .

417. Narrated Anas that the Prophet ﷺ sent his uncle, the brother of Um Sulaim at the head of seventy riders. The chief of the pagans, 'Amir bin Aṭ-Tufail proposed three suggestions (to the Prophet ﷺ) saying, "Choose one of three alternatives: (1) that the bed ouins will be under your command and the townspeople will be under my command; (2) that I will be your successor, (3) that I will attack you with two thousand from Banī Ghatafan." But 'Amir was infected with plague in the house of Um so-and-so. He said, "Shall

٤١٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :
حَدَّثَنَا هَمَّامٌ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ
ابْنِ أَبِي طَالْحَةَ قَالَ : حَدَّثَنِي أَنَسٌ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ خَالَهُ
أَخْلَامَ سُلَيْمٍ فِي سَبْعِينَ رَاكِبًا وَكَانَ
رَأْسُ الْمُشْرِكِينَ عَامِرُ بْنُ الطُّفَيْلِ
خَيْرَ بَيْنِ ثَلَاثِ خِيصَالٍ فَقَالَ : يَكُونُ
لَكَ أَهْلُ السَّهْلِ وَلِي أَهْلُ الْمَدَرِ ، أَوْ
أَكُونُ خَلِيفَتَكَ ، أَوْ أَغْزُوكَ بِأَهْلِ
غَطَفَانَ بِأَلْفٍ وَأَلْفٍ . فَطُعِنَ عَامِرُ

I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that of a she-camel? Get me my horse." So he died on the back of his horse. Then Harām, the brother of Um Sulaim and a lame man along with another man from so-and-so (tribe) went towards the pagans (i. e. the tribe of Āmir). Harām said (to his companions), "Stay near to me, for I will go to them. If they (i. e. infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Harām went to them and said, "Will you give me protection so as to convey the message of Allāh's Apostle ﷺ?" So, he started talking to them, but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i. e. Harām) said, "Allāhu Akbar! I have succeeded, by the Lord of the Ka'ba!" The companion of Harām was pursued by the infidels, and then they (i. e. Harām's companions) were all killed except the lame man who was at the top of a mountain. Then Allāh revealed to us a verse that was among the cancelled ones later on. It was: 'We have met our Lord and He is pleased with us and has made us pleased.' (After this event) the Prophet ﷺ invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Rīl, Dhakwān, Banī Liḥyān and Usaiya who disobeyed Allāh and His Apostle ﷺ.

فِي بَيْتِ أُمِّ فُلَانٍ فَقَالَ: غُدَّةٌ كَغُدَّةِ الْبَيْكُرِ فِي بَيْتِ امْرَأَةٍ مِنْ آلِ بَنِي فُلَانٍ، اثْنُونِي بِفَرَسِي فَمَاتَ عَلَيَّ ظَهْرُ فَرَسِي. فَاَنْطَلَقَ حِرَامٌ أَخُو أُمِّ سُلَيْمٍ هُوَ وَرَجُلٌ أُعْرَجٌ، وَرَجُلٌ مِنْ فُلَانٍ قَالَ: كُونَا قَرِيبًا حَتَّى آتِيَهُمْ فَإِنْ آمَنُونِي كُنْتُمْ وَإِنْ قَتَلُونِي أَتَيْتُمْ أَصْحَابَكُمْ. فَقَالَ: أَتُونِي أَوْ بَلِّغْ رِسَالَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَجَعَلَ يُحَدِّثُهُمْ فَأَوْمَسُوا إِلَى رَجُلٍ فَأَتَاهُ مِنْ خَلْفِهِ فَبَطَّعَنَهُ، قَالَ هَمَامٌ: أَحْسِبُهُ حَتَّى أَنْفَدَهُ بِالرُّمْحِ، قَالَ: اللَّهُ أَكْبَرُ، فُزْتُ وَرَبُّ الْكَعْبَةِ. فَلَحِقَ الرَّجُلُ فَتَقَاتَلُوا كُلُّهُمْ غَيْرَ الْأَعْرَجِ كَانَ فِي رَأْسِ جَبَلٍ فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْنَا ثُمَّ كَانَ مِنَ الْمَسْخُوحِ: إِنَّا لَنَقِيمُنَا رَبَّنَا فَرَضِي عَنَّا وَأَرْضَانَا، فَبَدَّعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ ثَلَاثِينَ صَبَاحًا، عَلَى رِغْلٍ وَذَكَوَانٍ وَبَنِي لِحْيَانَ وَعُصَيَّةَ الَّذِينَ عَصَوْا اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

418. Narrated Anas bin Mālīk رضي الله عنه

that when Hārām bin Milhān, his uncle, was stabbed on the day of Bi'r Ma'una, he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka'ba."

419. Narrated 'Aīsha رضي الله عنها : Abū

Bakr asked the Prophet ﷺ to allow him to go out (of Mecca) when he was greatly annoyed (by the infidels). But the Prophet ﷺ said to him, "Wait." Abū Bakr said, "O Allāh's Apostle! Do you hope that you will be allowed (to migrate)?" Allāh's Apostle ﷺ replied, "I hope so." So Abū Bakr waited for him till one day Allāh's Apostle ﷺ came at noon time and addressed him saying, "Let whoever is present with you, now leave you." Abū Bakr said, "None is present but my two daughters." The Prophet ﷺ said, "Have you noticed that I have been allowed to go out (to migrate)?" Abū Bakr said, "O Allāh's Apostle, I would like to accompany you." The Prophet ﷺ said, "You will accompany me." Abū Bakr said, "O Allāh's Apostle! I have got two she-camels which I had prepared and kept ready for

٤١٨ - حَدَّثَنَا ثَنِيْسِي حَبِيْبَانُ : أَخْبَرَنَا

عَبْدُ اللَّهِ : أَخْبَرَنَا مَعْمَرٌ : قَالَ : حَدَّثَنَا ثَمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ : أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : لَمَّا طُعِنَ حَرَامُ بْنُ مِلْحَانَ وَكَانَ خَالَهُ يَوْمَ بَيْتْرِ مَعُونَةَ قَالَ بِالدَّمِ هَتَكَدَا فَنَضَحَهُ عَلَى وَجْهِهِ وَرَأْسِهِ ، ثُمَّ قَالَ : فُزْتُ وَرَبُّ الْكَعْبَةِ .

٤١٩ - حَدَّثَنَا ثَنِيْسِي عُبَيْدُ بْنُ إِسْمَاعِيلَ :

حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : اسْتَأْذَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ فِي الْخُرُوجِ حِينَ اسْتَشَدَّ عَلَيْهِ الْإِذْيُ فَقَالَ لَهُ : أَقِمْ ، فَقَالَ : يَا رَسُولَ اللَّهِ ، أَتَطْمَعُ أَنْ يُؤْذَنَ لَكَ ؟ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِنِّي لَا أَرْجُو ذَلِكَ ، قَالَتْ : فَأَنْتَ ظَهَرْتَ أَبُو بَكْرٍ ، فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ظَهْرًا فَنَادَاهُ فَقَالَ : أَخْرِجْ مَنْ عِنْدَكَ ، فَقَالَ أَبُو بَكْرٍ : إِنَّمَا هُمَا ابْنَتَايَ ، فَقَالَ : أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ لِي فِي الْخُرُوجِ ؟ فَقَالَ : يَا رَسُولَ اللَّهِ الصُّحْبَةُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الصُّحْبَةُ . قَالَ : يَا رَسُولَ اللَّهِ ، عِنْدِي نَاقَتَانِ ، قَدْ كُنْتُ أَعِدُّنَهُمَا لِلْخُرُوجِ ، فَأَعْطَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمَا أَحَمَّا

(our) going out." So he gave one of the two (she-camels) to the Prophet ﷺ and it was Al-Jad'a. They both rode and proceeded till they reached the Cave at the mountain of Thaur where they hid themselves. 'Amir bin Fuhaira was the slave of 'Abdullāh bin At-Tufail bin Sakhabara, 'Aisha's brother on her mother's side. Abū Bakr had a milch she-camel. 'Amir used to go with it (i.e. the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet ﷺ (and Abū Bakr) went away (from the Cave), he (i.e. 'Amir) too went away along with them and they both used to make him ride at the back of their camels in turns till they reached Medina. 'Amir bin Fuhaira was martyred on the day of Bi'r Ma'una.

Narrated 'Urwa: When those (Muslims) at Bi'r Ma'una were martyred and 'Amr bin Umaiya Ad-Damri was taken prisoner, 'Amir bin At-Tufail, pointing at a killed person, asked 'Amr, "Who is this?" 'Amr bin Umaiya said to him, "He is 'Amir bin Fuhaira." 'Amir bin At-Tufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and

وهي الجذعاء فتركها فانطلقا حتى أتيا الغار وهو بيشور فتواريا فيه ، فكان عامير بن فهير بن غلاما لعبد الله بن الطقييل بن سخبيرة أخو عائشة لامها ، وكانت لابي بكر منحة ، فكان يروح بها ويتعدو عليهم ويصبح فيسديج إليهم ما ثم يسرح فلا يظن به أحد من الرعاء . فلما خرج معهما يعقبانه حتى قدما المدينة فقتل عامير ابن فهير يوم بيشور معونة ، وعن أبي أسامة قال : قال لي هشام بن عروة : فأخبرني أبي قال : لما قتل الدين بيشير معونة وأسير عمرو بن أمية الضمري قال له عامير بن الطقييل : من هذا ؟ فأشار إلى قتيل ، فقال له عمرو بن أمية : هذا عامير بن فهير ، فقال : لقد رأيته بعد ما قتل رفع إلى السماء حتى إنني لا أنظر إلى السماء بينه وبين الأرض . ثم وضع فأتى النبي صلى الله عليه وسلم خبرهم فنعاهم فقال : إن أصحابكم قد أصيبوا وإنهم قد سألوا ربهم فقالوا : ربنا أخبر عنا إخواننا بما رضى عنا منك ورضيت عنا فأخبرهم عنهم وأصيب فيهم يوم مئذ عروة بن أسماء ابن الصلت ، فسُمي عروة به ، ومُنذر ابن عمرو سُمي به مُنذرا .

the earth, (1) and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet ﷺ and he announced the news of their death saying, "Your companions (of Bi'r Ma'una) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You and You are pleased with us.' " So Allāh informed them (i.e. the Prophet ﷺ and his companions) about them (i.e. martyrs of Bi'r Ma'una). On that day, 'Urwa bin Asma bin As-Salt who was one of them, was killed, and 'Urwa (bin Az-Zubair) was named after 'Urwa bin Asma and Mundhir (bin Az-Zubair) was named after Mundhir bin 'Amr (who had also been martyred on that day) .

420. Narrated Anas رضي الله عنه : The Prophet ﷺ said Al-Qunūt after Bowing (i.e. Ar-Rukū') for one month, invoking evil upon (the tribes of) Ri'l and Dhakwān and used to say, "Usaiya disobeyed Allāh and His Apostle. "

421. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ invoked evil upon those

٤٢٠ - حَدَّثَنَا مُحَمَّدٌ : أَخْبَرَنَا عَبْدُ اللَّهِ :

أَخْبَرَنَا سُلَيْمَانُ التَّمِيمِيُّ ، عَنْ أَبِي مَجْلَزٍ ،
عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَنَنْتَ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوعِ
شَهْرًا ، يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ
وَيَقُولُ : عَصَيْتَ اللَّهَ وَرَسُولَهُ .

٤٢١ - حَدَّثَنَا بِحْبِشِيُّ بْنُ بُكَيْرٍ :

حَدَّثَنَا مَالِكٌ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ :

(1) The angels hid him from the pagans.

(people) who killed his companions at Bi'r Ma'una for 30 days (in the morning prayer). He invoked evil upon (tribes of) Rīl, Liḥyān and Usaiya who disobeyed Allāh and His Apostle ﷺ. Allāh revealed a Quranic Verse to His Prophet ﷺ regarding those who had been killed, i. e., the Muslims killed at Bi'r Ma'una, and we recited the Verse till later it was cancelled. (The Verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.'

422. Narrated Asim Al-Aḥwāl: I asked Anas bin Mālik ﷺ regarding Al-Qunūt during the prayer. Anas replied, "Yes (Al-Qunūt was said by the Prophet ﷺ in the prayer)." I said, "Is it before Bowing or after Bowing?" Anas replied, "(It was said) before (Bowing)." I said, "So-and-so informed me that you told him that it was said after Bowing." Anas replied, "He was mistaken, for Allāh's Apostle ﷺ said Al-Qunūt after Bowing for one month. The Prophet ﷺ had sent some people called Al-Qurra who were seventy in number, to some pagan people who had concluded a peace treaty with Allāh's Apostle ﷺ. But those

ابن أبي طلحة، عن أنس بن مالك قال: دعا النبي صلى الله عليه وسلم على الذين قتلوا، يعني أصحابه ببئر معونة، ثلاثين صباحا حين يدعوا على رطل وإحنيان وعصية عصت الله ورسوله صلى الله عليه وسلم، قال أنس: فأنزل الله تعالى لينبيه صلى الله عليه وسلم في الذين قتلوا أصحاب بئر معونة قرا أنا قراناه حتى نسخ بعد: بلغوا قوا منا فقد لقينا ربنا فرضى عنا ورضينا عنه.

٤٢٢ - حدثني موسى بن إسماعيل: حدثنا عبد الواحد: حدثنا عاصم الأحول قال: سألت أنس بن مالك رضي الله عنه عن القنوت في الصلاة فقال: نعم، فقلت: كان قبل الركوع أو بعده؟ قال: قبله، قلت: فإن فلانا أخبرني عنك أنك قلت بعده، قال: كذب، إنما قنيت رسول الله صلى الله عليه وسلم بعد الركوع شهرا أنه كان يبعث ناسا يقال لهم القرعاء، وهم سبعون رجلا، إلى ناس من المشركين وبيئتهم وبين رسول الله صلى الله عليه وسلم عهد قبلتهم فظهروا هؤلاء الذين

who had concluded the treaty with Allāh's Apostle ﷺ violated the treaty (and martyred all the seventy men). So Allāh's Apostle ﷺ said Al-Qunūt after Bowing (in the prayer) for one month, invoking evil upon them.

(28) CHAPTER. The Ghazwa of Al-Khandaq which is called Al-Aḥzāb battle.

Mūsā bin 'Uqba said, "(This battle took place) in the month of Shawwāl in the fourth year of the Islamic calendar."

423. Narrated Ibn 'Umar ﷺ that the Prophet ﷺ inspected him on the day of Uhud while he was fourteen years old, and the Prophet ﷺ did not allow him to take part in the battle. He was inspected again by the Prophet ﷺ on the day of Al-Khandaq (i. e. battle of the Trench) while he was fifteen years old, and the Prophet ﷺ allowed him to take part in the battle.

424. Narrated Sahl bin Sa'd ﷺ : We were with Allāh's Apostle ﷺ in the Trench, and some were digging the trench while we were carrying the earth on our shoulders. Allāh's Apostle ﷺ said,

كَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَفَقَنْتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ السَّرْكَوْعِ شَهْرًا يَدْعُو عَلَيْهِمْ .

باب غَزْوَةِ الْخَنْدَقِ وَهِيَ الْأَحْزَابُ . قَالَ مُوسَى بْنُ عَقِبَةَ : كَانَتْ فِي شَوَّالٍ سَنَةِ أَرْبَعٍ .

٤٢٣ - حَدَّثَنَا يَحْيَى بْنُ أَبِي سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ قَالَ : أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجِزْهُ . وَعَرَضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً فَأَجَازَهُ .

٤٢٤ - حَدَّثَنَا يَحْيَى بْنُ أَبِي سَعِيدٍ، عَنْ ابْنِ سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخَنْدَقِ

‘O Allāh! There is no proper living except the living in the Hereafter, so please forgive the Emigrants and the Anṣār.’”

وَهُمْ يَحْفِرُونَ، وَنَحْنُ نَنْقُلُ التُّرَابَ عَلَى أَكْتَادِنَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ. فَغَفِرَ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ.

425. Narrated Anas رضي الله عنه : Allāh's Apostle ﷺ went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Anṣār digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet ﷺ saw their hardship and hunger, he said, “O Allāh! The proper living is the living of the Hereafter. Please forgive the Anṣār and the Emigrants.” They said in reply to him, “We are those who have given the Solemn Pledge to Muḥammad ﷺ that we will observe Jihād as long as we live.”

٤٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو : وَحَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حُمَيْدٍ : سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ : خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْخَنْدَقِ ، فَإِذَا الْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفِرُونَ فِي غَدَاةٍ بَارِدَةٍ فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذَلِكَ لَهُمْ ، فَلَمَّسَ أَيْ مَا يَسِيمُ مِنَ النَّصَبِ وَالْجُوعِ قَالَ : اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ ، فَغَفِرَ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ . فَقَالُوا مُجِيبِينَ لَهُ : نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

426. Narrated Anas رضي الله عنه : Al-Muhajirūn (i.e. the Emigrants) and the Anṣār were digging the trench around Medina and were carrying the earth on their backs while saying, “We are those who have pledged solemnly to Muḥammad ﷺ to protect Islam as long as we live.” The Prophet ﷺ said in reply to their saying, “O Allāh! There is no goodness except the goodness of the Hereafter; so please

٤٢٦ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ ، عَنْ عَبْدِ الْعَزِيزِ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَعَلَ الْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفِرُونَ الْخَنْدَقَ حَوْلَ الْمَدِينَةِ وَيَنْقُلُونَ التُّرَابَ عَلَى مَتُونِهِمْ وَهُمْ يَقُولُونَ : نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْإِسْلَامِ مَا بَقِينَا أَبَدًا

grant Your Blessing to the Anṣār and the Emigrants." The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e. oil, fat and butter having a change in colour and smell) and it used to be presented to the people (i.e. workers) who were hungry, and it used to stick to their throats and had a nasty smell.

قَالَ : يَقُولُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُجَبِّبُهُمْ : اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ ، فَبَارِكْ فِي الْأَنْصَارِ وَالْمُهَاجِرَةِ .
قَالَ : يُؤْتُونَ بِمِلٍّ كَتَمْتِي مِنَ الشَّعِيرِ فَيُصْنَعُ لَهُمْ بِإِهَالَةِ سَنِيخَةٍ تَوْضَعُ بَيْنَ يَدَيِ الْقَوْمِ وَالْقَوْمُ جِياعٌ وَهِيَ بِشِيعَةٌ فِي الْحَلَقِ وَلَهَا رِيحٌ مُنْتِنٌ .

427. Narrated Jābir رضي الله عنه : We were digging (the trench) on the day of [Al-Khandaq (i.e. Trench)] and we came across a big solid rock. We went to the Prophet ﷺ and said, " Here is a rock appearing across the trench." He said, " I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet ﷺ took the spade and struck the big solid rock and it became like sand. I said, " O Allāh's Apostle ! Allow me to go home." (When the Prophet ﷺ allowed me) I said to my wife, " I saw the Prophet ﷺ in a state that I cannot treat lightly. Have you got something (for him to eat)? " She replied, " I have barley and a she goat." So I slaughtered the she-kid and she ground the barley ; then we put the meat in the earthenware cooking pot. Then I came to the Prophet ﷺ when the dough had

٤٢٧ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى :
حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ ، عَنْ أَبِيهِ قَالَ : أَتَيْتُ جَابِرَ أَرْضِيَّ اللَّهِ عَنْهُ فَقَالَ :
إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَسِرَ صَتُّ كُدَيْةٍ شَدِيدَةٍ فَعَجَأُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا : هَذِهِ كُدَيْةٌ عَرَصَتْ فِي الْخَنْدَقِ ، فَقَالَ : أَنَا نَازِلٌ . ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ وَلَبِثْنَا ثَلَاثَةَ أَيَّامٍ لَا نَذُوقُ ذَوَاقًا فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِعْوَلَ فَضَرَبَ فِي الْكُدَيْةِ فَعَادَ كَثِيبًا أَهْيَلًا أَوْ أَهْنَمًا .
فَقُلْتُ : يَا رَسُولَ اللَّهِ ، ائْذَنْ لِي إِلَى الْبَيْتِ ، فَقُلْتُ لَا مِرَاقِي : رَأَيْتُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا مَا كَانَ فِي ذَلِكَ صَبْرٌ ، فَعِنْدَكَ شَيْءٌ ؟ قَالَتْ : عِنْدِي شَعِيرٌ وَعَسَاقٌ ، فَذَبَحْتُ الْعَسَاقَ ، وَطَحَنْتُ الشَّعِيرَ حَتَّى جَعَلْنَا اللَّحْمَ فِي الْبُرْمَةِ . ثُمَّ جِئْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allāh's Apostle, you and one or two men along with you (for the food)."

The Prophet ﷺ asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions), "Get up." So the Muhājirs (i.e. Emigrants) and the Anṣār got up. When I came to my wife, I said, "Allāh's Mercy be upon you! The Prophet ﷺ came along with the Muhājirs and the Anṣār and those who were present with them." She said, "Did the Prophet ﷺ ask you (how much food you had)?" I replied, "Yes." Then the Prophet ﷺ said, "Enter and do not throng." The Prophet ﷺ started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet ﷺ said (to my wife), "Eat and present to others as the people are

وسلّم والعَجِينَ قَدْ انْكَسَرَ والبُرْمَةُ
بَيْنَ الْأَثَافِي قَدْ كَادَتْ أَنْ تَنْضِجَ ،
فَقُلْتُ : طَعِيمٌ لِي فَتَقَسِّمُ أَنْتَ يَا رَسُولَ
اللَّهِ وَرَجُلٌ أَوْ رَجُلَانِ ، قَالَ : كُمْ هُوَ ؟
فَقَدْ كَرِهْتُ لَهُ ، قَالَ : كَثِيرٌ طَيِّبٌ ، قَالَ :
قُلْ لَهَا لَا تَنْزِعِ الْبُرْمَةَ وَلَا الْخُبْزَ
مِنَ التَّنُورِ حَتَّى آتِيَنِي . فَقَالَ : قُومُوا ،
فَقَامَ الْمُهَاجِرُونَ وَالْأَنْصَارُ . فَلَمَّا
دَخَلَ عَلَى أَمْرٍ أَتَاهُ قَالَ : وَيْحَكَ ، جَاءَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمُهَاجِرِينَ
وَالْأَنْصَارِ وَمِنْ مَعَهُمْ ، قَالَتْ : هَلْ
سَأَلْتِ ؟ قُلْتُ : نَعَمْ ، فَقَالَ : ادْخُلُوا
وَلَا تَضَاغَطُوا . فَجَعَلَ يَنْكَسِرُ الْخُبْزَ
وَيَجْعَلُ عَلَيْهِ اللَّحْمَ وَيُخَمِّرُ الْبُرْمَةَ
وَالْتَّنُورَ إِذَا أَخَذَ مِنْهُ وَيُقَرِّبُ إِلَى أَصْحَابِهِ
ثُمَّ يَنْزِعُ . فَلَمْ يَزَلْ يَنْكَسِرُ الْخُبْزَ
وَيُغْرِفُ حَتَّى شَبِعُوا وَبَقِيَ بَقِيَّةٌ .
قَالَ : كُلِي هَذَا وَأَهْدِي ، فَإِنَّ النَّاسَ
أَصَابَتْهُمْ مَجَاعَةٌ .

struck with hunger."

428. Narrated Jābir bin 'Abdullāh : When Trench was dug, I saw the Prophet ﷺ in the state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allāh's Apostle ﷺ in a state of severe hunger." She brought out for me, a bag containing one Sā' of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allāh's Apostle ﷺ. My wife said, "Do not disgrace me in front of Allāh's Apostle ﷺ and those who are with him." So I went to him and said to him secretly, "O Allāh's Apostle! I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Sa of barley which was with us. So please come, you and another person along with you." The Prophet ﷺ raised his voice and said, "O people of Trench! Jabir has prepared a meal, so let us go." Allāh's Apostle ﷺ said to me, "Don't put down your earthenware meatpot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allāh's Apostle ﷺ too, came, proceeding before the people. When I came

٤٢٨ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا أَبُو عَاصِمٍ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ : أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمَّا حَفِرَ الْخَنْدَقُ رَأَيْتُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمَصًا شَدِيدًا ! فَإِنِّي كَفَيْتُ إِلَى أَمْرٍ أَتَى . فَقُلْتُ : هَلْ عِنْدَكَ شَيْءٌ ؟ فَأَنْتَى رَأَيْتُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمَصًا شَدِيدًا . فَأَخْرَجَتْ إِلَى جِرَابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ وَلَنَا بِمَيْمَنَةٍ دَاجِنٌ قَدْ بَحَنَتْهَا . وَطَحَنْتُ الشَّعِيرَ ، فَقَرَرْتُ إِلَى فِرَاغِي وَقَطَعْتُهَا فِي بُرْمَتِهَا ثُمَّ وَابَيْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : لَا تَقْضِ حَنْسِي بِرَسُولِ اللَّهِ وَبِمَنْ مَعَهُ ، فَجِئْتُهُ فَسَارَرْتُهُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، ذَبَحْنَا بِمَيْمَنَةٍ لَنَا وَطَحَنْنَا صَاعًا مِنْ شَعِيرٍ كَانَ عِنْدَنَا ، فَتَعَالَ أَنْتَ وَتَقَرَّرْ مَعَكَ ، فَصَاحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا أَهْلَ الْخَنْدَقِ ، إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا فَجِئْتَهُمْ بِكُمْ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تُنْزِلُنَّ بُرْمَتَكُمْ وَلَا تُخْبِزُنَّ عَجِينَتَكُمْ حَتَّى أَجِي . فَجِئْتُ وَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْدُمُ النَّاسَ حَتَّى جِئْتُ لِأَمْرٍ أَتَى فَقَالَ :

to my wife, she said, " May Allāh do so-and-so to you." (1) I said, " I have told the Prophet ﷺ of what you said." Then she brought out to him (i. e. the Prophet ﷺ) the dough, and he spat in it and blessed it. Then he proceeded towards out earthenware meat-pot and spat in it and blessed it. Then he said (to my wife), " Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one-thousand (who took their meals), and by Allāh they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

429. Narrated Aisha رضي الله عنها as regards

the following Quranic Verse :—

When they came on you

From above and from

Below you (from east and west of the valley) and when

The eyes became grew wild

And the hearts reached

Up to the throats.....' (33 : 10)

That happened on the day of Al-Khandaq (i.e. Trench).

بِكَ ، وَبِكَ ، فَقُلْتُ : قَدْ فَعَلْتُ الَّذِي قُلْتَ فَأَخْرَجَتْ لَهُ عَجِينًا فَبَصَقَ فِيهِ وَبَارَكَ ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ ثُمَّ قَالَ : ادْعُ خَابِزَةً فَلَتَخْبِزْ مَعَكَ وَاقْدَحِي مِن بُرْمَتِكُمْ وَلَا تَنْزِلُوها ، وَهُمُ الْفُ . فَأَقْسَمَ بِاللَّهِ لَقَدْ أَكَلُوا حَتَّى تَرَوْا كُوهُ وَانْجَرَفُوا ، وَإِنْ بُرْمَتِنَا لَتَنْغِظُ كَمَا هِيَ وَإِنْ عَجِينَنَا لَيُخْبِزُ كَمَا هُوَ .

٤٢٩ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ :

حَدَّثَنَا عَبْدَةُ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ ، وَإِذْ زَاغَتِ الْأَبْصَارُ ، وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ - قَالَتْ : كَانَ ذَلِكَ يَوْمَ الْخَنْدَقِ .

(1) She means " You have invited too many people, though we do not have enough food.

430. Narrated Al-Barā' رضي الله عنه : The Prophet ﷺ was carrying earth on the day of Al-Khandaq till his abdomen was fully covered with dust, and he was saying, "By Allāh, without Allāh we would not have been guided; neither would we have given in charity, nor would we have prayed. So (O Allāh), please send Sakīna (i.e. calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and when they wanted affliction, (then) we do not want it." The Prophet ﷺ used to raise his voice saying, "Abaina! Abaina! (i.e. we would not, we would not)."

431. Narrated Ibn 'Abbās رضي الله عنه : The Prophet ﷺ said, "I have been made victorious by Aṣ-Ṣabā (i.e. an easterly wind) and the 'Ād nation was destroyed by Ad-Dabūr (i.e. a westerly wind)."

432. Narrated Al-Barā' رضي الله عنه : When it was the day of Al-Aḥzāb (i.e. the clans) and Allāh's Apostle ﷺ dug the trench, I saw him carrying earth out of the trench till dust put the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawāḥa while

٤٣٠ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ عَنِ الْبِرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ حَتَّى أَغْمَرَ بَطْنُهُ أَوْ أَغْبَرَ بَطْنُهُ ، يَقُولُ :
وَاللَّهِ لَيُؤَلَّا اللَّهُ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَانْزِلْنَا سَكِينَةً عَلَيْنَا
وَتَبَّتِ الْإِقْدَامُ إِنَّا لَا قَبِيْنَا
إِنَّا الْإِلَهِ قَدْ بَغَوْا عَلَيْنَا
إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا
وَبَرَفَعُ بِهَا صَوْتَهُ : أَبَيْنَا أَبَيْنَا .

٤٣١ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ شُعْبَةَ قَالَ : حَدَّثَنِي الْحَكَمُ ، عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : نُصِرْتُ بِالصَّبَا ، وَأُهْلِكَتْ عَادٌ بِالْدَبُورِ .

٤٣٢ - حَدَّثَنِي أَحْمَدُ بْنُ عُمَانَ : حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ قَالَ : حَدَّثَنِي إِبْرَاهِيمُ بْنُ يُونُسَ قَالَ : حَدَّثَنِي أَبِي ، عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ الْبِرَاءَ يُحَدِّثُ ، قَالَ : لَمَّا كَانَ يَوْمُ الْأَحْزَابِ وَخَنْدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

he was carrying the earth, "O Allāh! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allāh), please send Sakīna (i. e. calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they should want to frighten us, we would not (flee but withstand them)." The Prophet ﷺ would then prolong his voice at the last words.

رَأَيْتُهُ يُنْقِلُ مِنْ تَرَابِ الْخَنْدَقِ حَتَّى
وَارَى عَشَى الْغُبَارِ جِلْدَةً بَطْنِيهِ وَكَانَ
كَشِيرِ الشَّعْرِ. فَسَمِعْتُهُ يَرْتَجِزُ بِكَلِمَاتِ
ابْنِ رَوَاحَةَ، وَهُوَ يُنْقِلُ مِنَ التُّرَابِ
يَقُولُ:

اللَّهُمَّ لَوْ لَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَأَنْزِلْ لَنَا سَكِينَةً عَلَيْنَا
وَتَبَّتْ الْأَقْدَامُ إِنْ لَا قِيْنَا
إِنَّ الْأَوَّلَى قَدْ بَغَوْا عَلَيْنَا
وَإِنْ أَرَادُوا فِتْنَةً أَبَيْنَا
قَالَ: ثُمَّ يَمُدُّ صَوْتَهُ بِأَخِيرِهَا.

433. Narrated Ibn 'Umar رضي الله عنه: The first day (i. e. Ghazwa) I participated in, was the day of Al-Khandaq (i. e. Trench).

٤٣٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ
حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمَنِ
هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ:
أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
أَوَّلُ يَوْمٍ شَهِدْتُهُ يَوْمَ الْخَنْدَقِ:

434. Narrated 'Ikrima bin Khālīd: Ibn 'Umar said, "I went to Hafsa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, (1) and no authority has been given to me.' Hafsa said, (to

٤٣٤ - حَدَّثَنِي ابْنُ أَبِي هَيْمٍ بْنُ مُوسَى:
أَخْبَرَنَا هِشَامٌ، عَنْ عُمَرَ، عَنْ الزُّهْرِيِّ،
عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ. قَالَ: وَأَخْبَرَنِي
ابْنُ طَاوُوسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ،
عَنْ ابْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى حَفْصَةَ

(1) The fighting between 'Alī and Mu'āwiyā in Siffin.

me), 'Go to them, and as they (i. e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.' " So Ḥaḥṣa did not leave Ibn 'Umar till he went to them. When the people differed, Mu'āwīya addressed the people saying, "If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be a Caliph than he and his father." On that, Ḥabīb bin Maslama said (to Ibn 'Umar), "Why don't you reply to him (i. e. Mu'āwīya)?" 'Abdullāh bin 'Umar said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought with you and with your father(1) for the sake of Islam, is more rightful to be a Caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allāh has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Ḥabīb said, "You did what kept you safe and secure (i. e. you were wise in doing so)."

وَنَسَبُوا أَتْهَآ تَنْطُفُ ، قُلْتُ : قَدْ كَانَ مِنْ
أَمْرِ النَّاسِ مَا تَرَيْنَ ، فَلَمْ يُجْعَلْ لِي
مِنَ الْأَمْرِ شَيْءٌ ، فَقَالَتْ : الْحَقُّ فَإِنَّهُمْ
يَمْتَنِّظُونَكَ وَأَخْشَى أَنْ يَكُونُوا فِي
اِحْتِيَاسِكَ عَنْهُمْ فُرْقَةٌ . فَلَمْ تَدَعْهُ
حَتَّى ذَهَبَ . فَلَمَّا تَفَرَّقَ النَّاسُ خَطَبَ
مُعَاوِيَةَ ، قَالَ : مَنْ كَانَ يُرِيدُ أَنْ
يَتَكَلَّمَ فِي هَذَا الْأَمْرِ فَلْيُطْلِعْ لَنَا
قِرْنَهُ ، فَلَمَّا حُضِنُ أَحَقُّ بِهِ مِنْهُ وَمِنْ أَبِيهِ .
قَالَ حَبِيبُ بْنُ مَسْلَمَةَ : فَهَلَّا أَجَبْتَهُ ؟
قَالَ عَبْدُ اللَّهِ : فَحَلَلْتُ حَبِيبًا وَهَمَمْتُ
أَنْ أَقُولَ : أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ
مَنْ قَاتَلَكَ وَأَبَاكَ عَلَى الْإِسْلَامِ فَخَشِيتُ
أَنْ أَقُولَ كَلِمَةً تَفَرِّقُ بَيْنَ الْجَمْعِ وَ
تَسْفِكُ الدَّمَ ، وَيُحْمِلُ عَنِّي غَيْرُ ذَلِكَ ،
فَدَكَرْتُ مَا أَعَدَّ اللَّهُ فِي الْجَنَانِ . قَالَ
حَبِيبٌ : حَفِظْتَ وَعَصِمْتَ . قَالَ
مُحَمَّدُ بْنُ عَبْدِ الرَّزَاقِ : وَنَوَسَاتُهَا .

(1) Ibn 'Umar here means 'Alī bin Abī Tālib who had fought with Mu'āwīya, and Abū Sufyān (i. e. Mu'āwīya's father) in the battles of Uhud and Al-Khandaq.

435. Narrated Sulaimān bin Šurd : On the day of Al-Ahẓāb (i.e. clans) the Prophet ﷺ said, " We will attack them (i. e. the infidels) and they will not attack us ."

436. Narrated Sulaimān bin Šurd : When the clans were driven away, I heard the Prophet ﷺ saying, " Now we will attack them (i. e. the infidels) and they will not attack us, but we will go to them."

437. Narrated 'Alī ﷺ : On the day of Al-Khandaq (i. e. Trench), the Prophet ﷺ said, " (Let) Allāh fill their (i. e. the infidels') houses and graves with fire just as they have prevented us from offering the Middle Prayer (i. e. 'Aṣr prayer) till the sun has set."

438. Narrated Jābir bin 'Abdullāh : Umar bin Al-Khaṭṭāb came on the day of Al-Khandaq after the sun had set and he was abusing the infidels of Quraish saying, " O Allāh's Apostle !

٤٣٥ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُهَيْبَانُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَحْزَابِ : نَغْزُوهُمْ وَلَا يَغْزُونَنَا .

٤٣٦ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ : حَدَّثَنَا يَحْيَى بْنُ آدَمَ : حَدَّثَنَا إِسْرَاطِيلُ : سَمِعْتُ أَبَا إِسْحَاقَ يَقُولُ : سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يَقُولُ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حِينَ أَجْلَى الْأَحْزَابِ عَنْهُ : الْآنَ نَغْزُوهُمْ وَلَا يَغْزُونَنَا ، نَحْنُ نَسِيرُ إِلَيْهِمْ .

٤٣٧ - حَدَّثَنَا إِسْحَاقُ : حَدَّثَنَا رَوْحٌ : حَدَّثَنَا هِشَامٌ ، عَنْ مُحَمَّدٍ ، عَنْ عُبَيْدَةَ ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ يَوْمَ الْخَنْدَقِ : مَلَأَ اللَّهُ عَلَيْهِمْ بَيْوتَهُمْ وَقُبُورَهُمْ نَارًا ، كَمَا شَغَلُونَا عَنْ صَلَاةِ الْوَسْطَى حَتَّى غَابَتِ الشَّمْسُ .

٤٣٨ - حَدَّثَنَا الْمُسَكِّيُّ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا هِشَامٌ ، عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ : أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَاءَ

I was unable to offer the (Asr) prayer till the sun was about to set." The Prophet ﷺ said, "By Allāh, I have not offered this (i.e. 'Asr) prayer." So we came down along with the Prophet ﷺ to Buṭhān where he performed ablution for the prayer and then we performed the ablution for it. Then he offered the 'Asr prayer after the sun had set, and after it he offered the Maghrib prayer.

يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ،
جَعَلَ يَسْبُ كُفَّارَ قُرَيْشٍ، وَقَالَ: يَا
رَسُولَ اللَّهِ مَا كِدْتُ أَنْ أَصَلِّيَ حَتَّى كَادَتْ
الشَّمْسُ أَنْ تَغْرِبَ، قَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: وَاللَّهِ مَا صَلَّيْتُهَا، فَتَنَزَّلْنَا
مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِطُنْحَانَ
فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، وَصَلَّيَ
الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ
صَلَّيَ بَعْدَهَا الْمَغْرِبَ.

439. Narrated Jābir رضي الله عنه: On the day of Al-Aḥzāb (i.e. clans), Allāh's Apostle ﷺ said, "Who will bring us the news of the people (i.e. the clans of Quraish infidels)?" Az-Zubair said, "I." The Prophet ﷺ again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet ﷺ again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet ﷺ then said, "Every prophet has his Hawārī (i.e. disciple-special helper); my disciple is Az-Zubair.

٤٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
أَخْبَرَنَا سُفْيَانُ، عَنْ ابْنِ الْمُنْكَدِرِ قَالَ:
سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَحْزَابِ: مَنْ
يَأْتِينَا بِخَبَرِ الْقَوْمِ؟ فَقَالَ الزُّبَيْرُ: أَنَا،
ثُمَّ قَالَ: مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟ فَقَالَ
الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ: مَنْ يَأْتِينَا بِخَبَرِ
الْقَوْمِ؟ فَقَالَ الزُّبَيْرُ: أَنَا. ثُمَّ قَالَ: إِنَّ
لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَ
الزُّبَيْرِ.

440. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ used to say, "None has the right to be worshipped except Allāh only (Who) honoured His Warriors and made His Slave victorious, and

٤٤٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ:

defeated the (infidel) clans by Himself; so there is none after Him (to expect anything from).

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، وَنَصَرَ
عِبْدَهُ، وَغَلَبَ الْأَحْزَابَ وَحْدَهُ، فَلَا
شَيْءَ بَعْدَهُ.

441. Narrated 'Abdullāh bin 'Abī 'Āufa

ﷺ : Allāh's Apostle ﷺ invoked evil upon the clans saying, "O Allāh, the Revealer of the Holy Book (i. e. the Qur'ān), the extremely fast in taking accounts! Please defeat the clans. O Allāh! Defeat them and shake them."

٤٤١ - حَدَّثَنَا مُحَمَّدٌ : أَخْبَرَنَا
الْفَزَارِيُّ وَعَبْدَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي
خَالِدٍ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أُوْفَى
رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : دَعَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْأَحْزَابِ فَقَالَ :
اللَّهُمَّ مُنْزِلَ الْكِتَابِ ، سَرِيعِ الْحِسَابِ ،
اهْزِمِ الْأَحْزَابَ . اللَّهُمَّ اهْزِمْهُمْ
وَزَلْزِلْهُمْ .

442. Narrated 'Abdullāh ﷺ :

Whenever Allāh's Apostle ﷺ returned from a Ghazwa, Hajj or 'Umra, he used to start (saying), "Allāhū-Akbar," thrice and then he would say, "None has the right to be worshipped except Allāh only, Who has no partners. To Him the Kingdom belongs and to Him all praises are given, and He is able to do all things (i. e. Omnipotent). We are returning with repentance (to Allāh), worshipping and prostrating ourselves, and praising our Lord. Allāh has fulfilled His Promise, made His Slave victorious, and defeated the clans (of infidels) by Himself."

٤٤٢ - حَدَّثَنَا مُحَمَّدٌ بْنُ مُقَاتِلٍ :
حَدَّثَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ ،
عَنْ سَالِمٍ وَنَافِعٍ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ إِذَا قَفَلَ مِنَ الْغَزْوِ أَوْ الْحَجِّ أَوْ
الْعُمْرَةِ يَبْدَأُ فَيُكَبِّرُ ثَلَاثَ مِرَارٍ ثُمَّ
يَقُولُ : لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ آيِبُونَ تَائِبُونَ ، عَابِدُونَ
سَاجِدُونَ ، لِرَبِّنَا حَامِدُونَ ، صَدَقَ اللَّهُ
وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ
وَحْدَهُ .

(29) CHAPTER. The return of the Prophet ﷺ from (the battle of) the Clans and his going out to Banī Quraiza and his besieging them.

443. Narrated 'Aisha رَضِيَ اللَّهُ عَنْهَا : When the Prophet ﷺ returned from Al-Khandaq (i.e. Trench) and laid down his arms and took a bath, Gabriel رَضِيَ اللَّهُ عَنْهُ came and said (to the Prophet ﷺ), You have laid down your arms ? By Allāh, we angels have not laid them down yet. So set out for them." The Prophet ﷺ said, " Where to go ? " Gabriel said, " Towards this side," pointing towards Banū Quraiza. So the Prophet ﷺ went out towards them.

444. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : As if I am just now looking at the dust rising in the street of Banū Ghanm (in Medina) because of the marching of Gabriel's regiment when Allāh's Apostle ﷺ set out to Banū Quraiza (to attack them).

445. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ : On the day of Al-Aḥzāb (i. e. Clans) the Prophet ﷺ said, " None of you (Muslims) should offer the 'Asr prayer but at Banū Quraiza ('s place)." The

بابُ مَرَجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأَحْزَابِ وَمَخْرَجِهِ إِلَى بَنِي قُرَيْظَةَ وَمَحَاصِرَتِهِ إِيَّاهُمْ .

٤٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا ابْنُ نُمَيْرٍ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : لَمَّا رَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْخَنْدَقِ وَوَضَعَ السَّلَاحَ وَاغْتَسَلَ أَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ : قَدْ وَضَعْتَ السَّلَاحَ ! وَاللَّهِ مَا وَضَعْنَاهُ ، فَخَرَجَ إِلَيْهِمْ ، قَالَ : فَإِلَى أَيْنَ ؟ قَالَ : هَاهُنَا وَأَشَارَ إِلَى بَنِي قُرَيْظَةَ ، فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ .

٤٤٤ - حَدَّثَنَا مُوسَى : حَدَّثَنَا جَرِيرٌ ، ابْنُ حَازِمٍ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَأَنِّي أَنْظُرُ إِلَى الْغُبَارِ سَاطِعًا فِي زَقَاقِ بَنِي غَنَمٍ مَوْكِبَ جِبْرِيلَ حِينَ سَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَنِي قُرَيْظَةَ .

٤٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ، ابْنُ أَسْمَاءَ : حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ

'Asr prayer was due for some of them on the way. Some of those said, "We will not offer it till we reach it, the place of Banū Quraiza," while some others said, "No, we will pray at this spot, for the Prophet ﷺ did not mean that for us." Later on it was mentioned to the Prophet ﷺ and he did not berate any of the two groups.

446. Narrated Anas رضي الله عنه : Some (of the Anṣār) used to present datepalm trees to the Prophet ﷺ till Banu Quraiza and Banū An-Nadīr were conquered (then he returned to the people their datepalms). My people ordered me to ask the Prophet ﷺ to return some or all the datepalms they had given to him, but the Prophet ﷺ had given those trees to Um Aiman. On that, Um Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e. the Prophet ﷺ) has given them to me." The Prophet ﷺ said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allāh," till he gave her ten times the number of her datepalms.

447. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : The people of (Banū) Quraiza

الاحزاب : لا يصليان أحد العصر إلا في بني قريظة، فأدرك بعضهم العصر في الطريق، فقال بعضهم: لا نصلي حتى نأتيها، وقال بعضهم: بل نصلي لم يرد منا ذلك. فذكر ذلك للأنبي صلى الله عليه وسلم فسلم فلم يعتف واحدا منهم.

٤٤٦ - حدثنا ابن أبي الأسود : حدثنا معتمرٌ وحدثني خليفه : حدثنا معتمرٌ قال : سمعتُ أبي عن أنس رضي الله عنه قال : كان الرجل يجعل يجعل للنبي صلى الله عليه وسلم النخلات حتى افتتح قريظة والنضير، وإن أهلى أمروني أن أتى النبي صلى الله عليه وسلم فأسأله الذين كانوا أعطوه أو بعضهم. وكان النبي صلى الله عليه وسلم قد أعطاه أم أيمن فجاءت أم أيمن فجعلت الثوب في عنقي تقول : كلاً والذي لا إله إلا هو لا يعطيكم وقد أعطانيها أو كما قالت، والنبي صلى الله عليه وسلم يقول لك كذا وتقول كذا والله حتى أعطاهما، حسبت أنه قال عشرة أمثاله أو كما قال.

٤٤٧ - حدثني محمد بن بشر : حدثنا غندر، حدثنا شعبه، عن سعد

agreed to accept the verdict of Sa'd bin Mu'adh. So the Prophet ﷺ sent for Sa'd, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet ﷺ said to the Anṣār, "Get up for your chief or for the best among you." (1) Then the Prophet ﷺ said (to Sa'd), "These (i. e. Banū Quraiza) have agreed to accept your verdict." Sa'd said, "Kill their (men) warriors and take their offspring as captives." On that the Prophet ﷺ said, "You have judged according to Allāh's Judgement," or said, "according to the King's judgement."

448. Narrated 'Āishā رضي الله عنها : Sa'd was wounded on the day of Al-Khandaq (i. e. Trench) when a man from Quraish, called Hibbān bin Al-'Araqa hit him (with an arrow). The man was Hibbān bin Qais from (the tribe of) Banī Ma'īṣ bin 'Amir bin Lu'ai who shot an arrow at Sa'd's medial arm vein (or main artery of the arm). The Prophet ﷺ pitched a tent (for Sa'd) in the Mosque so that he might be near enough to the Prophet ﷺ to visit. When the Prophet ﷺ returned from the (battle) of Al-Khandaq

قال : سَمِعْتُ أَبَا أُمَامَةَ قَالَ : سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : نَزَلَ أَهْلُ قُرَيْبَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَأَرْسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى سَعْدٍ فَأَتَى عَلَى حِمَارٍ فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ لِبِلَالٍ نَصَارٍ : قُومُوا إِلَى سَيْدِكُمْ أَوْ خَيْرِكُمْ . فَقَالَ : هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ ، فَقَالَ : تَقْتُلُ مُقَاتِلَتَهُمْ ، وَتَسْبِي ذُرَارِيَهُمْ . قَالَ : قَضَيْتَ بِحُكْمِ اللَّهِ ، وَرُبَّمَا قَالَ بِحُكْمِ الْمَلِكِ .

٤٤٨ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ : حَدَّثَنَا هِشَامٌ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ حَبَّانُ بْنُ الْعَرَقَةِ ، وَهُوَ حَبَّانُ بْنُ قَيْسٍ مِنْ بَنِي مَعِيصٍ بْنِ عَامِرٍ بْنِ لُؤَيٍّ ، رَمَاهُ فِي الْأَكْحَلِ فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قُرَيْبٍ ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

(1) The Prophet ﷺ asked them to help Sa'd because he was sick.

(i.e. Trench) and laid down his arms and took a bath, Gabriel عليه السلام came to him while he (i.e. Gabriel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allāh, I have not laid them down. Go out to them (to attack them)." The Prophet ﷺ said, "Where?" Gabriel pointed towards Banī Quraiza. So Allāh's Apostle ﷺ went to them (i.e. Banū Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgement but he directed them to Sa'd to give his verdict concerning them. Sa'd said, "I give my judgement that their warriors should be killed, their women and children should be taken as captives, and their properties distributed."

Narrated Hishām: My father informed me that Ā'isha said, "Sa'd said, 'O Allāh! You know that there is nothing more beloved to me than to fight in Your Cause with those who disbelieved Your Apostle ﷺ and turned him out (of Mecca). O Allāh! I think you have put to an end the fight between us and them (i. e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound in his

عليه وسلم من الخندق وَضَعَ السِّلَاحَ
وَاعْتَسَلَ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ
وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْعُبَارِ فَقَالَ:
قَدْ وَضَعْتَ السِّلَاحَ، وَاللَّهِ مَا وَضَعْتَهُ:
اخْرُجْ إِلَيْهِمْ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: فَايْنَ؟ فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ.
فَأَتَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَزَلُوا
عَلَى حُكْمِهِ، فَرَدَّ الْحُكْمَ إِلَى سَعْدٍ، قَالَ:
فَأَيُّ نَبِيٍّ أَحْكَمُ فِيهِمْ أَنْ تُقْتَلَ الْمُفَاتِلَةُ وَأَنْ
تُسَبَّي النِّسَاءُ وَالذَّرِّيَّةُ، وَأَنْ تُقْسَمَ
أَمْوَالُهُمْ. قَالَ هِشَامٌ: فَأَخْبَرَنِي أَبِي عَنْ
عَائِشَةَ أَنَّ سَعْدًا قَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ
أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أَجَاهِدَهُمْ
فِيكَ مِنْ قَوْمٍ كَذَبُوا رَسُولَكَ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَأَخْرَجُوهُ، اللَّهُمَّ فَأَيُّ نَبِيٍّ أَظُنُّ
أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ
فَإِنْ كَانَ بَقِيَ مِنْ حَرْبٍ قُرَيْشٍ شَيْءٌ
فَأَبْقِنِي لَهُ حَتَّى أَجَاهِدَهُمْ فِيكَ، وَإِنْ
كُنْتُ وَضَعْتَ الْحَرْبَ فَانْجِرْهَا وَاجْعَلْ
مَوْتِي فِيهَا، قَانَفَجَرَّتْ مِنْ لَبَّتِهِ فَلَمْ
يَرَعْهُمْ، وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي
غِفَارٍ، إِلَّا الدَّمُ يُسِيلُ إِلَيْهِمْ فَقَالُوا: يَا
أَهْلَ الْخَيْمَةِ، مَا هَذَا الَّذِي يَأْتِينَا مِنْ
قِبَلِكُمْ؟ فَإِذَا سَعْدٌ يَغْدُو جُرْحُهُ دَمًا،
فَمَاتَ مِنْهَا رَضِيَ اللَّهُ عَنْهُ.

chest. There was a tent in the Mosque belonging to Banū Ghifār who were surprised by the blood flowing towards them. They said, 'O people of the tent ! What is this thing which is coming to us from your side ?' Behold ! Blood was flowing profusely out of Sa'd's wound. Sa'd then died because of that."

449. Narrated Al-Barā' رضي الله عنه : The Prophet ﷺ said to Ḥassān, "Abuse them (with your poems), and Gabriel is with you (i. e. supports you)."

(Through another group of sub-narrators) Al-Barā' bin 'Āzib said, "On the day of Quraiza ('s beseige), Allāh's Apostle ﷺ said to Ḥassān bin Thābit, 'Abuse them (with your poems), and Gabriel is with you (i. e. supports you).'"

(30) CHAPTER. The Ghazwa (i.e. battle) of Dhāt-ur-Riqā' which was the Ghazwa carried on (by the Muslims) against the tribes of Muḥārib, Khaṣafa from Banū Tha'laba from Ghatafān. The Prophet ﷺ halted at Nakhl. This Ghazwa took place after the conquest of Khaibar, as Abū Mūsā came (to Medina from Ethiopia) after (the Ghazwa) of

٤٤٩ - حَدَّثَنَا الْحَجَّاجُ بْنُ مِهْشَالٍ : أَخْبَرَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي عَدِيُّ أَنَّهُ سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَسَّانَ : اهْجُهِمْ أَوْ هَاجِهِمْ وَجِبْرِيلُ مَعَكَ . وَزَادَ إِسْرَاهِيمُ بْنُ طَهْمَانَ ، عَنْ الشَّيْبَانِيِّ ، عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قَرْيَنْظَةَ لِحَسَّانَ بْنِ ثَابِتٍ : اهْجُ الْمُشْرِكِينَ ، فَإِنَّ جِبْرِيلَ مَعَكَ .

باب غَزْوَةِ ذَاتِ الرِّقَاعِ وَهِيَ
غَزْوَةُ مُحَارِبٍ خَصَصَتْهُ مِنْ بَنِي ثَعْلَبَةَ مِنْ غَطَفَانَ . فَتَنَزَلَ نَحْنُ وَهِيَ بَعْدَ خَيْبَرَ لِأَنَّ أَبَا مُوسَى جَاءَ بَعْدَ خَيْبَرَ . وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ : أَخْبَرَنَا عِمْرَانُ الْعَطَّارُ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ جَابِرِ بْنِ

Khaibar. (1)

Narrated Jābir bin 'Abdullāh رضي الله عنه :
The Prophet ﷺ led his companions in Khauf (i.e. fear) prayer (2) in the seventh Ghazwa, i. e. the Ghazwa of Dhat-ur-Riqā'. Ibn 'Abbās said, " The Prophet ﷺ offered the Khauf (i.e. fear) prayer at a place called Dhī-Qarad." Jābir said that the Prophet ﷺ led the people in the prayer (of Khauf) on the day of Muḥarib and Tha'labā. Jābir added, " The Prophet ﷺ set out for (the battle of) Dhat-ur-Riqā' at a place called Nakhl, and he met a group of people from Ghatafān, but there was no clash (between them), and the people were afraid of each other, and the Prophet ﷺ offered the two-Rak'at of the Fear prayer."

Narrated Salama : I fought in the company of the Prophet ﷺ on the day of Al-Qarad."

عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِأَصْحَابِهِ فِي الْخَوْفِ فِي غَزْوَةِ السَّابِغَةِ ، غَزْوَةِ ذَاتِ الرِّقَاعِ . وَقَالَ ابْنُ عَبَّاسٍ : صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْزِي صَلَاةَ الْخَوْفِ بِيَذِي قَرَادٍ ، وَقَالَ بَكْرُ بْنُ سَوَادَةَ : حَدَّثَنِي زِيَادُ بْنُ نَافِعٍ ، عَنْ أَبِي مُوسَى : أَنَّ جَابِرًا حَدَّثَهُمْ قَالَ : صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِمْ يَوْمَ مُجَارِبٍ وَثَعْلَبَةَ . وَقَالَ ابْنُ إِسْحَاقَ : سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ : سَمِعْتُ جَابِرًا : خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى ذَاتِ الرِّقَاعِ مِنْ تَخْلٍ فَلَقِي جَمْعًا مِنْ غَطَفَانٍ فَلَمْ يَسْكُنْ قِتَالٌ ، وَأَخَافَ النَّاسُ بَعْضُهُمْ بَعْضًا ، فَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْ الْخَوْفِ . وَقَالَ يَزِيدُ عَنْ سَلَمَةَ : غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقَرَادِ .

450. Narrated Abū Burda : Abū ٤٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ :

(1) Since it has become certain that Abū Mūsā participated in the Ghazwa of Dhat-ur-Riqā' and since his arrival to Medina coincided with the Ghazwa of Khaibar, we infer that the Ghazwa of Dhat-ur-Riqā' took place after that of Khaibar.

(2) A special sort of prayer performed at the time of war when the Muslims confront the enemy.

Mūsā said, "We went out in the company of the Prophet ﷺ for a Ghazwa and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin, and my feet became thin and my nails dropped, and we used to wrap our feet with the pieces of cloth, and for this reason the Ghazwa was named Dhat-ur-Riqā⁽¹⁾ as we wrapped our feet with rags." When Abū Mūsā narrated this (Ḥadīth), he felt regretful to do so and said, "....." as if he disliked to have disclosed a good deed of his.

حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ ، عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ وَنَحْنُ فِي سِتَّةِ نَفَرٍ بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ ، فَتَقَيَّتْ أَقْدَامُنَا وَتَقَيَّتْ قَدَمَايَ وَسَقَطَتْ أَظْفَارِي وَكُنَّا نَلْصِقُ عَلَى أَرْجُلِنَا الْخِرْقَ فَسُمِّيَتْ غَزْوَةُ ذَاتِ الرِّقَاعِ لَمَّا كُنَّا نَعْصِبُ مِنَ الْخِرْقِ عَلَى أَرْجُلِنَا . وَحَدَّثَ أَبُو مُوسَى بِهَذَا ثُمَّ كَرِهَ ذَلِكَ ، قَالَ : مَا كُنْتُ أَصْنَعُ بِأَنْ أَذْكُرَهُ كِبَاؤُهُ كَسْرُهُ أَنْ يَكُونَ شَيْءٌ مِنْ عَمَلِهِ أَفْشَاهُ .

451. Narrated Sāliḥ bin Khawwāt concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqā⁽¹⁾ in the company of Allāh's Apostle ﷺ : One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet ﷺ led the batch that was with him in one Rak'a, and he stayed in the standing posture while that batch completed their (two Rak'at) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and

٤٥١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : عَنْ مَالِكٍ ، عَنْ يَزِيدَ بْنِ رُومَانَ ، عَنْ صَالِحِ بْنِ خُوَاتٍ عَمَّنْ شَهِدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ : أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وَجَّاهُ الْعَدُوَّ فَصَلَّى بِالنَّبِيِّ مَعَهُ رَكْعَةً ثُمَّ ثَبَّتَ قَائِمًا وَأَتَمُّوا لَا تُفْسِدُهُمْ ثُمَّ انْصَرَفُوا فَصَفُّوا وَجَّاهُ الْعَدُوَّ ، وَجَاءَتِ الطَّائِفَةُ الْآخَرَى فَصَلَّى بِهِمُ الرِّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ ثُمَّ

(1) Dhat-ur-Riqā⁽¹⁾ literally means 'of the rags'.

he (i.e. the Prophet ﷺ) offered his remaining Rak'a with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslīm along with them.

Narrated Ibn Az-Zubair رضي الله عنه :

Jābir said, "We were with the Prophet ﷺ at Nakhl," and then he mentioned the Khauf (i. e. Fear) prayer.

Narrated Al-Qāsim bin Muḥammad:

The Prophet ﷺ offered the prayer of Al-Khauf in the Ghazwa of Banū Anmār.

452. Narrated Sahl bin Abī Ḥathma (describing the prayer of Al-Khauf): The Imām stands up facing the Qibla and one batch of them (i. e. the army) (out of the two) prays along with him and the other batch faces the enemy. The Imām offers one Rak'a with the first batch then they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes (and takes the place of the first batch in the prayer behind the Imām), and he offers the second Rak'a with them. So he completes his two-Rak'at and then the second batch bows and prostrates two prostrations (i. e. complete their second Rak'a and thus all complete their prayer).

453. Narrated Sālīh bin Ḥathma :

تَبَيَّنَتْ جَالِيسًا وَأَتَمُّوْا لَا نَفْسِيْمٌ، ثُمَّ سَلَّمَ بِبِهِمْ. وَقَالَ مُعَاذٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ خَلٍّ فَلَدَّ كَرَّ صَلَاةِ الْخَوْفِ. قَالَ مَالِكٌ: وَذَلِكَ أَحْسَنُ مَا سَمِعْتُ فِي صَلَاةِ الْخَوْفِ، تَابِعَهُ اللَّيْثُ، عَنْ هِشَامٍ، عَنْ زَيْدِ ابْنِ أَسْلَمٍ: أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ بَنِي أَنْمَارٍ.

٤٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ الْقَطَّانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَنَشَةَ قَالَ: يَقُومُ الْإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ وَطَائِفَةٌ مِنْهُمْ مَعَهُ وَطَائِفَةٌ مِنْ قِبَلِ الْعَدُوِّ وَجُوهُهُمْ إِلَى الْعَدُوِّ فَيُصَلِّي بِالَّذِينَ مَعَهُ رَكْعَةً ثُمَّ يَقُومُونَ فَيَرُكَعُونَ لَا نَفْسِيْمٌ رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ فِي مَكَانِهِمْ، ثُمَّ يَذْهَبُ هَبْهُوَ لَاعٍ إِلَى مَقَامِ أَوْلَئِكَ فَيَجِيءُ أَوْلَئِكَ فَيَرُكَعُ بِبِهِمْ رَكْعَةً فَلَهُ ثَلَاثَتَانِ، ثُمَّ يَرُكَعُونَ وَيَسْجُدُونَ سَجْدَتَيْنِ.

٤٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

The Prophet ﷺ said as above.

يَحْيَى، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ
خَوَّاتٍ، عَنْ سَهْلِ بْنِ حَشْمَةَ، عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ.

454. Narrated Sālih bin Khawwāt :
Sahl said as above.

٤٥٤ - حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ اللَّهِ
قَالَ : حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَحْيَى :
سَمِعَ الْقَاسِمَ : أَخْبَرَنِي صَالِحُ بْنُ خَوَّاتٍ
عَنْ سَهْلِ بْنِ حَشْمَةَ قَوْلَهُ .

455. Narrated Ibn 'Umar : I
took part in a Ghazwa towards Najd
along with Allāh's Apostle ﷺ and we
clashed with the enemy, and we lined up
for them.

٤٥٥ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا
شُعَيْبٌ، عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي
سَالِمٌ : أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ : غَزَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَبِيلَ نَجْدٍ فَوَازَيْنَا الْعَدُوَّ
فَصَافَقْنَاهُمْ .

456. Narrated 'Abdullāh bin 'Umar
: Allāh's Apostle ﷺ led the
prayer of Al-Khauf with one of the two
batches of the army while the other
(batch) faced the enemy. Then the first
batch went away and took places of their
companions (i. e. second batch) and the
second batch came and he led his second
Rak'a with them. Then he (i.e. the Prophet
ﷺ) finished his prayer with Taslīm
and then each of the two batches got up
and completed their remaining one Rak'a.

٤٥٦ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا
يَزِيدُ بْنُ زُرَيْعٍ : حَدَّثَنَا مَعْمَرٌ، عَنْ
الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ
عُمَرَ، عَنْ أَبِيهِ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ صَلَّى بِأَحَدِي الطَّائِفَتَيْنِ
وَالطَّائِفَةُ الْآخَرَى مُوَاجِهَةً الْعَدُوَّ،
ثُمَّ انْصَرَفُوا فَمَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ،
فَجَاءَ أَوْلِيكَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ
سَلَّمَ عَلَيْهِمْ، ثُمَّ قَامَ هَوْلَاءِ فَتَقَضَّوْا

رَكَعَتَيْهِمْ وَقَامَ هَوْلًا فَنَقَضُوا
رَكَعَتَيْهِمْ .

457. Narrated Sinān and Abū Salama : Jabir mentioned that he had participated in a Ghazwa towards Najd in the company of Allāh's Apostle ﷺ .

٤٥٧ - حَدَّثَنَا أَبُو الْيَمَانِ : حَدَّثَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ قَالَ : حَدَّثَنِي سِنَانٌ وَأَبُو سَلَمَةَ : أَنَّ جَابِرًا أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبِيلَ نَجْدٍ .

458. Narrated Jābir bin 'Abdullāh that he fought in a Ghazwa towards Najd along with Allāh's Apostle ﷺ and when Allāh's Apostle ﷺ returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allāh's Apostle ﷺ dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allāh's Apostle ﷺ took shelter under a Samura tree and hung his sword on it. We slept for a while when Allāh's Apostle ﷺ suddenly called us, and we went to him, to find a bedouin sitting with him. Allāh's Apostle ﷺ said, " This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, ' Who can save you from me ? , I replied, ' Allāh.' Now here he is sitting." Allāh's Apostle ﷺ did not punish him (for that).

Through another group of narrators,

٤٥٨ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي أَخِي ، عَنْ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدَّؤَلِيِّ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبِيلَ نَجْدٍ فَلَمَّا قَفَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَفَلَ مَعَهُ ، فَأَذَرَ رَكَعَتَيْهِمُ الْقَائِلَةَ فِي وَادٍ كَثِيرِ الْعِضَاهِ ، فَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَفَرَّقَ النَّاسُ فِي الْعِضَاهِ يَسْتَظِلُّونَ بِالشَّجَرِ ، وَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ سَمُرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ ، قَالَ جَابِرٌ : فَتَحْنَانَا نَوْمَةً ، ثُمَّ إِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُونَا فَجِئْنَاهُ . فَأِذَا عِنْدَهُ أَعْرَابِيٌّ جَالِسٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ هَذَا اخْتَرَطَ سَيْفِي وَأَنَا نَائِمٌ . فَاَسْتَيْفَظْتُ وَهُوَ فِي يَدِهِ صَاحِتًا فَقَالَ لِي : مَنْ يَمْنَعُكَ مِنِّي ؟ قُلْتُ : اللَّهُ ،

Jābir said, "We were in the company of the Prophet ﷺ (during the battle of) Dhāt-ur-Riqā', and when we came across a shady tree which we left for the Prophet ﷺ. A man from the pagans came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet ﷺ), 'Are you afraid of me?' The Prophet ﷺ said, 'No.' He said, 'Who can save you from me?' The Prophet ﷺ said, 'Allāh.' Then the companions of the Prophet ﷺ threatened him, but the Iqama for the prayer was announced and the Prophet ﷺ offered a two-Rak'at prayer (of Al-Khauf) with one of the two batches, and that batch went aside and he offered two Rak'at with the other batch. So the Prophet ﷺ offered four Rak'at but the people offered two Rak'at only."

(The sub-narrator) Abū Bishr added, "The man was Ghaurath bin Al-Hārith and the battle was waged against Muḥārib Khasafa." Jābir added, "We were with the Prophet ﷺ at Nakhl and he offered the prayer of Al-Khauf (i.e. Fear)." Abū Huraira said, "I offered the prayer of Al-Khauf with the Prophet ﷺ during the Ghazwa (i.e. the battle) of Najd." Abū Huraira came to the Prophet ﷺ during the day of Khaibar.

فَهَا هُوَ ذَا جَالِسٍ. ثُمَّ لَمْ يُعَاقِبْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ أَبَانُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَاتِ الرَّقَاعِ فَإِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَلَّقٌ بِالشَّجَرَةِ فَاخْتَرَطَهُ فَقَالَ: تَخَافُنِي؟ قَالَ: لَا، قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي، قَالَ: اللَّهُ، فَتَهَدَّدَهُ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُقِيمَتِ الصَّلَاةُ فَصَلَّى بِطَائِفَةٍ رَكْعَتَيْنِ ثُمَّ تَأَخَّرُوا وَصَلَّى بِالطَّائِفَةِ الْآخِرَةِ رَكْعَتَيْنِ، وَكَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ وَلِلْقَوْمِ رَكْعَتَيْنِ، وَقَالَ مُسَدَّدٌ عَنْ أَبِي عَوَّانَةَ، عَنْ أَبِي بَشِيرٍ: اسْمُ الرَّجُلِ غَوْرَثُ ابْنِ الْحَارِثِ. وَقَاتَلَ فِيهَا مُحَارِبٌ خَصِيفَةً. وَقَالَ أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَخْلٍ فَصَلَّى الْخَوْفَ، وَقَالَ أَبُو هُرَيْرَةَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ نَجْدٍ صَلَاةَ الْخَوْفِ وَإِنَّمَا جَاءَ أَبُو هُرَيْرَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ خَيْبَرَ.

(31) CHAPTER. The Ghazwa (i. e. battle) of Banū Al-Muṣṭaliq who belongs to the tribe of Khuza'a. It is also called the Ghazwa of Al-Muraisi.

Ibn Ishāq said, "It took place in the 6th year (of the Hijra)." Mūsā bin 'Uqba said, "It was in the 4th year (of the Hijra)." Az-Zuhri said, "The story of the forged statement against 'Āisha was during the Ghazwa of Al-Muraisi."

459. Narrated Ibn Muḥairiz : I entered the Mosque and saw Abū Sa'īd Al-Khudrī and sat beside him and asked him about Al-ʿAzl (i.e. coitus interruptus). Abū Sa'īd said, "We went out with Allāh's Apostle ﷺ for the Ghazwa of Banū Al-Muṣṭaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus before asking Allāh's Apostle ﷺ who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul till the Day of Resurrection is predestined to exist, it will exist.'"

460. Narrated Jābir bin 'Abdullāh



: We took part in the Ghazwa of

بابُ غَزْوَةِ بَنِي الْمُصْطَلِقِ مِنْ
خَزَاعَةَ وَهِيَ غَزْوَةُ الْمُرَيْسِعِ، قَالَ
ابْنُ إِسْحَاقَ : وَذَلِكَ سَنَةَ سِتٍّ، وَقَالَ
مُوسَى بْنُ عُبَيْدَةَ : سَنَةُ أَرْبَعٍ. وَقَالَ
النُّعْمَانُ بْنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ : كَانَ
حَدِيثُ الْإِفْكِ فِي غَزْوَةِ الْمُرَيْسِعِ.

٤٥٩ - حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ :
أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ
يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُحَيَّرٍ، أَنَّهُ
قَالَ : دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ أَبَا سَعِيدٍ
الْخُدْرِيَّ فَجَلَسْتُ إِلَيْهِ فَسَأَلْتُهُ عَنْ
الْعَزْلِ، قَالَ أَبُو سَعِيدٍ : خَرَجْنَا مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ
بَنِي الْمُصْطَلِقِ فَأَصْبَحْنَا سَبِيحًا مِنْ سَبِيحِ
الْعَرَبِ فَأَشْتَهَيْنَا النِّسَاءَ وَاشْتَدَّتْ
عَلَيْنَا الْعُزْبَةُ وَأَحْبَبْنَا الْعَزْلَ فَأَرَدْنَا
أَنْ نَعْزِلَ. وَقُلْنَا : نَعْزِلُ وَرَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ
نَسْأَلَهُ؟ فَسَأَلْنَاهُ عَنْ ذَلِكَ. فَقَالَ : مَا
عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، مَا مِنْ نَسَمَةٍ
كَائِنَةً إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهِيَ كَائِنَةٌ.

٤٦٠ - حَدَّثَنَا مُحَمَّدٌ : حَدَّثَنَا
عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ، عَنْ

Najd along with Allāh's Apostle ﷺ and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allāh's Apostle ﷺ called us and we came and found a bedouin sitting in front of him. The Prophet ﷺ said, "This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allāh.' So he sheathed it (i. e. the sword) and sat down, and here he is." But Allāh's Apostle ﷺ did not punish him.

الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ نَجْدٍ فَلَمَّا أَدْرَكْتُهُ الْقَائِلَةَ وَهُوَ فِي وَادٍ كَثِيرِ الْعِضَاهِ فَنَزَلَ تَحْتِ شَجَرَةٍ وَاسْتَظَلَّ بِهَا وَعَلَّقَ سَيْفَهُ فَتَقَرَّقَ النَّاسُ فِي الشَّجَرِ يَسْتَظِلُّونَ. وَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ دَعَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْنَا فَإِذَا أُعْرَابِي قَاعِدٌ بَيْنَ يَدَيْهِ. فَقَالَ: إِنَّ هَذَا أَتَانِي وَأَنَا نَائِمٌ فَاخْتَرَطَ سَيْفِي فَاسْتَيْقَظْتُ وَهُوَ قَائِمٌ عَلَى رَأْسِي مُخْتَرِطٌ سَيْفِي صَلَاتًا، قَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: اللَّهُ، فَشَامَهُ ثُمَّ قَعَدَ، فَهُوَ هَذَا. قَالَ: وَلَمْ يُعَاقِبْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(32) CHAPTER. The Ghazwa of Anmār.

باب غَزْوَةِ أَنْمَارٍ.

461. Narrated Jābir bin 'Abdullāh Al-Anṣārī : I saw the Prophet ﷺ offering his Nawāfil prayer on his Mount facing the East during the Ghazwa of Anmār.

٤٦١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذُؤَيْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ سُرَّاقَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ أَنْمَارٍ يُصَلِّي عَلَى رَأْسِ رَاحِلَتِهِ مُتَوَجِّهًا قِبَلَ الْمَشْرِقِ مُتَطَوِّعًا.

(33) CHAPTER. The narration of

باب حَدِيثِ الْإِفْكِ، وَالْإِفْكِ

Al-Ifk (i.e. the story of the forged statement against 'Aisha which the hypocrites said). (Explanation of a few Arabic words not translated.)

بِمَنْزِلَةِ النَّجَسِ وَالنَّجَسِ . يُقَالُ
إِفْكُهُمْ وَأَفْكُهُمْ ، فَمَنْ قَالِ أَفْكُهُمْ
يَقُولُ صَرَفَهُمْ عَنِ الْإِيمَانِ وَكَذَّبَهُمْ
كَمَا قَالَ - يُوَفِّكَ عَنْهُ مَنْ أَفْك - يُصْرِفُ
عَنْهُ مَنْ صَرَفَ .

462. Narrated 'Aisha رضي الله عنها : Whenever Allāh's Apostle ﷺ intended to go on a journey, he used to draw lots amongst his wives, and Allāh's Apostle ﷺ used to take with him the one on whom lot fell. He drew lots amongst us during one of the Ghazwat which he fought. The lot fell on me and so I proceeded with Allāh's Apostle ﷺ after the revelation (of the Verse) of the Veil. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). So we went on till Allāh's Apostle ﷺ finished that Ghazwa of his and returned. When we approached the city of Medina, he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the

٤٦٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ
صَالِحٍ ، عَنْ ابْنِ شِهَابٍ قَالَ : حَدَّثَنِي
عُرْوَةُ بْنُ الزُّبَيْرِ ، وَسَعِيدُ بْنُ الْمُسَيَّبِ ،
وَعَلْقَمَةُ بْنُ وَقَّاصٍ ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ
ابْنِ عُثَيْبَةَ بْنِ مَسْعُودٍ ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا
قَالُوا . وَكُأُفَّهُمْ حَدَّثَنِي طَائِفَةٌ مِنْ حَدِيثِهَا
وَبَعْضُهُمْ كَانَ أَوْعَى لِحَدِيثِهَا مِنْ بَعْضٍ
وَأُنْبِيتَ لَهُ أَقْتِصَاصاً . وَقَدْ وَعَيْتُ عَنْ
كُلِّ رَجُلٍ مِنْهُمْ الْحَدِيثَ الَّذِي حَدَّثَنِي
عَنْ عَائِشَةَ وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ
بَعْضاً وَإِنْ كَانَ بَعْضُهُمْ أَوْعَى لَهُ مِنْ
بَعْضٍ ، قَالُوا : قَالَتْ عَائِشَةُ : كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ سَفَرًا
أَفْجَرَ بَيْنَ أَرْوَاجِهِ فَأَيَّتَهُنَّ خَرَجَ
مَعَهُ خَرَجَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَعَهُ ، قَالَتْ عَائِشَةُ : فَأَفْجَرَ بَيْنَنَا
فِي غَزْوَةِ غَزَاهَا فَخَرَجَ فِيهَا سِتْرُهَا
فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat but a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call-maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Šafwān bin Al-Mu'attal As-Sulamī Adh-Dhakhwānī was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognised me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirjā' (i. e. "Inna lil-lahi wa inna ilaihi raji'un") (1) as soon as he recognised me. I veiled my face

وسلمَ بَعْدَ مَا أُنْزِلَ الْحِجَابُ . فَكُنْتُ
أُحْمَلُ فِي هَوْدَجِي وَأُنْزِلُ فِيهِ ، فَسِرْنَا
حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلْ دَنَوْنَا
مِنَ الْمَدِينَةِ قَافِلِينَ آذَنَ لَيْلَةً بِالرَّحِيلِ .
فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ فَمَشَيْتُ
حَتَّى جَاوَزْتُ الْجَيْشَ فَلَمَّا قَضَيْتُ
شَأْنِي أَقْبَلْتُ إِلَى رَحْلِي فَلَمَسْتُ صَدْرِي ،
فَإِذَا عِقْدِي مِنْ جَزَعِ ظِفَارٍ قَدْ انْقَطَعَ .
فَبَرَجَعْتُ قَالَتُمُتْ عِقْدِي فَحَبَسَنِي
ابْتِغَاؤُهُ ، قَالَتْ ، وَأَقْبَلَ الرَّهْطُ الَّذِي
كَانُوا يُرَحِّلُونِي فَاحْتَمَلُوا هَوْدَجِي
فَبَرَحْلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أُرْكَبُ
عَلَيْهِ وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ . وَكَانَ
النِّسَاءُ إِذْ ذَاكَ خِيفَا لَمْ يَمَيَّلْنَ وَلَمْ
يَغْشَيْنَ اللَّحْمَ إِنَّمَا يَأْكُلْنَ الْعُلُقَةَ
مِنَ الطَّعَامِ فَلَمْ يَسْتَنْكِرِ الْقَوْمُ خِيفَةَ
الْهَوْدَجِ حِينَ رَفَعُوهُ وَحَمَلُوهُ ، وَكُنْتُ
جَارِيَةً حَدِيثَةَ السِّنِّ ، فَبَعَثُوا الْجَمَلَ
فَسَارُوا وَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ
الْجَيْشُ ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا
مِنْهُمْ دَاعٍ وَلَا مُجِيبٌ ، فَتَيَسَّمْتُ
مَسْرِي الَّذِي كُنْتُ بِهِ وَظَنَنْتُ أَنَّهُمْ

(1) This saying literally means : ' All of us are for Allāh and will return to Him.' It is recommended to be said when one is in distress or difficulty.

with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his *Istirjā'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest).

(Because of the event) some people brought destruction upon themselves (1) and the one who spread the Ifk (i. e. slander) more, was 'Abdullāh bin Ubāi Ibn Saḷul."

(Urwa said, "The people propagated the slander and talked about it in his (i. e. 'Abdullāh's) presence and he confirmed it and listened to it and asked about it to let it prevail." 'Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullāh) except Ḥassān bin Thābit and Miṣṭah bin Uthātha and Ḥamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allāh ﷻ said. It is said that the one who carried most of the slander was 'Abdullāh bin Ubāi bin Saḷul." 'Urwa added, "'Āisha disliked to have Ḥassān abused in her presence

سَيَقْدُونِي فَيَمْرُجُونَنِي إِلَى . فَبَيَّيْنَا أَنَا جَالِسَةً فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَتَمَنَّتْ ، وَكَانَ صَفْوَانُ بْنُ الْمَعْطَلِ السُّلَمِيُّ وَمِمَّنْ الذَّكَوَانِيُّ مِنْ رَأَى الْجَيْشِ ، فَأَصْبَحَ عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَعَرَفَنِي حِينَ رَأَى . وَكَانَ رَأَى قَبْلَ الْحِجَابِ فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي فَتَحَمَّرْتُ وَجْهِي بِجَلْبَابِي ، وَوَاللَّهِ مَا تَكَلَّمْنَا بِكَلِمَةٍ وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ ، وَهَوَى حَتَّى أَنَاخَ رَأْسِي عَلَى يَدِي فَتَقَمَّتْ إِلَيْهَا فَبَرَكَبْتُهَا . فَانْطَلَقَ يَقْدُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ مُوْغِرِينَ فِي نَحْرِ الظَّهْمِيرَةِ وَهُمْ نَزُولٌ ، قَالَتْ : فَهَلْكَ مِنْ هَذَا . وَكَانَ الَّذِي تَوَلَّى كَبِيرَ الْإِفْكِ عَبْدُ اللَّهِ بْنُ أَبِي بَنِي إِسْنَسًا . قَالَ عُرْوَةُ : أَخْبِرْتُ أَنَّهُ كَانَ يُشَاعُ وَيُحَدَّثُ بِهِ عِنْدَهُ فَيَقْرُءُ وَيَسْتَمِعُهُ وَيَسْتَوْشِيهِ . وَقَالَ عُرْوَةُ أَيْضًا : لَسَمْتُ يَسَمُ مِنْ أَهْلِ الْإِفْكِ أَيْضًا إِلَّا حَسَّانُ ابْنُ ثَابِتٍ ، وَمِصْطَحُ بْنُ أَثَاثَةَ ، وَحَمْنَةُ بِنْتُ جَحْشٍ فِي نَاسِ آخِرِينَ لَا لِي عَلَيْهِمْ بِهِمْ غَيْرَ أَنَّهُمْ عُصْبَةٌ كَمَا قَالَ اللَّهُ تَعَالَى - وَإِنْ كَبُرَ ذَلِكَ - يُقَالُ عَبْدُ اللَّهِ

(1) By slandering Aisha.

and she used to say, 'It was he who said: My father and his (i. e. my father's) father and my honour are all for the protection of Muhammad's honour from you.' ")

‘Aisha added, “ After we returned to Medina, I became ill for a month. The people were propogating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Apostle ﷺ as I used to receive when I got sick. (But now) Allah's Apostle ﷺ would only come, greet me and say, ‘ How is that (lady) ? ’ and leave. That roused my doubts, but I did not discover the evil (i. e. slander) till I went out after my convalescence. I went out with Um Mistāh to Al-Manāsī ~~where~~ we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old ‘Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Um Mistāh who was the daughter of Abū Ruhm bin Al-Muttalib bin ‘Abd Manāf, whose mother was the daughter of Sakhr bin ‘Āmir and the aunt of Abū Bakr Aṣ-Ṣiddiq and whose son was Mistāh bin Uthātha bin ‘Abbād bin Al-Muttalib, went out. I and Um Mistāh

ابن أبي بن سؤل. قال عروة: كانت عائشة تذكره أن يسب عندنا حسبان، وتقول: إنه الذي قال.

فإن أبي ووالده وغير ضي
لعرض محمد منكم وبقاء
قالت عائشة: فتقدمنا المدينة فاشتكيته
حين قد مت شهرًا، والناس يفيضون
في قول أصحاب الإفك لا أشعر بشيء
من ذلك وهو يربيني في وجعي أني لا
أعرف من رسول الله صلى الله عليه وسلم
اللطف الذي كنت أرى منه حين
اشتكي، إنما يدخل علي رسول الله
صلى الله عليه وسلم فيسلم ثم يقول:
كيف تيكلم؟ ثم ينصرف، فذلك
يربيني ولا أشعر بالشر حتى خرجت
حين نكحت، فخرجت مع أم
مسطح قبيل المتأصع، وكان متبرزنا
وكنا لا نخرج إلا ليلًا إلى ليل، وذلك
قبيل أن نتخذ الكنف قريبا من
بيوتنا. قالت: وأمرنا أمر العرب
الأول في البرية قبيل الغائط، وكنا
ننأذى بالكنف أن نتخذها عند
بيوتنا، قالت: فانطلقت أنا وأم
مسطح وهى ابنة أبي رهم بن المطالب

returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e. Mistah) said?' I said, 'What did he say?' Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allah's Apostle ﷺ came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Apostle ﷺ allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhān-Allah! (I certify the uniqueness of Allah). Are the people really talking in this way?' I kept on weeping that night till I could not stop weeping or sleep. In the morning I kept on weeping and when the Divine Inspiration was late, Allah's Apostle ﷺ called 'Ali bin Abi Talib and Usāma bin Zaid to

ابن عبيد مناف وأُمُّهَا بِنْتُ صَخْرٍ بنِ
عامِرٍ خَالَةَ أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنَهَا
مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبْدِادِ بْنِ الْمُطَّابِ.
فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ قَبْلَ بَيْتِي حِينَ
فَرَّغْنَا مِنْ شَأْنَيْنَا فَعِثَرْتُ أُمُّ مِسْطَحٍ
فِي مِرْطِيهَا فَقَالَتْ: تَعِيسَ مِسْطَحٍ، فَقُلْتُ
لَهَا: بَيْعَسَ مَا قُلْتَ، أَتُسَبِّحِينَ رَجُلًا شَمِيدَ
بَدْرًا؟ فَقَالَتْ: أَيْ هَنْتَاهُ وَلَمْ تَسْمَعِي
مَا قَالَ؟ قَالَتْ: وَقُلْتُ: مَا قَالَ؟ فَأَخْبَرْتَنِي
بِقَوْلِ أَهْلِ الْإِفْكِ، قَالَتْ: فَازْدَدْتُ
مِرْضًا عَلَى مِرْضِي فَلَمَّا رَجَعْتُ إِلَى
بَيْتِي دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَسَلَّمَ ثُمَّ قَالَ: كَتِيفَ تَيْبِكُمْ؟
فَقُلْتُ لَهَا: أَتَسْأَلُنِي أَنْ أَتِيَ أَبَوَيَّ؟
قَالَتْ: وَأُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ
قِيَامِهِمَا، قَالَتْ: فَازِنْ لِي رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَا مَيَّ: يَا أُمَّتَاهُ، مَاذَا
يَتَحَدَّثُ النَّاسُ؟ قَالَتْ: يَا بُنَيَّةُ، هُوَ نَيْسِي
عَلَيْكَ فَتَوَلَّى اللَّهُ لَقَلَّمَا كَانَتْ أَمْرًا قَسْطًا
وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهُمَا، لَهَا ضَرَّائِرُ
إِلَّا أَكْثَرْنَ عَلَيْهَا، قَالَتْ: فَقُلْتُ: سُبْحَانَ
اللَّهِ، أَوَلَقَدْ تَحَدَّثَ النَّاسُ بِمَهْدَا؟
فَالْتَمَسْتُ: فَبَسَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى

ask and consult them about divorcing his wife (‘Aisha). Usāma bin Zaid said what he knew of the innocence of his wife and the respect he preserved in himself for her. Usāma said, ‘(O Allāh’s Apostle!) She is your wife and we do not know anything except good about her.’ ‘Alī bin Abī Ṭalib said, ‘O Allāh’s Apostle! Allāh does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.’ On that, Allāh’s Apostle ﷺ called Barira (i.e. the maid-servant) and said, ‘O Barira! Did you ever see anything which aroused your suspicion?’ Barira said to him, ‘By Him Who has sent you with the Truth, I have never seen anything in her (i.e. Aisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.’ So, on that day, Allāh’s Apostle ﷺ got up on the pulpit and complained about ‘Abdullāh bin Ubai (bin Salūl) before his companions, saying, ‘O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allāh, I know nothing except good from my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.’ Sa d bin Mu‘adh the brother of Banū ‘Abd Al-Ashhal got up and said, ‘O Allāh’s Apostle! I will relieve you from him;

أَصْبَحْتُ لَا يَرْقَى لِي دَمْعٌ وَلَا أَكْتَحِلُ بِشَوْمٍ، ثُمَّ أَصْبَحْتُ أَبْكِي، قَالَتْ: وَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ، حِينَ اسْتَلْبِثَ الْوَحْشَى يُسْأَلُهُمَا وَيَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. قَالَتْ: فَأَمَّا أُسَامَةُ فَأشارَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ لَهُمْ فِي نَفْسِهِ. فَقَالَ أُسَامَةُ: أَهْلَكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا. وَأَمَّا عَلِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، لِمَ يُضَيِّقُ اللَّهُ عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلَّ الْجَارِيَّةُ تَصُدُّكَ. قَالَتْ: فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرِيرَةَ فَقَالَ: أَيُّ بَرِيرَةَ هَلْ رَأَيْتِ مِنْ شَيْءٍ يُرِيْبُكَ؟ قَالَتْ: لَهُ بَرِيرَةُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا رَأَيْتِ عَلَيْهَا أَمْرًا قَطُّ أَغْمِصُهُ غَيْرَ أَنَّهَا جَارِيَّةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنْ عَجَاجِ أَهْلِهَا فَتَسَانِي الدَّاجِنُ فَتَقْتَابُ كُلَّهُ. قَالَتْ: فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ يَوْمِهِ فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أُبَيٍّ وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، مَنْ يَتَعَذَّرُ مِنِّي مِنْ رَجُلٍ قَدْ بَلَغَنِي عَنْهُ

if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i. e. Al-Khazraj, then order us, and we will fulfil your order.' On that, a man from Al-Khazraj got up. Um Hassān, his cousin, was from his branch tribe, and he was Sa'd bin 'Ubāda, the chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd (bin Mu'adh), 'By Allāh, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usa'id bin Hudair who was the cousin of Sa'd (bin Mu'adh) got up and said to Sa'd bin 'Ubāda, 'By Allāh! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aus and Al-Khazraj got so much excited that they were about to fight while Allāh's Apostle ﷺ was standing on the pulpit. Allāh's Apostle ﷺ kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep.

In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Anṣarī woman asked

أَذَاهُ فِي أَهْلِي؟ وَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي. قَالَتْ: فَقَامَ سَعْدُ بْنُ مُعَاذٍ أَخُو بَنِي عَبِيدِ الْأَمْشَهَلِ، فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ أَعْذِرُكَ، فَإِنْ كَانَ مِنَ الْأَوْسِ ضَرَبْتُ عَنْقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ أَمْسَرْتُنَا فَنَفَعَلْنَا أَمْرَكَ. قَالَتْ: فَقَامَ رَجُلٌ مِنَ الْخَزْرَجِ، وَكَانَتْ أُمُّ حَسَّانَ بِنْتُ عَمِّهِ مِنْ فَخْزِهِ، وَهُوَ سَعْدُ بْنُ عُبَادَةَ، وَهُوَ سَيِّدُ الْخَزْرَجِ، قَالَتْ: وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا وَلَكِنْ احْتَمَلْتَهُ الْحَمِيَّةُ فَقَالَ لِسَعْدٍ: كَذَبْتَ لَعَمْرُ اللَّهِ، لَا تَقْتُلُهُ وَلَا تَقْدِرُ عَلَى قَتْلِهِ، وَلَوْ كَانَ مِنْ رَهْطِكَ مَا أَحْبَبْتَ أَنْ يُقْتَلَ. فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَهُوَ ابْنُ عَمِّ سَعْدٍ فَقَالَ لِسَعْدِ ابْنِ عُبَادَةَ: كَذَبْتَ لَعَمْرُ اللَّهِ، لَا تَقْتُلْنَهُ فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ. قَالَتْ: فَتَنَارَ الْحَيَّانِ الْأَوْسُ وَالْخَزْرَجُ حَتَّى هَمُّوا أَنْ يَقْتَتِلُوا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ عَلَى الْمِنْبَرِ، قَالَتْ: فَلَمْ يَزَلْ رَسُولُ اللَّهِ

me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allāh's Apostle ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allāh's Apostle ﷺ then recited Tashah-hud and then said, 'Ammā Ba'dū, O 'Āishā! I have been informed so-and-so about you; if you are innocent, then soon Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him for forgiveness, for when a slave confesses his sins and asks Allāh for forgiveness, Allāh accepts his repentance.' When Allāh's Apostle ﷺ finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Talk to Allāh's Apostle ﷺ on my behalf concerning what he has said.' My father said, 'By Allāh, I do not know what to say to Allāh's Apostle ﷺ.' Then I said to my mother, 'Talk to Allāh's Apostle ﷺ on my behalf concerning what he has said.' She said, 'By Allāh, I do not know what to say to Allāh's Apostle ﷺ.' In spite of the fact that I was a young girl and had a little knowledge of Qur'ān, I said, 'By Allāh, no doubt I know that you heard this (slandrous) speech so that

صلى الله عليه وسلم يَخْتَضِعُ لِمَا حَتَّى
سَكَتُوا وَسَكَتَ، قَالَتْ: فَبَيَّكَيْتُ
يَوْمَ ذَلِكَ كَلِمَةً لَا يَرْفَأُ لِي دَمْعٌ وَلَا
أُكْتَحِلُ بَيْنَوْمٍ، قَالَتْ: وَأَصْبَحَ أَبُو آيَ
عِنْدِي وَقَدْ بَيَّكَيْتُ لِمَا لَيْسَ بِي وَلَا
يَرْفَأُ لِي دَمْعٌ وَلَا أُكْتَحِلُ بَيْنَوْمٍ حَتَّى
إِنِّي لَا أَظُنُّ أَنَّ الْبُكَاءَ فَالِقَ كَبِيدِي،
فَبَيَّيْنَا أَبُو آيَ جَالِسًا عِنْدِي وَأَنَا أَبْسُكِي
فَاسْتَأْذَنْتُ عَلَى امْرَأَةٍ مِنَ الْأَنْصَارِ
فَإِذْ نِيتُ لَهَا فَجَلَسَتْ تَبْنِكِي مَعِيَ،
قَالَتْ: فَبَيَّيْنَا نَحْنُ عَلَى ذَلِكَ دَخِلَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا فَسَلَّمَ
ثُمَّ جَلَسَ، قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي
مُنْذُ قِيلَ مَا قِيلَ قَبْلَهَا. وَقَدْ لَبِثَ
شَهْرًا لَا يُوحِي إِلَيَّ فِي شَأْنِي بَشْيٌ،
قَالَتْ: فَتَشَهَّدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حِينَ جَلَسَ ثُمَّ قَالَ: أَمَّا بَعْدُ،
يَا عَائِشَةُ إِنَّهُ بَلَغَنِي عَنْكَ كَذًا وَكَذَا،
فَمَا إِنْ كُنْتِ بِرَبِّئَةٍ، فَسَيُبْرَأُكَ اللَّهُ،
وَإِنْ كُنْتِ أَلَمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي
اللَّهَ وَتُؤْبَى إِلَيْهِ. فَإِنَّ الْعَبْدَ إِذَا
اعْتَرَفَ، ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ.
قَالَتْ: فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ



it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it.....and Allah knows that I am innocent.....you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience in the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' (12: 18) Then I turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case such Divine Inspiration to be read, for I am to myself so humble that I did not expect Allah to talk in my concern, but I hoped that Allah's Apostle ﷺ might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Apostle ﷺ left his seat and before any of the household left, the Divine Inspiration came to Allah's Apostle ﷺ. He then was afflicted with the severe fever he used to have (when he was Divinely Inspired). The sweat was dropping from his body like pearls though it was a wintery day and that was because of the weighty statement which was being revealed to him. When that state of Allah's Apostle ﷺ was

عليه وسلم مَقَالَتَهُ قَلَّصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لَأَبِي: أَجِيبْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِّي فِيمَا قَالَ. فَقَالَ أَبِي: وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقُلْتُ لَأُمِّي: أَجِيبِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا قَالَ، قَالَتْ أُمِّي: وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ وَأَنَا جَارِيَةً حَدِيثُ السَّنِّ لَا أَفْرَأُ مِنَ الْقُرْآنِ كَثِيرًا: إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُ هَذَا الْحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ، فَلَشَيْنٍ قَالَتْ لَكُمْ إِنِّي بَرِيَّةٌ لَا تُصَدِّقُونِي وَلَشَيْنٍ اعْتَرَفْتُ لَكُمْ بِأَمْرِ وَاللَّهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيَّةٌ لَتُصَدِّقُنِي، فَوَاللَّهِ لَا أَجِدُ لِي وَلَكُمْ مِثْلًا إِلَّا أَبَا يُوسُفَ حِينَ قَالَ - فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ - ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلَى فِرَاشِي وَاللَّهُ يَعْلَمُ أَنِّي حِينئِذٍ بَرِيَّةٌ، وَأَنَّ اللَّهَ مُبْرَأِي بِيْرَاعِي وَلَكِنْ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلٌ فِي شَأْنِي وَحْيًا يُتْلَى. لَشَأْنِي فِي نَفْسِي كَانَ أَحَقَّرَ مِنِّي أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرِ

over, he got up smiling, and the first word he said was, 'O 'Aisha! Allāh has declared your innocence!' Then my mother said to me, 'Go up to him (i.e. Allāh's Apostle ﷺ).' I replied, 'By Allāh, I will not go up to him, and I praise none but Allāh عَزَّ وَجَلَّ.' So Allāh revealed the ten Verses:—

'Lo! They who spread the slander
Are a body among you.....'

(24 : 11-20)

Allāh revealed those Quranic Verses to declare my innocence. Abū Bakr Aṣ-Ṣiddīq who used to disburse money for Miṣṭah bin Uthātha because of his relationship to him and his poverty, said, 'By Allāh, I will never give to Miṣṭah bin Uthātha anything after what he has said about 'Aisha.' Then Allāh revealed:—

'Those who are wealthy amongst
you

Should not stop giving in charity
To their poor Emigrant relatives.

Would you not like that

Allāh should forgive you ?'

(24 : 22)

Abū Bakr Aṣ-Ṣiddīq said, 'Yes, by Allāh, I would like that Allāh forgive me,' and went on giving Miṣṭah the money he used to give him before. He also added, 'By Allāh, I will never deprive him of it at all.'

Allāh's Apostle ﷺ also asked

وَلَسَكِنَّ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ رُؤْيَا يُبْرِئُنِي اللَّهُ بِهَا. فَقَالَ اللَّهُ مَا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَجْلِسَهُ وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أَنْزَلَ عَلَيْهِ فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبَرْحَاءِ حَتَّى إِنَّهُ لَيَسْتَحْدِرُ مِنْهُ مِنَ الْعَرَقِ مِثْلُ الْجُمَانِ وَهُوَ فِي يَوْمٍ شَاتٍ مِنْ ثِقَلِ الْقَوْلِ الَّذِي أَنْزَلَ عَلَيْهِ، قَالَتْ فَفَسَّرَنِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَضْحَكُ فَكَانَتْ أَوَّلَ كَلِمَةٍ تَكَلَّمْتُ بِهَا أَنْ قَالَ: يَا عَائِشَةُ، أَمَا اللَّهُ فَقَدْ بَرَّأَكَ. قَالَتْ: فَقَالَتْ لِي أُمِّي: قُومِي إِلَيْهِ، فَقُلْتُ: وَاللَّهِ لَا أَقُومُ إِلَيْهِ فَأَنْتِ لَا أَجْمِدُ إِلَّا اللَّهَ عَزَّ وَجَلَّ، قَالَتْ: وَأَنْزَلَ اللَّهُ تَعَالَى: إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ - الْعَشِيرَ الْآيَاتِ، ثُمَّ أَنْزَلَ اللَّهُ هَذَا فِي بَرَاءَتِي. قَالَ أَبُو بَكْرٍ الصِّدِّيقُ وَكَانَ يُنْفِقُ عَلَى مِسْطَحَ بْنِ أُنَاسَةَ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ: وَاللَّهِ لَا أَنْفِقُ عَلَى مِسْطَحَ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا قَالَ. فَأَنْزَلَ اللَّهُ - وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ - إِلَى قَوْلِهِ - غَفُورٌ رَحِيمٌ - قَالَ

Zainab bint Jahsh (i. e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, 'O Allāh's Apostle! I refrain from claiming falsely that I have heard or seen anything. By Allāh, I know nothing except good (about 'Āisha).' From amongst the wives of the Prophet ﷺ Zainab was my peer (in beauty and in the love she received from the Prophet ﷺ) but Allāh saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf (1) and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhān-Allāh! By Him in Whose Hand my soul is, I have never uncovered the cover (i. e. veil) of any female.' (2) Later on the man was martyred in Allāh's Cause."

أَبُو بَكْرٍ الصِّدِّيقُ : بَلَى وَاللَّهِ إِنِّي لَا حِبُّ
أَنْ يَغْفِرَ اللَّهُ لِي . فَبَرَجَّعَ إِلَى مِسْطَاحِ
النَّفَقَةِ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ وَقَالَ : وَاللَّهِ
لَا أَنْزَعُهَا مِنْهُ أَبَدًا . قَالَتْ عَائِشَةُ : وَكَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ زَيْنَبَ
بِنْتَ جَحْشٍ عَنْ أَمْرِي فَقَالَ لِمَ يَنْتَبِ :
مَاذَا عَلِمْتَ أَوْ رَأَيْتِ ؟ فَقَالَتْ : يَا رَسُولَ
اللَّهِ أَحْمَى سَمْعِي وَبَصَرِي ، وَاللَّهِ مَا عَلِمْتُ
إِلَّا خَيْرًا . قَالَتْ عَائِشَةُ : وَهِيَ الَّتِي كَانَتْ
تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَعَصَمَهَا اللَّهُ بِالْوَرَعِ ، قَالَتْ ،
وَطَقِيقَتْ أَخْنُسَهَا حَمْنَةُ تُحَارِبُ لَهَا فَهَلَكَتْ
فِي مَنِّ هَلَكَ . قَالَ ابْنُ شَهَابٍ : فَهَذَا
الَّذِي بَلَغَنِي مِنْ حَدِيثِ هُوَلَاءِ الرَّهْطِ .
ثُمَّ قَالَ عُرْوَةُ : قَالَتْ عَائِشَةُ : وَاللَّهِ إِنْ
الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ :
سُبْحَانَ اللَّهِ ، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا كَشَفْتُ
مِنْ كَنْفِ أَنْثَى قَطُّ . قَالَتْ : ثُمَّ قُتِلَ
بَعْدَ ذَلِكَ فِي سَبِيلِ اللَّهِ .

(1) By spreading the slander so that her sister would not have a rival in the love of Allāh's Apostle ﷺ .

(2) This is a figurative expression, meaning, 'I have never had sexual relation with any female.'

463. Narrated Az-Zuhri: Al-Walid bin 'Abdul Malik said to me, "Have you heard that 'Ali was one of those who slandered 'Aisha?" I replied, "No, but two men from your people (named) Abū Salama bin 'Abdur-Rahmān and Abū Bakr bin 'Abdur-Rahmān bin Al-Hārith have informed me that 'Aisha  told them that 'Ali remained silent about her case."

٤٦٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ : أَمَلِي عَلَى هِشَامُ بْنُ يُوسُفَ مِمَّنْ حَفِظْنَاهُ : أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ قَالَ : قَالَ لِي الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ : أَبْلَغَكَ أَنَّ عَلِيًّا كَانَ فِيْمَنْ قَدْ أَفَّ عَائِشَةَ ؟ قُلْتُ : لَا ، وَلَكِنْ قَدْ أَخْبَرَنِي رَجُلَانِ مِنْ قَوْمِكَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَهُمَا : كَانَ عَلِيٌّ مُسَلِّمًا فِي شَأْنِهَا .

464. Narrated Masrūq bin Al-Ajda*: Um Rūmān, the mother of 'Aisha  said that while 'Aisha and she were sitting, an Ansāri woman came and said, "May Allāh harm such-and-such a person!" Um Rūmān said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the Slander)." Um Rūmān said, "What is that?" She said, "So-and-so....." and narrated the whole story. On that 'Aisha said, "Did Allāh's Apostle  hear about that?" She replied, "Yes." 'Aisha further said, "And Abū Bakr too?" She replied, "Yes." On that, 'Aisha fell down fainting, and when she came to her senses, she had got fever with rigours. I put her clothes over her and covered her. The Prophet  came and asked, "What is wrong

٤٦٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ حُصَيْنٍ ، عَنْ أَبِي وَائِلٍ قَالَ : حَدَّثَنِي مَسْرُوقُ بْنُ الْأَجْدَاةِ قَالَ : حَدَّثَنِي أُمُّ رُومَانَ وَهِيَ أُمُّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ : بَيْنَا أَنَا قَاعِدَةٌ أَنَا وَعَائِشَةُ إِذْ وَلَجَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ ، فَقَالَتْ : فَعَلَ اللَّهُ بِفُلَانٍ وَفَعَلَ ، فَقَالَتْ أُمُّ رُومَانَ : وَمَا ذَاكَ ؟ قَالَتْ : ابْنِي فِيْمَنْ حَدَّثَ الْحَدِيثَ . قَالَتْ : وَمَا ذَاكَ ؟ قَالَتْ : كَذَا وَكَذَا ، قَالَتْ عَائِشَةُ : سَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَتْ : نَعَمْ ، قَالَتْ : وَأَبُو بَكْرٍ ؟ قَالَتْ : نَعَمْ ، فَخَرَّتْ مَغْشِيًا عَلَيْهَا . فَمَا أَفَاقَتْ إِلَّا وَعَلَيْهَا حُمَّى يَنَافِضُ فَطَرَحْتُ عَلَيْهَا

with this (lady) ? ” Um Rūmān replied, “ O Allāh’s Apostle ! She (i. e. ‘Aīsha) has got temperature with rigours.” He said, “ Perhaps it is because of the story that has been talked about ? ” She said, “ Yes.” ‘Aīsha sat up and said, “ By Allāh, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Jacob and his sons (as Jacob said) : ‘ It is Allāh (Alone) Whose Help can be sought against that you assert.’ Um Rūmān said, “The Prophet ﷺ then went, out saying nothing. Then Allāh declared her innocence. On that, ‘Aīsha said (to the Prophet ﷺ), “ I thank Allāh only ; I thank neither anybody else nor you.”

465. Narrated Ibn Abī Mulaika :

‘Aīsha ﷺ used to recite this Verse :—

‘ Idh taliqūnahū bi-alsinatikum

(24 : 15) (1)

(As you tell lie with your tongues.) ’

and used to say the Walaq means “telling of lie.” She knew this Verse more than anybody else as it was revealed about her.

ثِيَابَهَا فَغَطَّيْتُهَا ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : مَا شَأْنُ هَذِهِ ؟ قُلْتُ : يَا رَسُولَ اللَّهِ أَخَذَتْهَا الْحُمَّى بِنَافِضٍ . قَالَ : فَلْتَعْمَلْ فِي حَدِيثٍ تُحَدِّثُ بِهِ ؟ قَالَتْ : نَعَمْ ، فَتَحَدَّثْتُ عَائِشَةَ فَقَالَتْ : وَاللَّهِ لَتَمُنَّ حِكْمَتُ لَا تُصَدِّقُونِي ، وَلَتَمُنَّ قُلْتُ لَا تَعْذِرُونِي ، مَشَلَى وَمَشَلَكُكُمْ كَيْعَقُوبَ وَبَنِيهِ . وَاللَّهِ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ . قَالَتْ : وَانْصَرَفَ وَلَمْ يَقُلْ شَيْئًا فَأَنْزَلَ اللَّهُ عَذْرَاهَا . قَالَتْ : بِحَمْدِ اللَّهِ لَا بِحَمْدِ أَحَدٍ وَلَا بِحَمْدِكَ .

٤٦٥ - حَدَّثَنِي يَحْيَى : حَدَّثَنَا وَكِيعٌ ،

عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ، عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ تَقْرَأُ إِذْ تَلَقُّونَهُ بِالسِّنِّتِ كُمْ . وَتَقُولُ : الْوَالِقُ : الْكَذِبُ . قَالَ ابْنُ أَبِي مُلَيْكَةَ : وَكَانَتْ أَعْلَمُ مِنْ غَيْرِهَا بِذَلِكَ لِأَنَّهُ نَزَلَ فِيهَا .

(1) The word ‘ Taliqūnahū ’ which means ‘ tell lies ’, may be read as ‘ Talaqqaunahū ’ which means ‘ receive ’.

466. Narrated Hishām's father : I started abusing Hassān in front of 'Aisha. She said, "Do not abuse him as he used to defend Allāh's Apostle ﷺ (against the infidels). 'Aisha added, "Once Hassān took the permission from the Prophet ﷺ to say poetic verses against the infidels. On that the Prophet ﷺ said, 'How will you exclude my forefathers (from that)?' Hassān replied, 'I will take you out of them as one takes a hair out of the dough.'" Hishām's father added, "I abused Hassān as he was one of those who spoke against 'Aisha."

467. Narrated Masrūq : We went to 'Aisha while Hassān bin Thābit was with her reciting poetry to her from some of his poetic verses, saying, "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)." (1) 'Aisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allāh ﷻ said:—

'.....And to him who took the lead among them,
Will be a severe torment,"

(24 : 11)

٤٦٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ :
حَدَّثَنَا عُبَيْدَةُ ، عَنْ هِشَامٍ : عَنْ أَبِيهِ
قَالَ : ذَهَبَتْ أُسْبُ حَسَّانَ عِنْدَ عَائِشَةَ
فَقَالَتْ : لَا تَسْبُهُ فَإِنَّهُ كَانَ يُنَافِئُ عَنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَقَالَتْ
عَائِشَةُ : اسْتَأْذَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي هِجَاءِ الْمُشْرِكِينَ ، قَالَ : كَيْفَ
يَنْتَسِبِي ؟ قَالَ : لَا سُلْطَانَكَ مِنْهُمْ . كَمَا تُسَلُّ
الشَّعْرَةَ مِنْ الْعَجِينِ . وَقَالَ مُحَمَّدٌ :
حَدَّثَنَا عُثْمَانُ بْنُ فَرَّقٍ : سَمِعْتُ هِشَامًا
عَنْ أَبِيهِ قَالَ : سَبَّيْتُ حَسَّانَ وَكَانَ مِمَّنْ
كَثُرَ عَلَيْهَا .

٤٦٧ - حَدَّثَنِي بِيْشَرُ بْنُ خَالِدٍ :
أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، عَنْ شُعْبَةَ ،
عَنْ سُلَيْمَانَ ، عَنْ أَبِي الضُّحَى ، عَنْ
مَسْرُوقٍ قَالَ : دَخَلْنَا عَلَى عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ
يُنَشِّدُهَا شِعْرًا يُشَبِّبُ بِأَبْنِيَاتِ لَهُ ،
وَقَالَ :

حَصَانُ رَزَانُ مَا تُزَنُّ بِرِيَّةٍ
وَتُصْبِحُ غَرَّتِي مِنْ لُحُومِ الْغَوَافِلِ
فَقَالَتْ لَهُ عَائِشَةُ : لَكِنَّكَ لَسْتَ
كَذَلِكَ ، قَالَ مَسْرُوقٌ : فَقُلْتُ لَهَا :

(1) Eating the flesh of other people means back-biting them.

On that, 'Aisha said, "And what punishment is more than blinding?" (1) She added, "Hassan used to defend or say poetry on behalf of Allah's Apostle ﷺ (against the infidels)."

لَمْ تَسَازِنِي لَهُ أَنْ يَدْخُلَ عَلَيْكَ؟ وَقَدْ قَالَ اللَّهُ تَعَالَى وَالَّذِي تَوَلَّى كِبِيرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ - فَقَالَتْ: وَإِيَّ عَذَابٍ أَشَدُّ مِنْ الْعَمَى؟ قَالَتْ لَهُ إِنَّهُ كَانَ يُنَافِحُ، أَوْ يُهَاجِي عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(34) CHAPTER. The Ghazwa of Al-Hudaibiya.

And the Statement of Allah ﷻ :-

'Allah was pleased with the Believers

When they swore fealty

To you (Muhammad) under the Tree.'

(48 : 18)

بَابُ غَزْوَةِ الْحُدَيْبِيَّةِ وَقَوْلِ اللَّهِ تَعَالَى لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ -

468. Narrated Zaid bin Khalid ﷺ :

We went out with Allah's Apostle ﷺ in the year of Al-Hudaibiya. One night it rained and Allah's Apostle ﷺ led us in the Fajr prayer and (after finishing it), turned to us and said, "Do you know what your Lord has said?" We replied, "Allah and His Apostle know it better." He said, "Allah said :-

'(Some of) My Devotees got up believing in Me,

٤٦٨ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ : حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ : حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ فَأَصَابَنَا مَطَرٌ ذَاتَ لَيْلَةٍ فَصَلَّيْنَا لِنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟

(1) Hassan had become blind then.

And (some of them) disbelieving
in Me.

The one who said : We have been
given

Rain through Allāh's Mercy and
Allāh's Blessing and Allāh's Bounty,
Then he is a believer in Me,
A disbeliever in the star.

And whoever said :

We have been given rain
Because of such and such star,
Then he is a believer in the star,
A disbeliever in Me.' "

قُلْنَا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، فَقَالَ : قَالَ
اللَّهُ : أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي ، وَكَافِرٌ
بِي . فَأَمَّا مَنْ قَالَ مُطِرْنَا بِرَحْمَةِ اللَّهِ
وَبِرِزْقِ اللَّهِ وَبِفَضْلِ اللَّهِ فَهُوَ مُؤْمِنٌ
بِي ، كَافِرٌ بِالْكَوْكَبِ . وَأَمَّا مَنْ قَالَ
مُطِرْنَا بِنَجْمٍ كَذَا فَهُوَ مُؤْمِنٌ بِالْكَوْكَبِ
كَافِرٌ بِي .

469. Narrated Anas رضي الله عنه : Allāh's
Apostle ﷺ performed four 'Umras,
all in the month of Dhul-Qa'da, except
the one which he performed with his
Hajj (i. e. in Dhul-Hijja). He perform-
ed one 'Umra from Al-Hudaibiya in Dhul-
Qa'da, another 'Umra in the following
year in Dhul Qa'da, a third from Al-
Jirana where he distributed the war
booty of Hunain, in Dhul-Qa'da, and
the fourth 'Umra he performed was with
his Hajj.

٤٦٩ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ :
حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ : أَنَّ أَنَسًا
رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ قَالَ : اعْتَمَرَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَ عُمَرٍ
كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي كَانَتْ
مَعَ حَجَّتِهِ : عُمَرَةٌ مِنْ الْحُدَيْبِيَّةِ فِي
ذِي الْقَعْدَةِ ، وَعُمَرَةٌ مِنْ الْعَامِ الْمُقْبِلِ
فِي ذِي الْقَعْدَةِ ، وَعُمَرَةٌ مِنَ الْجِعْرَانَةِ
حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ ،
وَعُمَرَةٌ مَعَ حَجَّتِهِ .

470. Narrated Abū Qatāda : We
went out with the Prophet ﷺ in the
year of Al-Hudaibiya, and all his com-
panions assumed the state of Ihram but
I did not.

٤٧٠ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ :
حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ ، عَنْ يَحْيَى ،
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ أَنَّ أَبَاهُ
حَدَّثَهُ قَالَ : انْطَلَقْنَا مَعَ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ فَأَحْرَمَ
أَصْحَابُهُ وَلَمْ أُحْرَمْ .



471. Narrated Al-Barā' رضي الله عنه : Do you (people) consider the conquest of Mecca, the Victory (referred to in the Qur'ān 48:1). Was the conquest of Mecca a victory? We really consider that the actual Victory was the Solemn Pledge of Ar-Ridwān which we gave on the day of Al-Hudaibiya (to the Prophet ﷺ). On the day of Al-Hudaibiya we were fourteen-hundred men along with the Prophet ﷺ. Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet ﷺ was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allāh), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals.

٤٧١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى : عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : نَعُدُّونَ أَنْتُمْ الْفَتْحَ فَفَتْحَ مَكَّةَ ؟ وَقَدْ كَانَ فَتْحُ مَكَّةَ فَتْحًا ؟ وَنَحْنُ نَعُدُّ الْفَتْحَ بَيْعَةَ الرِّضْوَانِ . يَوْمَ الْحُدَيْبِيَّةِ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَ عَشْرَةَ مِائَةً . وَالْحُدَيْبِيَّةَ بَيْتْرٌ فَتَزَحْنَاهَا فَلَمْ نَتْرُكْ فِيهَا قَطْرَةً . فَيَبْلُغُ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَأْتِيهَا فَتَجَلَسَ عَلَى شَقِيرِهَا ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَدَعَا ثُمَّ صَبَّهَ فِيهَا فَتَرَكْنَاهَا غَيْرَ بَعِيدٍ ، ثُمَّ إِنَّمَا أَصْدَرْنَا مَا شِئْنَا نَحْنُ وَرِكَابُنَا .

472. Narrated Al-Barā bin 'Azib رضي الله عنه that they were in the company of Allāh's Apostle ﷺ on the day of Al-Hudaibiya and their number was 1400 or more. They camped at a well and drew its water till it was dried. When they informed Allāh's Apostle ﷺ of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allāh) and said, "Leave it

٤٧٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ يَعْقُوبَ : حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ أَعْيَنَ أَبُو عَتَى الْحَرَّانِيُّ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ : أَتَيْنَا الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا أَنْتُمْ كَانُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعَمِائَةً أَوْ أَكْثَرَ فَتَزَلُّوا عَلَى بَيْتْرٍ فَتَزَحُّوْهَا ، فَاتُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ

for a while." [Then they quenched their thirst and watered their riding animals till they departed.

عليه وسلم فأتى البئر وقعد على شفيرها ثم قال: ائتوني من ماء، فأتى به فبصق فذاعا ثم قال: دعوها ساعة فاروا وأنفسهم وركابهم حتى ارتحلوا.

473. Narrated Salim: Jabir

ﷺ

said, "On the day of Al-Hudaibiya, the people felt thirsty and Allāh's Apostle ﷺ had a utensil containing water. He performed ablution from it and then the people came towards him. Allāh's Apostle ﷺ said, 'What is wrong with you?' The people said, 'O Allāh's Apostle! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So the Prophet ﷺ put his hand in the utensil and the water started spouting out between his fingers like springs. So we drank and performed ablution." I said to Jabir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were 1500.

٤٧٣ - حدثنا يوسف بن عيسى: حدثنا ابن فضال: حدثنا حصين، عن سالم، عن جابر رضي الله عنه قال: عطش الناس يوم الحديبية ورسول الله صلى الله عليه وسلم بين يديه ركوة فتوضأ منها ثم أقبل الناس نحووه فقال رسول الله صلى الله عليه وسلم: ما ليكم؟ قالوا: يا رسول الله، ليس عندنا ماء نتوضأ به ولا نشرب إلا ما في ركوتك. قال: فتوضع النبي صلى الله عليه وسلم يده في الركوة فجعل الماء يفور من بين أصابعه كأمثال العيون. قال: فشربنا وتوضأنا. فتأملت لجابر: كم كنتم يومئذ؟ قال: : لو كنا مائة ألف لكفانا، كنا خمس عشرة مائة.

474. Narrated Qatāda: I said to

Sa'id bin Al-Musaiyab, "I have been informed that Jabir bin 'Abdullāh said that the number (of Al-Hudaibiya Muslim warriors) was 1400." Sa'id said to me, "Jabir narrated to me that they were 1500

٤٧٤ - حدثنا الصلت بن محمد:

حدثنا يزيد بن زريع، عن سعيد، عن قتادة، قلت لسعيد بن المسيب: بلغني أن جابر بن عبد الله كان يقول كانوا أربع عشرة مائة، فقال لي

who gave the Solemn Pledge to the Prophet ﷺ on the day of Al-Hudaibiya."

475. Narrated Jābir bin 'Abdullāh : On the day of Al-Hudaibiya, Allāh's Apostle ﷺ said to us, "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the Tree (beneath which the Solemn Pledge was given by us)." Salīm said, "Our number was 1400." 'Abdullāh bin Abī Aufā said, "The people (who gave the Solemn Pledge) under the Tree numbered 1300, and the number of Banī Aslam was 1/8 of the Emigrants."

476. Narrated Mirdās Al-Aslamī who was among those (who had given the Solemn Pledge) under the Tree: Pious people will die in succession, and

سَمِعْتُ: حَدَّثَنِي جَابِرٌ: كَانُوا خَمْسِينَ عَشْرَةَ مِائَةً أَلَدَ بْنَ بَابِعُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ. قَالَ أَبُو دَاوُدَ: حَدَّثَنَا قُرَّةٌ عَنْ قَتَادَةَ، تَابِعَهُ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ.

٤٧٥ - حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ: أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ، وَكُنَّا أَلْفًا وَارْبَعَمِائَةً. وَلَوْ كُنْتُ أَبْصِرُ الْيَوْمَ لَا رَيْتُكُمْ مَكَانَ الشَّجَرَةِ. تَابِعَهُ الْأَعْمَشُ: سَمِعَ سَالِمًا: سَمِعَ جَابِرًا: أَلْفًا وَارْبَعَمِائَةً. وَقَالَ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: كَانَ أَصْحَابُ الشَّجَرَةِ أَلْفًا وَثَلَاثِينَ، وَكَانَتْ أَسْلَمُ ثَمَنُ الْمُهَاجِرِينَ. تَابِعَهُ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ.

٤٧٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى، عَنْ إِسْمَاعِيلَ، عَنْ قَبِيصٍ: أَنَّهُ سَمِعَ مِرْدَاسَ الْأَسْلَمِيَّ

there will remain the dregs of society who will be like the useless residues of dates and barley and Allāh will pay no attention to them.

يَقُولُ: وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ
يَقْبِضُ الصَّالِحُونَ الْأَوَّلُ، فَلَاؤُلُ،
وَتَبْقَى حُمَالَةٌ كَحُمَالَةِ التَّمْرِ وَالشَّعِيرِ
لَا يَنْبِئُ اللَّهُ بِهِمْ شَيْئًا.

477. Narrated Marwān and Al-Miswar bin Makhrama: The Prophet ﷺ went out in the company of 1300 to 1500 of his companions in the year of Al-Hudaibiya, and when they reached Dhul-Hulaifa, he garlanded and marked his Hadi and assumed the state of Ihram.

٤٧٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:
خَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ
عُرْوَةَ، عَنْ مَسْرُوقٍ وَالْمِسْوَرِ بْنِ
مَخْرَمَةَ قَالَا: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَامَ الْحَدِيثِ بِبَيْتَةٍ فِي بَضْعِ عَشْرَةِ
مِائَةٍ مِنْ أَصْحَابِهِ، فَلَمَّا كَانَ بِذِي
الْحُلَيْفَةِ قَلَدَ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ
مِنْهَا، لَا أُخْصِي كَمَ سَمِعْتُهُ مِنْ سُفْيَانَ
حَتَّى سَمِعْتُهُ يَقُولُ: لَا أَحْفَظُ مِنَ الزُّهْرِيِّ
الْإِشْعَارَ وَالتَّقْلِيدَ، فَلَا أَدْرِي يَعْنِي
مَوْضِعَ الْإِشْعَارِ وَالتَّقْلِيدِ أَوِ الْحَدِيثِ
كُلَّهُ.

478. Narrated Ka'b bin 'Ujra that Allāh's Apostle ﷺ saw him with the lice falling (from his head) on his face. Allāh's Apostle ﷺ said, "Are your lice troubling you?" Ka'b said, "Yes." Allāh's Apostle ﷺ thus ordered him to shave his head while he was at Al-Hudaibiya. Up to then there was no indication that all of them would finish their state of Ihram and they hoped that

٤٧٨ - حَدَّثَنَا الْحَسَنُ بْنُ خَلِيفٍ
قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ، عَنْ
أَبِي بَشِيرٍ وَرَقَاءَ، عَنْ ابْنِ أَبِي نَجِيحٍ،
عَنْ مُجَاهِدٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ
ابْنُ أَبِي لَيْسَى، عَنْ كَعْبِ بْنِ عُجْرَةَ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَاهُ
وَقَمَلَهُ يَسْقُطُ عَلَى وَجْهِهِ فَقَالَ:
أَيُّ ذِيكَ هُوَ أَمْ لَكَ؟ قَالَ: نَعَمْ، فَأَمَرَهُ

they would enter Mecca. Then the order of Al-Fidya was revealed, so Allāh's Apostle ﷺ ordered Ka'b to feed six poor persons with one Faraq of food or slaughter a sheep or fast for three days. (1)

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَحْلِقَ
وَهُمْ بِالْحُدَيْبِيَّةِ ، وَلَمْ يُبَيِّنْ لَهُمْ
أَنَّهُمْ يَحْلِقُونَ بِهَا وَهُمْ عَلَى طَمَعٍ أَنْ
يَدْخُلُوا مَكَّةَ ، فَأَنْزَلَ اللَّهُ الْفِدْيَةَ
فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ
يُطْعِمَ فَرَقًا بَيْنَ سِتَّةٍ مَسَاكِينَ ، أَوْ
يُهْدِيَ شَاةً ، أَوْ يَصُومَ ثَلَاثَةَ أَيَّامٍ .

479. Narrated Aslam : Once I went with 'Umar bin Al-Khattab رضي الله عنه to the market. A young woman followed 'Umar and said, "O chief of the faithful believers! My husband has died, leaving little children. By Allah, they have not even a sheep's trotter to cook ; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufaf bin 'Ima' Al-Ghifari, and my father witnessed the (Solemn Pledge) of Al-Hudaibiya with the Prophet ﷺ . "Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried

٤٧٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ
قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ زَيْدِ بْنِ
أَسْلَمَ ، عَنْ أَبِيهِ قَالَ : خَسِرْتُ مَعَ
عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِلَى
السُّوقِ فَلَمَّ حَقِقتْ عُمَرَ امْرَأَةٌ شَابَّةٌ ،
فَقَالَتْ : يَا أَمِيرَ الْمُؤْمِنِينَ ، هَلَكَ زَوْجِي
وَتَرَكَ صَبِيَّةً صِغَارًا ، وَاللَّهِ مَا يَنْضَجُونَ
كُورَاعًا وَلَا لَهُمْ زَرْعٌ وَلَا ضَرْعٌ
وَأَخْشَيْتُ أَنْ تَأْكُلْتَهُمُ الضَّبَعُ ، وَأَنَا
بِنْتُ خُفَافِ بْنِ إِيمَاءَ الْغِفَارِيِّ ، وَقَدْ
شَهِدَ أَبِي الْحُدَيْبِيَّةَ مَعَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَوَقَّفَ مَعَهَا عُمَرُ وَلَمْ يَمْنُصْ

(1) The Prophet ﷺ and his companions were then in the state of Ihram. They could not enter Mecca in that year and had to finish their Ihram at Al-Hudaibiya. Ka'b had to pay Fidya for shaving his head because he shaved his head and finished his Ihram before the others were ordered to finish their Ihram when they learned that they could not enter Mecca.

on to it, two sacks he had loaded with foodgrains and put between them money and clothes and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allah gives you a good supply." A man said, "O chief of the faithful believers! You have given her too much." Umar said disapprovingly, "May your mother be bereaved of you! By Allah, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

ثُمَّ قَالَ : مَرَّ حَبَابًا بِنَسَبٍ قَرِيبٍ ، ثُمَّ انْصَرَفَ إِلَى بَعْضِ ظَهْرِي كَانَ مَرَّ بُوْطًا فِي الدَّارِ فَحَمَلَ عَلَيْهِ غَيْرَ اَرْتَيْنِ مَلَأَهُمَا طَعَامًا وَحَمَلَ بَيْنَهُمَا نَفَقَةً وَثِيَابًا ثُمَّ نَاقَاهُمَا بِخِطَابِهِ ثُمَّ قَالَ : اقْتَادِي بِهِ فَلَنْ يَنْفَنِي حَتَّى يَأْتِيَكُمُ اللَّهُ بِخَيْرٍ . فَقَالَ رَجُلٌ : يَا أَمِيرَ الْمُؤْمِنِينَ أَكْثَرْتَ لَهُمَا . قَالَ عُمَرُ : تَكَلَّمَكَ أُمُّكَ ، وَاللَّهِ إِنِّي لَا أَرَى أَبَا هَذِهِ وَأَخَاهَا قَدْ حَاصِرَا حِصْنًا زَمَانًا فَافْتَتَحَاهُ ثُمَّ أَصْبَحْنَا نَسْتَقْسِي سُبُحَانَهُمَا فِيهِ .

480. Narrated Sa'id bin Al-Musaiyab that his father said, "I saw the Tree (of the Solemn Pledge of Ar-Ridwān), and when I returned to it later, I was not able to recognise it. [The sub-narrator, Mehmood said, Al-Musaiyab said, 'Then I forgot it (i. e., the Tree).']"

٤٨٠ - حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا شَيْبَانَةُ بْنُ سَوَّارٍ أَبُو عَمْرٍو الْقَزَارِيُّ : حَدَّثَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِيهِ ، قَالَ : لَقَدْ رَأَيْتُ الشَّجَرَةَ ثُمَّ أَتَيْتُهَا بَعْدُ فَلَمْ أَعْرِفْهَا ، قَالَ مَحْمُودٌ : ثُمَّ أَنْسَيْتُهَا بَعْدُ .

481. Narrated Tāriq bin 'Abdur-Rahmān: When I set out for Hajj, I passed by some people offering a prayer. I asked, "What is this mosque?" They said, "This is the Tree where Allāh's Apostle ﷺ took the Solemn Pledge of Ar-Ridwān." Then I went to Sa'id bin Musaiyab and informed him about it. Sa'id said, "My father said that he was amongst those

٤٨١ - حَدَّثَنَا مَحْمُودٌ : حَدَّثَنَا عُبَيْدُ اللَّهِ ، عَنْ إِسْرَائِيلَ ، عَنْ طَارِقِ ابْنِ عُبَيْدِ الرَّحْمَنِ قَالَ : انْطَلَقْتُ حَاجًّا فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ ، قُلْتُ : مَا هَذَا الْمَسْجِدُ ؟ قَالُوا : هَذِهِ الشَّجَرَةُ حَيْثُ بَايَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْعَةَ الرِّضْوَانِ فَأَتَيْتُ سَعِيدَ بْنِ

who had given the Solemn Pledge to Allāh's Apostle ﷺ beneath the Tree. He (i.e. my father) said, "When we set out the following year, we forgot the Tree and were unable to recognise it." Then Sa'id said (perhaps ironically), "The companions of the Prophet ﷺ could not recognise it; nevertheless, you do recognise it; therefore you have a better knowledge."

482. Narrated Sa'id bin Al-Musaiyab that his father was amongst those who had given the Solemn Pledge (to the Prophet ﷺ) beneath the Tree, and the next year when they went to the Tree, they were not able to recognise it.

483. Narrated Tāriq: (The tree where the Pledge of Ridwān was taken by the Prophet ﷺ) was mentioned before Sa'id bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i. e. the Pledge)."

484. Narrated 'Abdullāh bin Abī Aufā who was one of those who had given the Solemn Pledge to the Prophet ﷺ beneath the Tree: When the people brought Ṣadaqa (i.e. Zakāt) to the Prophet ﷺ he used to say, "O Allāh! Bless them with your Mercy." Once my father came with his Sadaqa to him

المُسَيَّبِ فَأَخْبَرَنِي أَنَّهُ فَقَالَ سَعِيدٌ: حَدَّثَنِي أَبِي أَنَّهُ كَانَ فِي مَنَ بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ الشَّجَرَةِ، قَالَ: فَلَمَّا خَرَجْنَا مِنَ الْعَامِ الْمُقْبِلِ نَسِينَاهَا فَلَمْ نَقْدِرْ عَلَيْهَا. فَقَالَ سَعِيدٌ: إِنَّ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَعْلَمُوهَا وَعَلِمْتُمُوهَا أَنْتُمْ فَأَنْتُمْ أَعْلَمُ.

٤٨٢ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا طَارِقٌ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ: أَنَّهُ كَانَ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ فَسَرَجَعْنَا إِلَيْهَا الْعَامَ الْمُقْبِلَ فَعَلِمْتُمْ عَلَيْهَا.

٤٨٣ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانٌ، عَنْ طَارِقٍ قَالَ: ذُكِرَتْ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ الشَّجَرَةُ فَضَحِكَ فَقَالَ: أَخْبَرَنِي أَبِي وَكَانَ شَهِدَهَا.

٤٨٤ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِسَاسٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَةٍ قَالَ: اللَّهُمَّ صَلِّ عَلَيْهِمْ. فَيَأْتَاهُ أَنِي

whereupon he (i.e. the Prophet ﷺ) said, "O Allāh! Bless the family of Abū Aufa."

بصَدَقْتِهِ فَقَالَ: اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى .

485. Narrated 'Abbad bin Tamīm : When it was the day (of the battle) of Al-Harrā (1) the people were giving Solemn Pledge to 'Abdullah bin Hanzala. (2) Ibn Zaid said, "For what are the people giving Pledge to 'Abdullah bin Hanzala?" It was said to him, "For death." Ibn Zaid said, "I will never give the Solemn Pledge for that to anybody else after Allah's Apostle ﷺ." Ibn Zaid was one of those who had witnessed the day of Al-Hudaibiya with the Prophet ﷺ.

٤٨٥ - حَدَّثَنَا إِسْمَاعِيلُ : عَنْ أَخِيهِ ، عَنْ سُلَيْمَانَ ، عَنْ عَمْرِو بْنِ يَحْيَى ، عَنْ عَبَّادِ بْنِ تَمِيمٍ قَالَ : لَمَّا كَانَ يَوْمُ الْحَرَّةِ وَالنَّاسُ يُبَايِعُونَ لِعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ فَقَالَ ابْنُ زَيْدٍ : عَلَى مَا يُبَايِعُ ابْنُ حَنْظَلَةَ النَّاسَ ؟ قِيلَ لَهُ : عَلَى الْمَوْتِ ، قَالَ : لَا أُبَايِعُ عَلَى ذَلِكَ أَحَدًا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَ شَهِيدًا مَعَهُ الْحَدِيثُ يَبِينُهُ .

486. Narrated Iyas bin Salama bin Al-Akwa: My father who was amongst those who had given the Solemn Pledge to the Prophet ﷺ beneath the Tree, said to me, "We used to offer the Jumua prayer with the Prophet ﷺ and then depart at a time when the walls had no shade for us to take shelter in."

٤٨٦ - حَدَّثَنَا يَحْيَى بْنُ يَعْلَى الْمُحَارِبِيُّ : حَدَّثَنِي أَبِي : حَدَّثَنَا إِيَّاسُ بْنُ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ : حَدَّثَنِي أَبِي قَالَ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ قَالَ : كُنَّا نُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُعَةَ ثُمَّ نَتَصَرَّفُ وَلَيْسَ لِلْحَيِطَانِ ظِلٌّ نَسْتُظِلُّ فِيهِ .

(1) A battle that took place between the army of Yazīd bin Muṭāwīya and the people of Medīna.

(2) 'Abdullah bin Hanzala was the governor of Medīna, appointed by 'Abdullah bin Az-Zubair.

487. Narrated Yazid bin Abi Ubaid:

I said to Salama bin Al-Akwa, "For what did you give the Solemn Pledge to Allah's Apostle ﷺ on the day of Al-Hudaibiya?" He replied, "For death (in the Cause of Islam)."

٤٨٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ :

حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ : قُلْتُ لِسَلَمَةَ بْنِ الْأَكْوَعِ : عَلَى أَى شَيْءٍ بَايَعْتُمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ ؟ قَالَ : عَلَى الْمَوْتِ .

488. Narrated Al-Musaiyab : I met

Al-Bara bin Azib رضي الله عنه and said (to him), "May you live prosperously! You enjoyed the company of the Prophet ﷺ and gave him the Solemn Pledge (of Al-Hudaibiya) under the Tree." On that, Al-Bara said, "O my nephew! You do not know what we have done after him (i.e. his death)."

٤٨٨ - حَدَّثَنِي أَحْمَدُ بْنُ إِشْكَابَ :

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ : لَقِيتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا فَقُلْتُ : طُوبَى لَكَ، صَحِبْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَايَعْتَهُ تَحْتَ الشَّجَرَةِ، فَقَالَ : يَا ابْنَ أَخِي إِنَّكَ لَا تَدْرِي مَا أَحْدَثْنَاهُ بَعْدَهُ .

489. Narrated Abu Qilaba that

Thabit bin Ad-Dahhak had informed him that he was one of those who had given the Solemn Pledge (of Al-Hudaibiya) beneath the Tree.

٤٨٩ - حَدَّثَنِي إِسْحَاقُ : حَدَّثَنَا

يَحْيَى بْنُ صَالِحٍ : حَدَّثَنَا مُعَاوِيَةُ، هُوَ ابْنُ سُلَيْمٍ، عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ : أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ أَخْبَرَهُ أَنَّهُ بَايَعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ الشَّجَرَةِ .

490. Narrated Anas bin Malik رضي الله عنه

regarding Allah's Statement :—

'Verily! We have granted you

A manifest victory.' (48 : 1)

It refers to the Al-Hudaibiya Pledge. And the companions of the Prophet ﷺ said (to the Prophet ﷺ), "Congratulations and happiness for you; but

٤٩٠ - حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ :

حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَرَ : أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا - قَالَ : الْحُدَيْبِيَّةُ . قَالَ أَصْحَابُهُ : هَتَيْبًا مَسْرِيًّا فَمَا لَنَا ؟ فَأَنْزَلَ اللَّهُ -

what reward shall we get ? ” So Allāh revealed :—

‘ That He may admit

The men and women who believe,
To gardens beneath which rivers
flow.’ (48 : 5)

491. Narrated Zāhir Al-Aslamī who was one of those who had witnessed (the Solemn Pledge beneath) the Tree : While I was making fire beneath the cooking pots containing donkey’s meat, the announcer of Allāh’s Apostle ﷺ announced, “Allāh’s Apostle ﷺ forbids you to eat donkey’s meat.”

The same narration was told by Majza’a from a man called Uhbān bin Aus who was one of those who had witnessed (the Solemn Pledge beneath) the Tree, and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

492. Narrated Suwaid bin An-Nuṣmān who was one of those who witnessed (the Solemn Pledge beneath) the Tree : Allāh’s Apostle ﷺ and his companions were given Sawīq and they chewed it.

لِيَسُدَّ خَلِيلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ - قَالَ شُعْبَةُ : فَتَقْدِمْتُ الْكُوفَةَ فَجِدْتُ نِتَ بِهَذَا كَلِمَةً عَنْ قَتَادَةَ . ثُمَّ رَجَعْتُ فَبَدَأْتُ لَهُ فَقَالَ : أَمَّا - إِنَّا فَتَحْنَا لَكَ - فَعَنْ أَنَسٍ ، وَأَمَّا هَنِيئًا مَرِيئًا فَعَنْ عِكْرِمَةَ .

٤٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا أَبُو عَامِرٍ : حَدَّثَنَا إِسْرَاطِيلُ ، عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ الْأَسْلَمِيِّ ، عَنْ أَبِيهِ وَكَانَ مِنْ شُهَدَاءِ الشَّجَرَةِ قَالَ : إِنِّي لَا وَفِدَ تَحْتَ الْقُدُورِ بِلَحُومِ الْحُمُرِ إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَاكُمُ عَنْ لَحُومِ الْحُمُرِ . وَعَنْ مَجْزَأَةَ ، عَنْ رَجُلٍ مِنْهُمْ مِنْ أَصْحَابِ الشَّجَرَةِ اسْمُهُ أَهْبَانُ بْنُ أَوْسٍ وَكَانَ اسْتَنَكَى رُكْبَتَهُ وَكَانَ إِذَا سَجَدَ جَعَلَ تَحْتَ رُكْبَتِهِ وَسَادَةً .

٤٩٢ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ : حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ، عَنْ شُعْبَةَ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ بُشَيْرِ بْنِ يَسَارٍ ، عَنْ سُؤَيْدِ بْنِ النُّعْمَانِ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ أَتَوْا بِسَوِيقٍ فَلَاكُوهُ ، تَابِعَهُ مُعَاذٌ عَنْ شُعْبَةَ .

493. Narrated Abū Jamra : I asked 'Aidh bin 'Amr رضي الله عنه who was one of the companions of the Prophet ﷺ and one of those (who gave the Solemn Pledge to the Prophet ﷺ) beneath the Tree : "Can the Witr prayer be cancelled?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part of the night."

٤٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ بَزْزِيعٍ : حَدَّثَنَا شاذَّانُ ، عَنْ شُعْبَةَ ، عَنْ أَبِي جَمْرَةَ قَالَ : سَأَلْتُ عَائِدَ بْنَ عَمْرِو رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، مَنْ أَصْحَابِ الشَّجَرَةِ ، هَلْ يُنْقَضُ الْوَيْتْرُ ؟ قَالَ : إِذَا أَوْتَرْتَ مِنْ أَوَّلِهِ فَلَا تُؤْتِرْ مِنْ آخِرِهِ .

494. Narrated Zaid bin Aslam : My father said, "Allah's Apostle ﷺ was proceeding at night on one of his journeys and 'Umar bin Al-Khattab was going along with him. 'Umar bin Al-Khattab asked him (about something) but Allah's Apostle ﷺ did not answer him. 'Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that Umar bin Al-Khattab addressed himself saying, "May your mother be bereaved of you, O 'Umar, for you have asked Allah's Apostle ﷺ thrice, yet he has not answered you." 'Umar said, "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said, 'I was afraid that something might have been revealed about me.'

٤٩٤ - حَدَّثَنَا يَحْيَى بْنُ يَوْسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ أَبِيهِ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ . وَقَالَ عُمَرُ بْنُ الْخَطَّابِ : ثَكَلَتِكَ أُمُّكَ يَا عُمَرُ ، نَزَرْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يُجِيبُكَ ، قَالَ عُمَرُ : فَحَرَّكَتُ بِعَيْرِي ، ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ وَخَشِيتُ أَنْ يَنْزَلَ فِيَّ قُرْآنٌ ، فَمَا نَشِيتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي ، قَالَ : فَقُلْتُ : لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ وَجِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ فَقَالَ : لَقَدْ أَنْزَلْتَ عَلَيَّ اللَّيْلَةَ سُورَةَ الْهَيْسَى

Then I came to Allāh's Apostle ﷺ and greeted him. He (i. e. the Prophet ﷺ) said, 'Tonight there has been revealed to me, a Sūra which is dearer to me than (all the world) on which the sun rises,' and then he recited :—

' Verily ! We have granted you
A manifest victory. ' ” (48 : 1)

495. Narrated Al-Miswar bin Makhrama and Marwān bin Al-Hakam (one of them said more than his friend): The Prophet ﷺ set out in the company of more than one-thousand of his companions in the year of Al-Hudaibiya, and when he reached Dhul-Hulaifa, he garlanded his Hadi (i.e. sacrificing animal), assumed the state of Ihram for 'Umra from that place and sent a spy of his from Khuzā'a (tribe). The Prophet ﷺ proceeded on till he reached (a village called) Ghadīr-al-Ashāt. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and stop you from entering the Ka'ba and prevent you." The Prophet ﷺ said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from the Ka'ba? If they should come to us (for peace) then Allāh will destroy a pagan spy, otherwise he will leave them

أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ،
ثُمَّ قَرَأَ - إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا -

٤٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ :
حَدَّثَنَا سُفْيَانُ قَالَ : سَمِعْتُ الزُّهْرِيَّ
حِينَ حَدَّثَ هَذَا الْحَدِيثَ حَقَّقْتُ
بَعْضَهُ ، وَتَبَيَّنَ مَعْمَرٌ ، عَنْ عُرْوَةَ
ابْنِ الزُّبَيْرِ ، عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ
وَمَرْوَانَ بْنِ الْحَكَمِ يَزِيدُ أَحَدُهُمَا
عَلَى صَاحِبِهِ ، قَالَا : خَرَجَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ فِي بَضْعِ
عَشْرَةِ أَوِيَّةٍ مِنْ أَصْحَابِهِ ، فَلَمَّا أَتَى
ذَا الْحُدَيْبِيَّةِ قَلَدَ الْهَدْيَ وَأَشْعَرَهُ
وَأَحْرَمَ مِنْهَا بِعُمْرَةٍ وَبَعَثَ عَيْنًا لَهُ
مِنْ خَزَاعَةَ وَسَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حَتَّى كَانَ بِغَدِيرِ الْأَشْطَاطِ أَنَاهُ
عَيْنُهُ قَالَ : إِنْ قُرَيْشًا جَمَعُوا لَكَ
جُمُوعًا وَقَدْ جَمَعُوا لَكَ الْأَحَابِيشَ
وَهُمْ مُقَاتِلُوكَ وَصَادُوكَ عَنِ الْبَيْتِ
وَمَا يَعْوُكَ ، فَقَالَ : أَشِيرُوا أَيُّهَا النَّاسُ
عَلَى ، أَتَرَوْنَ أَنْ أَمِيلَ إِلَى عِيَالِهِمْ
وَذَرَارِي هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ

to in a miserable state." On that Abū Bakr said, "O Allāh's Apostle! You have come with the intention of visiting this House (i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet ﷺ said, "Proceed on, in the Name of Allāh!"

496. Narrated 'Urwa bin Az-Zubair that he heard Marwān bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened to Allāh's Apostle ﷺ in the 'Umra of Al-Hudai-biya. They said, "When Allāh's Apostle ﷺ concluded the truce with Suhail bin 'Amr on the day of Al-Hudai-biya, one of the conditions which Suhail bin 'Amr stipulated, was his saying (to the Prophet ﷺ), "If anyone from us (i.e. infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allāh's Apostle ﷺ except on this condition. The Believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allāh's Apostle ﷺ except on that condition, Allāh's Apostle ﷺ concluded it. Accordingly, Allāh's Apostle ﷺ then returned Abū Jandal bin Suhail

يَصُدُّونَا عَنِ الْبَيْتِ؟ فَإِنْ يَأْتُونَنَا كَانَ
اللَّهُ عَزَّ وَجَلَّ قَدْ قَطَعَ عَيْنَنَا مِنَ الْمُشْرِكِينَ
وَالْأَنْتَ تَرْكُنَاهُمْ مَحْرُوبِينَ. قَالَ أَبُو بَكْرٍ:
يَا رَسُولَ اللَّهِ، خَرَجْتَ عَامِدًا لِهَذَا
الْبَيْتِ لَا تُرِيدُ قَتْلَ أَحَدٍ وَلَا حَرْبَ
أَحَدٍ، فَتَوَجَّهَ لَهُ فَمَنْ صَدَّنَا عَنْهُ
قَاتَلْنَاهُ، قَالَ: امْضُوا عَلَى اسْمِ اللَّهِ.

٤٩٦ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا
يَعْقُوبُ حَدَّثَنِي ابْنُ أُخْيَ بْنِ شِهَابٍ،
عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ:
أَنَّهُ سَمِعَ مَرْوَانَ بْنَ الْحَكَمِ وَالْمِسْوَرَ
ابْنَ مَخْرَمَةَ يُخْبِرَانِ خَيْرًا مِّنْ خَيْرِ
رَّسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عُمْرَةِ
الْحُدَيْبِيَّةِ، فَكَانَ فِيمَا أَخْبَرَنِي عُرْوَةُ
عَنْهُمَا أَنَّهُ لَمَّا كَاتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ سُهَيْلَ بْنَ عَمْرِو بْنِ
الْحُدَيْبِيَّةِ عَلَى قَضِيَّةِ الْمُدَّةِ، وَكَانَ
فِيهَا اشْتَرَطَ سُهَيْلُ بْنُ عَمْرِو أَنَّهُ قَالَ:
لَا يَأْتِيكَ مِنَّا أَحَدٌ وَإِنْ كَانَ عَلَى دِينِكَ
إِلَّا رَدَدْتَهُ إِلَيْنَا وَخَلَيْتَ بَيْنَنَا وَبَيْنَهُ،
وَأَبَى سُهَيْلُ أَنْ يُقَاضِيَ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا عَلَى ذَلِكَ، فَكَرِهَ
الْمُؤْمِنُونَ ذَلِكَ وَامْتَضَوْا فَتَسَلَّجُوا فِيهِ،
فَلَمَّا أَبَى سُهَيْلُ أَنْ يُقَاضِيَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا عَلَى ذَلِكَ كَاتَبَهُ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَرَدَ

to his father, Suhail bin 'Amr, and returned every man coming to him from them during that period even if he was a Muslim. The faithful women Emigrants came (to Medina) and Um Kulthūm, the daughter of 'Uqba bin Abi Mu'ait was one of those who came to Allah's Apostle ﷺ and she was an adult at that time. Her relatives came, asking Allah's Apostle ﷺ to return her to them, and in this connection, Allah revealed the Verses dealing with the faithful (women). 'Aisha رضي الله عنها said, "Allah's Apostle ﷺ used to test all the faithful women who migrated to him, with the following Verse:—

'O Prophet! When the faithful
Women come to you,
Give the Solemn Pledge to you...'
(60 : 12)

'Urwa's uncle said, "We were informed when Allah ordered His Apostle ﷺ to return to the pagans what they had given to their wives who lately migrated (to Medina), and we were informed that Abū Basir.....", relating the whole narration.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا جَنْدَلٍ
ابْنَ سَهْمٍ يَوْمَ مَيْدٍ إِلَى أَبِيهِ سَهْمٍ بَنِ
عَمْرِو، وَلَمْ يَأْتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَحَدٌ مِنَ الرِّجَالِ إِلَّا رَدَّهُ فِي
تِلْكَ الْمُدَّةِ وَإِنْ مُسْلِمًا. وَجَاءَتِ
الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَكَانَتْ أُمُّ
كُلْثُومٍ بِنْتُ عَقْبَةَ بِنِ أَبِي مُعَيْطٍ مِمَّنْ
خَرَجَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهِيَ عَاتِقٌ، فَجَاءَ أَهْلُهَا يَسْأَلُونَ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرْجِعَهَا إِلَيْهِمْ
حَتَّى أَنْزَلَ اللَّهُ تَعَالَى فِي الْمُؤْمِنَاتِ مَا
أَنْزَلَ. قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُرْوَةُ
ابْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ:
إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
يَمْتَحِنُ مَنْ هَاجَرَ مِنَ الْمُؤْمِنَاتِ
بِمِثْلِهِ الْآيَةِ - يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ
الْمُؤْمِنَاتُ يُبَايِعُنَّكَ - وَعَنْ عَمِّهِ قَالَ:
بَلَّغْنَا حِينَ أَمَرَ اللَّهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنْ يَرُدَّ إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا
عَلَى مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ وَبَلَّغْنَا
أَنَّ أَبَا بَصِيرٍ فَدَكَرَهُ بِطَوِيلِهِ .

497. Narrated Nafi' Abdullah bin Umar

رضي الله عنه set out for 'Umra during the period of afflictions, and he said, "If I should be stopped from visiting the Ka'ba, I will do what we did when we were with

٤٩٧ - حَدَّثَنَا قُتَيْبَةُ: عَنْ مَالِكٍ،
عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا خَرَجَ مُعْتَمِرًا فِي الْفَيْتَنَةِ،
فَقَالَ: إِنْ صُدِدْتُ عَنْ الْبَيْتِ صَنَعْنَا

Allah's Apostle ﷺ. He assumed Ihram for 'Umra in the year of Al-Hudaibiya.

كما صنعنا مع رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَهْلًا بِعُمْرَةٍ مِنْ أَجْلِ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَهْلًا بِعُمْرَةٍ عَامَ الْحُدَيْبِيَّةِ.

498. Narrated Nafi: Ibn Umar ﷺ

assumed Ihram and said, "If something should intervene between me and the Ka'ba, then I will do what the Prophet ﷺ did when the Quraish infidels intervened between him and (the Ka'ba). Then Ibn Umar recited:—

'You have indeed in Allah's Apostle ﷺ

A good example to be followed."

(33 : 21)

٤٩٨ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا

يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ أَهْلًا وَقَالَ إِنَّ حَبِيلَ بَيْنِي وَبَيْنَهُ لَفَعَلْتُ كَمَا فَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حَالَتْ كُفَّارُ قُرَيْشٍ بِبَيْنِهِ وَتَلَا - وَلَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ - .

499. Narrated Nafi: One of

'Abdullah's sons said to 'Abdullah (bin Umar), "I wish you would stay this year (and not perform Hajj) as I am afraid that you will not be able to reach the Ka'ba." On that he (i.e. 'Abdullah bin Umar) said, " We went out with the Prophet ﷺ (for 'Umra), and when the Quraish infidels intervened between us and the Ka'ba, the Prophet ﷺ slaughtered his Hadi and shaved (his head), and his companions cut short their hair." Then 'Abdullah bin Umar said, " I make you witness that I have intended to perform 'Umra, and if I am allowed to reach the Ka'ba, I will perform the Tawaf, and if something (i.e. obstacles) intervene

٤٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ

ابْنُ أَسْمَاعٍ : حَدَّثَنَا جُوَيْرِيَّةٌ، عَنْ نَافِعٍ : أَنَّ عُبَيْدَ اللَّهِ بْنَ عُمَرَ وَاسَالَمْ بْنَ عُبَيْدِ اللَّهِ أَخْبَرَاهُ أَنَّهِمَا كَتَمَا عَبْدَ اللَّهِ بْنَ عُمَرَ . وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا جُوَيْرِيَّةٌ، عَنْ نَافِعٍ : أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ قَالَ لَهُ : لَوْ أَقَمْتَ الْعَامَ فَإِنِّي أَخَافُ أَنْ لَا تَصِلَ إِلَى الْبَيْتِ، قَالَ : خَيْرَ جُنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَالَ كُفَّارُ قُرَيْشٍ دُونَ الْبَيْتِ فَتَحَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا يَأْهُ وَحَدَّثَنَا وَقَصَّرَ أَصْحَابُهُ وَقَالَ : أَشْهَدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، فَإِنْ خُلِّيَ بَيْنِي وَبَيْنَ الْبَيْتِ

between me and the Ka'ba, then I will do what Allāh's Apostle ﷺ did." Then after going for a while, he said, "I consider the rites and ceremonies (of both 'Umra and Hajj) as one and the same, so I would like you to witness that I have intended to perform Hajj along with my 'Umra." So he performed only one Tawāf and one Sa'i (between Ṣafā and Marwa) and finished the Ihram of both ('Umra and Hajj).

500. Narrated Nafi: The people used to say that Ibn 'Umar had embraced Islām before 'Umar. This is not true. What happened is that 'Umar sent 'Abdullāh to bring his horse from an Ansārī man so as to fight on it. At that time the people were giving the Solemn Pledge to Allāh's Apostle ﷺ near the Tree, and 'Umar was not aware of that. So 'Abdullāh (bin 'Umar) gave the Solemn Pledge (to the Prophet ﷺ) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armour to get ready for fighting, 'Abdullāh informed him that the people were giving the Solemn Pledge to Allāh's Apostle ﷺ beneath the Tree. So Umar set out and 'Abdullāh accompanied him till he gave the Solemn Pledge to Allāh's Apostle ﷺ, and it was this event

طُفِقْتُ، وَإِنْ حِيلَ بَيْنِي وَبَيْنَ الْبَيْتِ صَنَعْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَارَ سَاعَةً ثُمَّ قَالَ: مَا أَرَى شَأْنَهُمَا إِلَّا وَاحِدًا، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي، فَنَطَافَ طَوَافًا وَاحِدًا وَسَعَيْيًا وَاحِدًا حَتَّى حَلَّ مِنْهُمَا جَمِيعًا.

٥٠٠ - حَدَّثَنِي شُجَاعُ بْنُ الْوَلِيدِ: سَمِعَ النَّضَرَ بْنَ مُحَمَّدٍ: حَدَّثَنَا صَخْرٌ، عَنْ نَافِعٍ قَالَ: إِنَّ النَّاسَ يَتَّحَدُّونَ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ وَلَيْسَ كَذَلِكَ، وَلَسَكِنْ عُمَرُ يَوْمَ الْحُدُيْبِيَّةِ أَرْسَلَ عَبْدَ اللَّهِ إِلَى فَرَسٍ لَهُ عِنْدَ رَجُلٍ مِنْ الْأَنْصَارِ يَأْتِي بِهِ لِيُقَاتِلَ عَلَيْهِ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَايِعُ عِنْدَ الشَّجَرَةِ وَعُمَرُ لَا يَدْرِي بِذَلِكَ فَبَايَعَهُ عَبْدُ اللَّهِ ثُمَّ ذَهَبَ إِلَى الْفَرَسِ فَجَاءَ بِهِ إِلَى عُمَرَ وَ عُمَرُ يَسْتَعِدُّ لِلْقِتَالِ، فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَايِعُ تَحْتَ الشَّجَرَةِ. قَالَ: فَاَنْطَلَقَ فَذَهَبَ مَعَهُ حَتَّى بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ التِّي يَتَّحَدُّ النَّاسُ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ. وَقَالَ هِشَامُ بْنُ عُمَرَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عُمَرُ بْنُ

that made people say that Ibn 'Umar had embraced Islām before 'Umar. 'Abdullāh bin 'Umar added, "The people were along with the Prophet ﷺ on the day of Al-Hudaibiya spreading in the shade of the trees. Suddenly the people surrounded the Prophet ﷺ and started looking at him." 'Umar said, "O 'Abdullāh! Go and see why the people are encircling Allāh's Apostle ﷺ and looking at him." 'Abdullāh bin 'Umar then saw the people giving the Solemn Pledge to the Prophet ﷺ. So he also gave the Solemn Pledge and returned to 'Umar who went out in his turn and gave the Solemn Pledge (to the Prophet ﷺ).

ﷺ

مُحَمَّدٍ الْعُمَرِيُّ : أَخْبَرَنِي نَافِعٌ ، عَنْ ابْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّاسَ كَانُوا
مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ
الْحُدَيْبِيَّةِ تَفَرَّقُوا فِي ظِلَالِ الشَّجَرِ ،
فَإِذَا النَّاسُ مُحْتَدِقُونَ بِالنَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا عَبْدَ اللَّهِ ، انْظُرْ مِنْ
شَأْنِ النَّاسِ قَدْ أَحْتَدَقُوا بِرَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَوَجَدَهُمْ يُبَايِعُونَ
فَبَايَعَ ثُمَّ رَجَعَ إِلَى عُمَرَ فَخَرَجَ فَبَايَعَ .

501. Narrated 'Abdullāh bin Abī Aufā

ﷺ : We were in the company of the Prophet ﷺ when he performed the 'Umra. He performed the Tawāf and we did the same ; he offered the prayer and we also offered the prayer with him. Then he performed the Sa'i between Safā and Marwa and we were guarding him against the people of Mecca so that nobody should harm him.

٥٠١ - حَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا
يَعْقُوبُ : حَدَّثَنَا إِسْمَاعِيلُ قَالَ : سَمِعْتُ
عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا
قَالَ : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حِينَ اعْتَمَرْنَا فَطَافَ فَطُفْنَا مَعَهُ ، وَصَلَّى
وَصَلَّيْنَا مَعَهُ ، وَسَعَا بَيْنَ الصَّفَا وَالْمَرْوَةِ
فَكُنَّا نَسْتِيرُهُ مِنْ أَهْلِ مَكَّةَ لَا يُضَيِّبُهُ
أَحَدٌ بِشَيْءٍ .

502. Narrated Abū Wail : When

Sahl bin Hunaf returned from (the

٥٠٢ - حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ :
حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ : حَدَّثَنَا مَالِكُ بْنُ

battle of) Siffin, (1) we went to ask him (as to why he had come back). He replied, " (You should not consider me a coward) but blame your opinions. (2) I saw myself on the day of Abū Jandal (3) (inclined to fight), and if I had the power of refusing the order of Allāh's Apostle ﷺ, then I would have refused it (and fought the infidels bravely) Allāh and His Apostle ﷺ know (what is convenient) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opens in another, and we do not know what to do about it."

مِغْوَالَ قَالَ : سَمِعْتُ أَبَا حَصِينٍ قَالَ :
قَالَ أَبُو وَائِلٍ : لَمَّا قَدِمَ سَهْلُ بْنُ حَنْشَلٍ
مِنْ صِفِّينَ أَتَيْتَاهُ نَسْتَخْبِرُهُ فَقَالَ :
اتَّبِعُوا الرَّأْيَ فَلَقَدِمْتُ رَأَيْتُنِي يَوْمَ
أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَهُ لَرَدَدْتِ
وَاللَّهُ وَرَسُولُهُ أَعْلَمُ . وَمَا وَضَعْنَا أَسْيَافَنَا
عَلَى عَوَاثِقِنَا لِأَمْرٍ يُفْضِعُنَا إِلَّا أَسْهَلَنَ
بَيْنَا إِلَى أَمْرٍ نَعْرِفُهُ قَبْلَ هَذَا الْأَمْرِ ،
مَا نَسُدُّ مِنْهَا خَصْمًا إِلَّا انْتَفَجَرَ عَلَيْنَا
خَصْمٌ مَا نَدْرِي كَيْفَ نَأْتِي لَهُ .

503. Narrated Ka'b bin 'Ujra

ﷺ : The Prophet ﷺ came to me at

٥٠٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ :

حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ

(1) A battle between 'Alī and Mu'āwiyā.

(2) They blamed him for not fighting properly in that battle, but he blamed them for fighting their Muslim brethren.

(3) During the peace treaty of Al-Hudaibiya, Abū Jandal, a new convert, sought refuge with the Prophet ﷺ from the infidels who had persecuted him.

But the Prophet ﷺ, abiding by the conditions of the Treaty, returned him to the infidels. The companions of the Prophet ﷺ wished that he had not returned him and prepared to fight the infidels.

the time of Al-Hudaibiya's Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and fast for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (The sub-narrator, Aiyub said, "I do not know with which of these three options he started.")

504. Narrated Ka'b bin 'Ujra

 : We were in the company of Allah's Apostle  at Al-Hudaibiya in the state of Ihram and the pagans did not allow us to proceed (to the Ka'ba). I had thick hair and lice started falling on my face. The Prophet  passed by me and said, "Are your head lice troubling you?" I replied, "Yes." (The sub-narrator added, "Then the following Divine Verse was revealed :—

'And if anyone of you is ill
Or has an ailment in his scalp,
(Necessitating shaving)
He should, in compensation,
Either fast, or feed the poor,
Or offer sacrifice.'") (2 : 196)

مُجَاهِدٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ
ابْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى عَلِيَّ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمَنَ الْحُدَيْبِيَّةِ
وَالْقَمَلُ يُتَنَاقَرُ عَلَى وَجْهِهِ فَقَالَ: أَيُّ ذِيكَ
هَؤُاءَ رَأْسِكَ؟ قُلْتُ: نَعَمْ، قَالَ:
فَاحْلِقْ وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ
سِتَّةَ مَسَاكِينٍ، أَوْ انْسُلُكْ نَسِيكَ.
قَالَ أَيُّوبُ: لَا أَدْرِي بِأَيِّ هَذَا بَدَأَ.

٥٠٤ - حَدَّثَنِي مُحَمَّدُ بْنُ هِشَامٍ أَبُو
عَبْدِ اللَّهِ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ،
عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ:
كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِالْحُدَيْبِيَّةِ وَنَحْنُ مُحْرِمُونَ وَقَدْ
حَصَرََنَا الْمُشْرِكُونَ، قَالَ: وَكَأَنْتَ لِي
وَفَرَّةٌ فَجَعَلَتِ الْهَوَاءُ تُسَاقِطُ عَلَيَّ
وَجَنْهِي فَمَرَرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ: أَيُّ ذِيكَ هَؤُاءَ رَأْسِكَ؟ قُلْتُ:
نَعَمْ، قَالَ: وَأَنْزَلْتَ هَذِهِ الْآيَةَ -
فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى
مِنْ رَأْسِهِ فَفَدِ بِيَّةً مِنْ صِيَامٍ أَوْ صَدَقَةٍ
أَوْ نُسُكٍ - .

(35) CHAPTER. The story of (the
tribes of) *Ukl and Uraina.

بَابُ قِصَّةِ عُكْلٍ وَغُرَيْبَةَ .

505. Narrated Anas رضي الله عنه : Some people of the tribe of 'Ukl and 'Uraina arrived at Medīna to meet the Prophet ﷺ and embraced Islam and said, "O Allāh's Prophet! We are the owners of milch livestock (i.e. bedouins) and not farmers (i.e. countrymen)." They found the climate of Medīna unsuitable for them. So Allāh's Apostle ﷺ ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medīna and to drink the camels' milk and urine (as medicine). So they set out, and when they reached Al-Ḥarra, they reverted to Heathenism after embracing Islām, and killed the shepherd of the Prophet ﷺ and drove away the camels. When this news reached the Prophet ﷺ, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet ﷺ). The Prophet ﷺ gave his orders in their concern. So nails were driven in their eyes, and their hands and feet were cut off and they were left away in Ḥarra till they died in that state of theirs. (Qatāda said, "We were informed that after this happening, the Prophet ﷺ used to enjoin the giving of charity and forbid mutilation.")

٥٠٥ - حَدَّثَنَا أَنَسُ بْنُ عَمِّيْدٍ الْإِمْلَاقِيُّ عَنْ حَمَّادٍ : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ : حَدَّثَنَا سَعِيدٌ ، عَنْ قَتَادَةَ : أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ : أَنَّ نَاسًا مِنْ عُسْكَلٍ وَعُرَيْيْنَةَ قَدِمُوا الْمَدِيْنَةَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَكَلَّمُوا بِالْإِسْلَامِ فَقَالُوا : يَا نَبِيَّ اللَّهِ ، إِنَّا كُنَّا أَهْلَ ضِرْعٍ وَلَمْ نَكُنْ أَهْلَ رَيْفٍ وَاسْتَوْخَمُوا الْمَدِيْنَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَدَوْدٍ وَرَاعٍ ، وَأَمَرَهُمْ أَنْ يَخْضَرُجُوا فِيهِ فَيَشْرَبُوا مِنْ الْبَانِيهَا وَأَبْسُوا إِلَيْهَا ، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا نَاحِيَةَ الْحَرَّةِ كَفَرُوا بِعَمَلِ إِسْلَامِهِمْ وَتَكَلَّمُوا رَاعِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتَقُوا الدَّوْدَ فَيَلْبِغُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَبْعَثُ الطَّلَبَ فِي آثَارِهِمْ فَأَمَرَ بِهِمْ فَسَمَرُوا وَأَعْيَنَهُمْ ، وَقَطَعُوا أَيْدِيَهُمْ وَأَرْجُلَهُمْ ، وَتَرَكُوا فِي نَاحِيَةِ الْحَرَّةِ حَتَّى مَاتُوا عَلَى حَالِهِمْ . قَالَ قَتَادَةُ : بَلَّغْنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَدَ ذَلِكَ كَانَ يَحُثُّ عَلَى الصَّدَقَةِ وَيَنْهَى عَنِ الْمُشَلَّةِ . وَقَالَ شُعْبَةُ وَأَبَانُ وَحَمَّادٌ عَنْ قَتَادَةَ : مِنْ عُرَيْيْنَةَ ، قَالَ يَحْيَى ابْنُ أَبِي كَثِيرٍ وَأَيُّوبُ ، عَنْ أَبِي قَلَابَةَ ، عَنْ أَنَسٍ : قَدِمَ نَفَرٌ مِنْ عُسْكَلٍ .

506. Narrated Abū Rajā, the freed slave of Abū Qilāba, who was with Abū Qilāba in Sham: 'Umar bin 'Abdul 'Azīz consulted the people saying, "What do you think of Qasāma." (1) They said, "It is a right (judgement) which Allāh's Apostle ﷺ and the Caliphs before you acted on." Abū Qilāba was behind 'Umar's bed. 'Anbasa bin Sa'īd said, "But what about the narration concerning the people of Uraina?" (2) Abū Qilāba said, "Anas bin Malīk narrated it to me," and narrated the whole story.

٥٠٦ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ : حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الْخَوْضِيُّ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ : حَدَّثَنَا أَيُّوبُ وَالْحَبَّاجُ الصَّوَّافُ قَالَ : حَدَّثَنِي أَبُو رَجَاءٍ مَوْلَى أَبِي قِلَابَةَ وَكَانَ مَعَهُ بِالشَّامِ : أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ اسْتَشَارَ النَّاسَ يَوْمَ مَا ، قَالَ : مَا تَقُولُونَ فِي هَذِهِ الْقَسَامَةِ ؟ فَقَالُوا : حَقٌّ قَضَى بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ وَسَلَّمَ وَقَضَيْتَ بِهَا الْخُلَفَاءُ قَبْلَكَ . قَالَ : وَأَبُو قِلَابَةَ خَلَفَ سَرِيرِهِ . فَقَالَ عَنْبَسَةُ ابْنُ سَعِيدٍ : فَيَأْتِي حَدِيثُ أَنَسٍ فِي الْعُرَيْنِيِّينَ ؟ قَالَ أَبُو قِلَابَةَ : إِيَّايَ حَدَّثَهُ أَنَسُ بْنُ مَالِكٍ ، قَالَ عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ ، عَنْ أَنَسٍ : مِّنْ عُرَيْنَةَ وَقَالَ أَبُو قِلَابَةَ ، عَنْ أَنَسٍ : مِّنْ عُكَيْلٍ ، وَذَكَرَ الْقِصَّةَ .

(36) CHAPTER. Ghazwat-Dhāt-Qarad in which the infidels attacked and took

بَابُ غَزْوَةِ ذَاتِ قَرَادٍ وَهِيَ الْغَزْوَةُ الَّتِي أَغَارُوا عَلَى لِقْمَاحِ النَّبِيِّ

(1) If somebody is murdered somewhere and the people of that area deny the murder and do not know about the murderer, then fifty of them should take an oath to confirm their claim, and if they take such an oath, then the government pays the bloodmoney to the relatives of the deceased person.

(2) The Prophet ﷺ did not ask the people of 'Uraina to take an oath concerning the murder of the shepherd, but he killed them.

away she-camels of the Prophet ﷺ three days before the battle of Khaibar.

507. Narrated Salama bin Al-Akwa': Once I went (from Medina) towards (Al-Ghaba) before the first Adhan of the Fajr Prayer. The she-camels of Allah's Apostle ﷺ used to graze at a place called Dhi-Qarad. A slave of 'Abdur-Rahman bin 'Auf met me (on the way) and said, "The she-camels of Allah's Apostle ﷺ had been taken away by force." I asked, "Who had taken them?" He replied, "(The people of) Ghatafan." I made three loud cries (to the people of Medina) saying, "O Sabahah!" (1) I made the people between the two mountains of Medina hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer, and I was saying, "I am the son of Al-Akwa', and today will perish the wicked people." I kept on saying like that till I restored the she-camels (of the Prophet ﷺ). I also snatched thirty Burda (i.e. garments) from them. Then the Prophet ﷺ and the other people came there, and I said, "O

صلى الله عليه وسلم قبيل خيبر بثلاث .

٥٠٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا حَاتِمٌ ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ : سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ يَقُولُ : خَرَجْتُ قَبِيلَ أَنْ يُؤَذَّنَ بِالْأَوَّلَى وَكَانَتْ لِقَاحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَعْنِي بِذِي قَرَادَ ، قَالَ : فَلَقَيْتَنِي غُلَامٌ لِعَبِيدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ : أَخَذَتْ لِقَاحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قُلْتُ : مَنْ أَخَذَهَا ؟ قَالَ : غَطَفَانُ ، قَالَ : فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ : يَا صَبَاحَاهُ ، قَالَ : فَاسَمِعْتُ مَا بَيْنَ لَابَتَيْ الْمَدِينَةِ ، ثُمَّ انْبَدَ فَعَسْتُ عَلَى وَجْهِي حَتَّى أَدْرَكَتُهُمْ وَقَدْ أَخَذُوا بِسِقْمُونٍ مِنْ الْمَاءِ فَجَعَلْتُ أُرْمِيهِمْ بِسَهْلِي ، وَكُنْتُ رَامِيًا وَقُولُ : أَنَا ابْنُ الْأَكْوَعِ ، الْيَوْمُ يَوْمُ الرُّضْعِ ، وَأُرْتَجِزُ حَتَّى اسْتَنْقَذْتُ اللَّقَاحَ مِنْهُمْ وَاسْتَلْبِثْتُ مِنْهُمْ ثَلَاثِينَ بُرْدَةً قَالَ : وَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ فَقُلْتُ : يَا نَبِيَّ اللَّهِ ، قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ وَهُمْ عِطَاشٌ ، فَايَعَثْ إِلَيْهِمُ السَّاعَةَ فَقَالَ :

(1) A call for help.

Allāh's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet ﷺ said, " O the son of Al-Akwa! You have over-powered them, so forgive them." Then we all came back and Allāh's Apostle ﷺ seated me behind him on his she-camel till we entered Medina.

(37) CHAPTER. Ghazwa (i. e. the battle) of Khaibar.

بابُ غَزْوَةِ خَيْبَرَ .

508. Narrated Suwaid bin An-Nu'man: I went out in the company of the Prophet ﷺ in the year of Khaibar, and when we reached Aṣ-Ṣahbā which is the lower part of Khaibar, the Prophet ﷺ offered the Asr prayer and then asked the people to collect the journey-food. Nothing was brought but Sawiq which the Prophet ﷺ ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we washed our mouths, and then he offered the prayer without repeating his ablution.

٥٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ :
عَنِ مَالِكٍ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ
بُشَيْرِ بْنِ يَسَارٍ : أَنَّ سُوَيْدَ بْنَ النُّعْمَانِ
أَخْبَرَهُ أَنَّهُ خَرَجَ مَعَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَامَ خَيْبَرَ حَتَّى إِذَا كُنَّا
بِالصَّهْبَاءِ وَهِيَ مِنْ أَدْنَى خَيْبَرَ صَلَّيْتُ
الْعَصْرَ ثُمَّ دَعَا بِالْأَزْوَادِ فَلَمْ يَأْتِ إِلَّا
بِالسَّوِيقِ ، فَأَمَرَ بِهِ فَنَشْرَى فَأَكَلْنَا وَأَكَلْنَا
ثُمَّ قَامَ إِلَى الْمَغْرِبِ فَمَضْمَضَ وَمَضْمَضْنَا
ثُمَّ صَلَّيْتُ وَلَمْ يَتَوَضَّأْ .

509. Narrated Salama bin Al-Akwa' : We went out to Khaibar in the company of the Prophet ﷺ . While

٥٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ :
حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ، عَنْ يَزِيدَ
ابْنِ أَبِي عُبَيْدٍ ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ .

we were proceeding at night, a man from the group said to 'Amir, "O 'Amir! Won't you let us hear your poetry?" 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:—

"O Allah! Without You we
Would not have been guided
On the right path;
Neither would we have given
In charity, nor would
We have prayed.
So please forgive us
Our defects; let all of us
Be sacrificed for Your Cause
And send Sakina (i.e. calmness)
Upon us to make our feet firm
When we meet our enemy, and
If they will call us towards
An unjust thing,
We will refuse.
The infidels have made hue and
Cry to ask others' help
Against us."

The Prophet ﷺ on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa'." Then the Prophet ﷺ said, "May Allah bestow His Mercy on him." A man amongst the people said, "O Allah's Prophet! Is (martyrdom)

رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْبَرَ، فَسَرَّ نَا لَيْلًا، فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ لِعَامِرٍ: يَا عَامِرُ، أَلَا تَسْمِعُنَا مِنْ هُنَيْهَاتِكَ؟ وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا فَتَنَزَّلَ يَحْدُو بِنَا الْقَوْمَ يَقُولُ:

اللَّهُمَّ لَوْ لَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَاغْفِرْ فِدَاءَ لَكَ مَا اتَّقَيْنَا
وَالْقِيَمِينَ سَكِينَةً عَلَيْنَا
وَتَبَّتِ الْإِقْدَامَ إِنْ لَا قِيَمَنَا
إِنَّا إِذَا صِينَحَ بَيْنَا أَبِينَا
وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ هَذَا السَّائِقُ؟ قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ، قَالَ: يَرْحَمُهُ اللَّهُ، قَالَ رَجُلٌ مِّنَ الْقَوْمِ وَجَبَّتْ يَا نَبِيَّ اللَّهِ لَوْ أَمْتَعْتَنَا بِهِ. فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَا هُمْ حَتَّى أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ اللَّهَ تَعَالَى فَتَحَهَا عَلَيْهِمْ. فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فَتَحَتْ عَلَيْهِمْ أَوْقَدُوا نِيرَانًا كَثِيرَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا هَذِهِ النَّيْرَانُ؟ عَلَى أَيْ شَيْءٍ تُوقِدُونَ؟ قَالُوا: عَلَى لَحْمٍ، قَالَ: عَلَى أَيْ لَحْمٍ؟ قَالُوا: لَحْمِ حُمُرِ الْإِنْسِيَةِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَهْرِيقُوهَا

~~has~~ been granted to him. (1) We wished you allowed us to enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah ﷻ helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet ﷺ said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i. e. people) said, "The meat of donkeys." The Prophet ﷺ said, "Throw away the meat and break the pots!" Some man said, "O Allāh's Apostle! Shall we throw away the meat and wash the pots instead?" He said, "(Yes. you can do) that too." So when the army files were arranged in rows (for the clash), 'Āmir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allāh's Apostle ﷺ saw me (in a sad mood). He took my hand and said, " What is bothering you?" I replied, " Let my father and mother be sacrificed for you ! The people say

واكسیرُ وها، فقالَ رَجُلٌ: يا رَسولَ اللهِ، أوْ نُهْرِيقُها وَنَغْسِلُها؟ قالَ: أوْ ذاكَ، فَلَمَّا تَصَافَّ القَوْمُ كانَ سَيفُ عَامِرٍ قَصارًا، فَتَنَاولَ بِهِ ساقَ يَهُودِيٍّ لِيَتَضَرَّ بِهِ وَيَرْجِعُ ذُبَابَ سَيفِهِ فَأَصَابَ عَينَ رُكْبَةِ عَامِرٍ فَحَاتَ مِنْهُ، قالَ: فَلَمَّا قَفَلُوا قالَ سَلَمَةُ: رَأَى رَسولُ اللهِ صَلَّى اللهُ عليه وسلَّمَ وهو آخِذٌ بِدِي، قالَ، مالِك؟ قُلْتُ لَهُ: فِداكَ أبا وأُمِّي، زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ. قالَ النَّبِيُّ صَلَّى اللهُ عليه وسلَّمَ: كَذَبَ مَنْ قالَهُ، إِنَّ لَهُ أَجْرَ رَيْنٍ، وَجَمَعَ بَينَ إصْبَعَيْهِ، إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، قُلَّ عَرَبِيٌّ مَشْتَى بِها مِثْلَهُ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حانمٌ قالَ: نَشَأَ بِها.

(1) The man, 'Umar, inferred from the invocation of the Prophet ﷺ that 'Āmir would be granted martyrdom.

that the deeds of 'Amir are lost." The Prophet ﷺ said, "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet ﷺ raised two fingers and added, "He (i. e. 'Amir) was a persevering struggler in the Cause of Allāh, and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done."

510. Narrated Anas رضي الله عنه : Allāh's Apostle ﷺ reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e. the Prophet ﷺ), they said, "Muhammad! By Allāh! Muhammad and his army!" The Prophet ﷺ said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

Narrated Anas bin Malīk رضي الله عنه : We reached Khaibar early in the morning (1) and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet ﷺ they said, "Muhammad!

٥١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى خَيْبَرَ لَيْلًا وَكَانَ إِذَا أَتَى قَوْمًا بِلَيْلٍ لَمْ يُغِيرْهُمْ حَتَّى يُصْبِحَ . فَلَمَّا أَصْبَحَ خَرَجَتِ الْيَهُودُ بِمَسَاحِيهِمْ وَمَكَتِلِهِمْ . فَلَمَّا رَأَوْهُ قَالُوا : مُحَمَّدٌ وَاللَّهِ ، مُحَمَّدٌ وَالْخَمِيسُ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : خَرَبَتْ خَيْبَرُ - إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُسْدَرِينَ - أَخْبَرَنَا صَدَقَةُ بْنُ الْفَضْلِ : أَخْبَرَنَا ابْنُ عُيَيْنَةَ : حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : صَبَّحْنَا خَيْبَرَ بِكُرَّةٍ فَخَرَجَ أَهْلُهَا بِالْمَسَاحِي فَلَمَّا

(1) They came at night and stayed near to Khaibar till morning when they attacked it.

By Allah! Muhammad and his army!" The Prophet ﷺ said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet ﷺ, "Allah and His Apostle ﷺ forbid you to eat donkeys meat, as it is an impure thing."

511. Narrated Anas bin Malik : Someone came to Allah's Apostle ﷺ and said, "The donkeys have been eaten (by the Muslims)." The Prophet ﷺ kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet ﷺ kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that, the Prophet ﷺ ordered an announcer to announce to the people, "Allah and His Apostle ﷺ forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them.

512. Narrated Anas : The Prophet ﷺ offered the Fajr Prayer

بَصَرُوا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالْخَمِيسُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُ أَكْبَرُ، خَيْرٌ بَتْ خَيْرٌ - إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ - فَأَصْبَحْنَا مِنْ لُحُومِ الْحُمُرِ. فَنَادَى مُنَادِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِيكُمْ عَنْ لُحُومِ الْحُمُرِ فَأَنْتَهَا رِجْسٌ.

٥١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ جَاءَ فَقَالَ: أَكَلْتِ الْحُمُرَ فَسَكَتَ. ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: أَكَلْتِ الْحُمُرَ فَسَكَتَ. ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ: أَفْنَيْتِ الْحُمُرَ فَنَادَى مُنَادِيًا فَنَادَى فِي النَّاسِ: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِيكُمْ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ، فَأُكْفِيتِ الْقُدُورَ وَإِنْهَا لَتَقُورُ بِاللَّحْمِ -.

٥١٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ

near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads.

The Prophet ﷺ had their warriors killed, their offspring and women taken as captives. Safiya was amongst the captives. She first came in the share of Dahya Al-Kalbi but later on she belonged to the Prophet ﷺ. The Prophet ﷺ made her manumission as her 'Mahr'. (1)

أنس رضي الله عنه قال: صلى النبي صلى الله عليه وسلم الصُّبْحَ قَرِيبًا مِنْ خَيْبَرَ بِغُلَامٍ نَمَّ قَالَ: اللَّهُ أَكْبَرُ خَرَبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ. فَخَرَجُوا يَسْعَوْنَ فِي السَّكَنَةِ. فَقَتَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُقَاتِلَةَ وَسَبَى الذَّرِيَّةَ، وَكَانَ فِي السَّبَى صَفِيَّةُ فَصَارَتْ إِلَى دَحِيَّةِ الْكَلْبِيِّ ثُمَّ صَارَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ عَتَقَهَا صَدَاقَهَا. فَقَالَ عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ لثَابِتٍ: يَا أَبَا مُحَمَّدٍ، أَنْتَ قُلْتَ لَا نَسَ مَا أَصَدَقَهَا؟ فَحَرَّكَ ثَابِتٌ رَأْسَهُ تَصَدَّقَهَا.

513. Narrated 'Abdul 'Aziz bin Suhaib: Anas bin Malik رضي الله عنه said, "The Prophet ﷺ took Safiya as a captive. He manumitted her and married her." Thabit asked Anas, "What did he give her as Mahr (i.e. marriage gift)?" Anas replied, "Her Mahr was herself, for he manumitted her."

٥١٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَبَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَفِيَّةَ فَأَعْتَقَهَا وَتَزَوَّجَهَا فَقَالَ ثَابِتٌ لَا نَسَ: مَا أَصَدَقَهَا؟ قَالَ: أَصَدَقَهَا نَفْسَهَا فَأَعْتَقَهَا.

514. Narrated Sahl bin Sa'd As-Sa'di رضي الله عنه: Allah's Apostle ﷺ

٥١٤ - حَدَّثَنَا مُقَتِّبُ شُعْبَةَ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ

(1) The Prophet ﷺ married her after manumitting her.

(and his army) clashed with the pagans. Allāh's Apostle ﷺ returned to his army camps and the others (i. e. the enemy) returned to their army camps. Amongst the companions of the Prophet ﷺ there was a man who could not help pursuing any single isolated pagan to strike him with his sword. Somebody said, "None has benefitted the Muslims today more than so-and-so." On that Allāh's Apostle ﷺ said, "He is from the people of the Hell Fire certainly." A man amongst the people (i. e. Muslims) said, "I will accompany him (to know the fact)." So he went along with him, and whenever he stopped, he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allāh's Apostle ﷺ and said, "I certify that you are the Apostle of Allāh." The Prophet ﷺ said, "Why is that (what makes you say so)?" He said, "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-Fire. The people were surprised by your statement, and I said to them, 'I will try to find out the truth about him for you.' So I went

سَعِدَ السَّاعِدِي رَضِيَ اللَّهُ عَنْهُ : أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا ، فَلَمَّا مَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَسْكَرِهِ وَمَالَ الْأَخْزَرُونَ إِلَى عَسْكَرِهِمْ وَفِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ لَا يَدْعُ لَهُمْ شَاذَةً وَلَا فَاذَةً إِلَّا اتَّبَعَهَا بِضَرْبِهَا بِسَيْفِهِ ، فَقَالَ : مَا أَجْزَأُ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأُ فُلَانٌ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَمَّا إِنَّهُ مِنْ أَهْلِ النَّارِ ، فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ : أَنَا صَاحِبُهُ ، قَالَ : فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ ، قَالَ فَجَرِحَ الرَّجُلُ جُرْحًا شَدِيدًا فَاسْتَعَجَلَ الْمَوْتُ فَوَضَعَ سَيْفَهُ بِالْأَرْضِ وَذُبَابُهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ، قَالَ : وَمَا ذَاكَ ؟ قَالَ : الرَّجُلُ الَّذِي ذَكَرْتَ أَنْفَأَ أَنَّهُ مِنْ أَهْلِ النَّارِ فَأَعْظَمَ النَّاسُ ذَلِكَ ، فَقُلْتُ : أَنَا لَكُمْ بِهِ ، فَخَرَجْتُ فِي طَلَبِهِ ثُمَّ جَرِحَ جُرْحًا شَدِيدًا فَاسْتَعَجَلَ الْمَوْتُ فَوَضَعَ نَصْلَ سَيْفِهِ فِي الْأَرْضِ وَذُبَابُهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ :

out after him and he was then inflicted with a severe wound, and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allāh's Apostle ﷺ then said, "A man may do what seem to the people as the deeds of the dwellers of Paradise but he is from the dwellers of the Hell-Fire and another may do what seem to the people as the deeds of the dwellers of the Hell Fire, but he is from the dwellers of Paradise."

إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلُ الْجَنَّةِ
فِيهِمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ،
وَأَنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلُ النَّارِ
فِيهِمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ.

515. Narrated Abū Huraira رضي الله عنه : We witnessed (the battle of) Khaibar. Allāh's Apostle ﷺ said about one of those who were with him and who claimed to be a Muslim, "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allāh's Apostle! Allāh has made your statement true; so-and-so has committed suicide." The Prophet ﷺ

٥١٥ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا
شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي
سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ : شَهِدْنَا خَيْبَرَ
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ
مِمَّنْ مَعَهُ يَدْعَى الْإِسْلَامَ : هَذَا مِنْ
أَهْلِ النَّارِ . فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ
الرَّجُلُ أَشَدَّ الْقِتَالِ حَتَّى كَثُرَتْ بِهِ
الْجِرَاحَةُ فَكَادَ بَعْضُ النَّاسِ يَرْتَابُ ،
فَوَجَدَ الرَّجُلُ السَّمَّ الْجِرَاحَةَ فَأَهْوَى
بِيَدِهِ إِلَى كَيْنَانَتِهِ فَاسْتَخْرَجَ مِنْهَا أَسْهُمَا
فَنَحَرَ بِمَا نَفْسَهُ فَاشْتَدَّ رَجَالُ مَنْ
الْمُسْلِمِينَ فَقَالُوا : يَا رَسُولَ اللَّهِ صَدَقَ
اللَّهُ حَدِيثَكَ ، انْتَحَرَ فَلَانٌ فَقَتَلَ نَفْسَهُ .

said, "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste man."

فَقَالَ: قُمْ يَا فُلَانُ فَأَذِّنْ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ. إِنَّ اللَّهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الْفَاجِرِ، تَابِعَهُ مُعَمَّرٌ عَنْ الزُّهْرِيِّ. وَقَالَ شَيْبَابٌ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَعُبَيْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: شَهِدْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُيْبَرَ. وَقَالَ ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ. عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، تَابِعَهُ صَالِحٌ عَنْ الزُّهْرِيِّ. وَقَالَ الزُّبَيْدِيُّ، أَخْبَرَنِي الزُّهْرِيُّ: أَنَّ عُبَيْدَ الرَّحْمَنِ بْنَ كَعْبٍ أَخْبَرَهُ أَنَّ عُبَيْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: أَخْبَرَنِي مَنْ شَهِدَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ، قَالَ: الزُّهْرِيُّ وَأَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ عُبَيْدِ اللَّهِ وَسَعِيدٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

516. Narrated Abū Mūsā Al-Ashʿarī

: When Allāh's Apostle ﷺ fought the battle of Khaibar, or when Allāh's Apostle ﷺ went towards it, the people, overlooking a valley, raised their voices saying, "Allāhu-Akbar! Allāhu-Akbar! None has the right to be worshipped except Allāh." On that Allāh's Apostle ﷺ said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer

٥١٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

حَدَّثَنَا عُبَيْدُ الْوَاحِدِ، عَنْ عَاصِمٍ، عَنْ أَبِي عُمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا غَزَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ أَوْ قَالَ: لَمَّا تَوَجَّهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْرَفَ النَّاسُ عَلَى وَادٍ فَرَفَعُوا أَصْوَاتَهُمْ بِالتَّكْبِيرِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

Who is near and is with you." I was behind the riding animal of Allāh's Apostle ﷺ and he heard me saying, "There is neither might, nor power but with Allāh." (1) On that he said to me, "O 'Abdullāh bin Qais ! " I said, "Labbaik, (2) O Allāh's Apostle ! " He said, " Shall I tell you a sentence which is one of the treasures of Paradise ? " I said, "Yes, O Allāh's Apostle ! Let my father and mother be sacrificed for your sake." He said, " It is : There is neither might nor power but with Allāh."

وسلّم : أَرَبِعُوا عَلَيَّ أَنْتُمْ سِوَاكُمْ إِنْ تَكُونُونَ تَدْعُونَ أَصَمَّ وَلَا غَائِبًا. إِنْ تَكُونُونَ تَدْعُونَ سَمِيعًا فَرِييَا وَهُوَ مَعَكُمْ ، وَأَنَا خَلْفٌ دَابَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتَنِي وَأَنَا أَقُولُ : لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ، فَقَالَ لِي : يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ ، قُلْتُ : لَبَّيْكَ يَا رَسُولَ اللَّهِ ، قَالَ : أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ ؟ قُلْتُ : بَلَى يَا رَسُولَ اللَّهِ فِدَاكَ أَبِي وَ أُمِّي . قَالَ : لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

517. Narrated Yazīd bin Abī 'Ubaid : I saw the trace of a wound in Salama's leg. I said to him, " O Abū Muslim ! What is this wound ? " He said, " This was inflicted on me on the day of Khaibar and the people said, ' Salama has been wounded.' Then I went to the Prophet ﷺ and he puffed his saliva in it (i. e. the wound) thrice, and since then I have not had any pain in it till this hour."

٥١٧ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ : رَأَيْتُ أَثَرَ ضَرْبَةٍ فِي سَاقِ سَلَمَةَ فَقُلْتُ : يَا أَبَا مُسْلِمٍ ، مَا هَذِهِ الضَّرْبَةُ ؟ فَقَالَ : هَذِهِ ضَرْبَةٌ أَصَابَتْهَا يَوْمَ خَيْبَرَ . فَقَالَ النَّاسُ أَصِيبَ سَلَمَةَ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَفَخْتُ فِيهِ ثَلَاثَ نَفْثَاتٍ فَمَا اشْتَكَيْتُهَا حَتَّى السَّاعَةِ .

518. Narrated Sahl : During one of his Ghazawāt, the Prophet ﷺ encountered the pagans, and the two armies

٥١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ : حَدَّثَنَا ابْنُ أَبِي حَازِمٍ ، عَنْ أَبِيهِ ، عَنْ سَهْلِ بْنِ سَهْلٍ قَالَ : التَقَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(1) The Arabic version of this saying is : Lā Hawla walā quwata illā billah.

(2) ' I am present to listen to you only.'

fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan seperated from the army and strike him with his sword. It was said, "O Allāh's Apostle! None has fought so satisfactorily as so-and-so (namely, that brave Muslim)." The Prophet ﷺ said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?" Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet ﷺ and said, "I certify that you are the Apostle of Allāh." The Prophet ﷺ said, "What is this?" The man told him the whole story. The Prophet ﷺ said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire, and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."

والمشرك كون في بعض مغازيه فاقتتلوا
فمال كل قوم إلى عسكرهم وفي
المسلمين رجل لا يدع من المشركين
شاذة ولا فاذة إلا اتبعها فضر بها
بسيقه . فقيل يا رسول الله : ما أجزأ
أحد ما أجزأ فلان ، فقال : إنه من
أهل النار ، فقالوا : أينما من أهل الجنة
إن كان هذا من أهل النار ؟ فقال رجل
من القوم : لا تتبعه فإذا أسرع
وأبطأ كنت معه حتى جرح فاستعجل
الموت فوضع نصاب سيفه بالأرض
وذبابه بين يديه ثم تعامل عليه
فقتل نفسه ، فجاء الرجل إلى النبي
صلى الله عليه وسلم فقال : أشهد أنك
رسول الله . فقال : وما ذاك ؟ فأخبره
فقال : إن الرجل ليعمل بعمل أهل
الجنة فيما يبذل للناس وإنه من أهل
النار . ويعمل بعمل أهل النار فيما
يبذل للناس وهو من أهل الجنة .

519. Narrated Abū Imrān : Anas looked at the people wearing Tailsans (i.e. a special kind of head covering worn by Jews in old days). On that Anas said, " At this moment they (i.e. those people) look like the Jews of Khaibar." (1)

٥١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ
الْخُزَاعِيُّ : حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ ،
عَنْ أَبِي عِمْرَانَ : قَالَ : نَظَرْتُ أَنَسٌ إِلَى
النَّاسِ يَوْمَ الْجُمُعَةِ فَسَرَأَى طَبِيعَةَ
فَقَالَ : كَأَنَّهُمْ السَّاعَةِ يَهُودُ خَيْبَرَ .

520. Narrated Salama : 'Ali remained behind the Prophet during the Ghazwa of Khaibar as he was suffering from eye trouble. He then said, " (How can) I remain behind the Prophet , " and followed him. So when we slept on the night of the conquest of Khaibar, the Prophet said, " I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allāh and His Apostle , and (Khaibar) will be conquered through him." While every one of us was hopeful to have the flag, it was said, " Here is 'Ali," and the Prophet gave him the flag and Khaibar was conquered through him.

٥٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ :
حَدَّثَنَا حَاتِمٌ ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ ،
عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ
عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يُخَلِّفُ عَنْ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَيْبَرَ وَكَانَ رَمِدًا
فَقَالَ : أَنَا أُتَخَلِّفُ عَنْ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَلَحِقَ فَلَمَّا بَيْنَا اللَّيْلَةَ الَّتِي
فُتِحَتْ قَالَ : لَأَعْطِيَنَّ الرَّايَةَ أَوْ
لَيَأْخُذَنَّ الرَّايَةَ غَدًا رَجُلٌ يُحِبُّهُ
اللَّهُ وَرَسُولُهُ يُفْتَحُ عَلَيْهِ ، فَتَنَحَّنُ
نَرْجُوها فَقِيلَ : هَذَا عَلِيٌّ فَأَعْطَاهُ
فَفُتِحَ عَلَيْهِ .

521. Narrated Sahl bin Sa'd : On the day of Khaibar, Allāh's Apostle said, " Tomorrow I will give this

٥٢١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ :
حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ
أبي حازمٍ قَالَ : أَخْبَرَنِي سَهْلُ بْنُ سَعِيدٍ

(1) Because the Jews of Khaibar used to wear such dresses. Anas did not mean that the wearing of such clothes was disliked, but he disapproved of their yellow colour.

flag to a man through whose hands Allāh will give us victory. He loves Allāh and His Apostle, and he is loved by Allāh and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allāh's Apostle ﷺ and everyone of them was hopeful to receive it (i.e. the flag). The Prophet ﷺ said, "Where is 'Alī bin Abī Ṭalīb?" It was said, "He is suffering from eye trouble O Allāh's Apostle." He said, "Send for him." 'Alī was brought and Allāh's Apostle ﷺ spat in his eye and invoked good upon him. So 'Alī was cured as if he never had any trouble. Then the Prophet ﷺ gave him the flag. 'Alī said, "O Allāh's Apostle! I will fight with them till they become like us." Allāh's Apostle ﷺ said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allāh's Rights which they should observe, for by Allāh, even if a single man is led on the right path (of Islām) by Allāh through you, then that will be better for you than the nice red camels."

522. Narrated Anas bin Malīk

ﷺ : We arrived at Khaibar, and when Allāh helped His Apostle ﷺ to open the fort, the beauty of Safiya bint Huyai bin Akhtab whose husband had been killed while she was a bride, was

رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ : لَا أُعْطَيْنَ هَذِهِ الرَّأْيَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ ، يُحِبُّ اللَّهُ وَرَسُولَهُ ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ . قَالَ : فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ . أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِّهِمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ : أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ ؟ فَتَقِيلُ : هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ ، قَالَ : فَارْسِلُوا إِلَيْهِ فَأَتَى بِهِ فَبَصَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَانَ لَمْ يَسْكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّأْيَةَ فَقَالَ عَلِيٌّ : يَا رَسُولَ اللَّهِ ، أَقَاتِلُهُمْ حَتَّى يَسْكُونُوا مِثْلَنَا ؟ فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، انْفُذْ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ . ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ . فَبَدَأَ اللَّهُ لَا أَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَسْكُونُوا لَكَ حُمْرُ النَّعَمِ .

٥٢٢ - حَدَّثَنَا عَبْدُ الْغَفَّارِ بْنُ

دَاوُدَ : حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ ح . وَحَدَّثَنِي أَحْمَدُ : حَدَّثَنَا ابْنُ وَهْبٍ قَالَ : أَخْبَرَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ ، عَنْ عَمْرِو مَوْلَى الْمُطَّلِبِ ،

mentioned to Allah's Apostle ﷺ. The Prophet ﷺ selected her for himself, and set out with her, and when we reached a place called Sudd-as-Sahba, Safiya became clean from her menses then Allah's Apostle ﷺ married her. Hais (i.e. an 'Arabian dish') was prepared on a small leather mat. Then the Prophet ﷺ said to me, "Invite the people around you." So that was the marriage banquet of the Prophet ﷺ and Safiya. Then we proceeded towards Medina, and I saw the Prophet ﷺ making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel).

523. Narrated Anas bin Malik : The Prophet ﷺ stayed with Safiya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiya was amongst those (wives of the Prophet ﷺ) who were ordered to use a veil.

524. Narrated Anas : The Prophet ﷺ stayed for three nights

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
قَدْ مَنَّا خَيْبَرَ فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ
ذُكِرَ لَهُ جُمَالُ صَفِيَّةَ بِنْتِ حَبِيبَةَ بْنِ
أَخْطَبَ وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ
عَرُوسًا فَاصْطَفَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لِنَفْسِهِ . فَخَرَجَ بِهَا حَتَّى بَلَغْنَا سُدَّ
الصَّهْبَاءِ حَلَّتْ قَبْنِي بِهَا رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ صَنَعَ حَبِيبًا فِي نِطْعٍ
صَغِيرٍ ثُمَّ قَالَ لِي : أَذِنَ مِنْ حَوْلِكَ ،
فَكَانَتْ تِلْكَ وَلِيْنَمَتِهِ عَلَى صَفِيَّةَ . ثُمَّ
خَرَجْنَا إِلَى الْمَدِينَةِ فَرَأَيْتُ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَوِّى لَهَا وَرَاءَهُ بِعِبَاءَةٍ
ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ
وَيَضَعُ صَفِيَّةَ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى
تَرُكِبَ .

٥٢٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي
أَخِي ، عَنْ سُلَيْمَانَ ، عَنْ بَحْبِيبٍ ، عَنْ
حُمَيْدِ الطَّوِيلِ : سَمِعَ أَنَسَ بْنَ مَالِكٍ
رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَقَامَ عَلَى صَفِيَّةَ بِنْتِ حَبِيبَةَ بِطَرِيقِ
خَيْبَرَ ثَلَاثَةَ أَيَّامٍ حَتَّى أَعْرَسَ بِهَا .
وَكَانَتْ صَفِيَّةَ فِيمَنْ ضُرِبَ عَلَيْهَا
الْحِجَابُ .

٥٢٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ :
أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ أَبِي كَثِيرٍ

between Khaibar and Medina and was married to Safiya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet ﷺ ordered Bilal to spread the leather mats on which dates, dried yoghurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiya) be one of the mothers of the believers (i.e. one of the wives of the Prophet ﷺ) or just (a lady captive) of what his right-hand possesses?" Some of them said, "If the Prophet ﷺ makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the veil.

525. Narrated Abdullah bin Mughaffal

ﷺ : While we were beseiging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet ﷺ was there. So I felt shy (to take it then).

قال : أخبرني حميد أنه سمع أنسا رضي الله عنه يقول : قام النبي صلى الله عليه وسلم بين خيبر والمدينة ثلاث ليال يبني عليهما بصفيّة ، فذعوت المؤمنين إلى وليّته وما كان فيها من خبز ولا لحم وما كان فيها إلا أن أمر بلالاً بالانطباع فبسطت فألقى عليها الثمر والاقيط والسمن . فقال المؤمنين : إحدى أمّهات المؤمنين أو ما ملكت بيمينه ؟ قالوا : إن حجبها فهي إحدى أمّهات المؤمنين ، وإن لم يحجبها فهي مِمَّا ملكت بيمينه . فكمّا ارتحل وطأ لها خلفه ومد الحجاب .

٥٢٥ - حدَّثنا أبو الوليد : حدَّثنا

شُعْبَةُ ح . وحدَّثني عبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثنا وَهْبٌ : حدَّثنا شُعْبَةُ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ قَالَ : كُنَّا مُحَاصِرِي خَيْبَرَ فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ فَتَزَوْتُ لِأَخْذِهِ فَالتَفَتْتُ فَإِذَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاسْتَحْيَيْتُ .

526. Narrated Ibn Umar ﷺ : On

٥٢٦ - حدَّثني عبْدُ اللهِ بنُ إِسْمَاعِيلَ :

the day of Khaibar. Allah's Apostle ﷺ forbade the eating of garlic and the meat of donkeys.

عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ وَسَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى يَوْمَ خَيْبَرَ عَنْ أَكْلِ الثَّوْمِ وَنَهَى عَنْ لَحْمِ الْحُمُرِ الْأَهْلِيَّةِ . نَهَى عَنْ أَكْلِ الثَّوْمِ هُوَ نَافِعٌ وَحَدَّثَهُ . وَلِلْحُمُرِ الْحُمُرِ الْأَهْلِيَّةِ عَنْ سَالِمٍ .

527. Narrated 'Alī bin Abī Talib رضي الله عنه : On the day of Khaibar, Allah's Apostle ﷺ forbade the Mut'a (i. e. temporary marriage) and the eating of donkey-meat.

٥٢٧ - حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ : حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَنَهَى أَكْلَ لَحْمِ الْحُمُرِ الْأَنْسِيَّةِ .

528. Narrated Ibn 'Umar رضي الله عنه : On the day of Khaibar, Allah's Apostle ﷺ forbade the eating of donkey-meat.

٥٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ : أَخْبَرَنَا عَبْدُ اللَّهِ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى يَوْمَ خَيْبَرَ عَنْ لَحْمِ الْحُمُرِ الْأَهْلِيَّةِ .

529. Narrated Ibn 'Umar رضي الله عنه : Allah's Apostle ﷺ forbade the eating of donkey-meat.

٥٢٩ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ نَافِعٍ وَسَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ لَحْمِ الْحُمُرِ الْأَهْلِيَّةِ .

530. Narrated Jabir bin 'Abdullah

ﷺ : On the day of Khaibar, Allah's Apostle ﷺ forbade the eating of donkeymeat and allowed the eating of horse-meat.

۵۳۰ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ :

حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ وَرَخَصَ فِي الْخَيْلِ .

531. Narrated Ibn Abi Aufa ﷺ :

We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet ﷺ came to say, "Do not eat anything of the donkey-meat and upset the cooking pots." We then thought that the Prophet ﷺ had prohibited such food because the Khumus had not been taken out of it. Some others said, "He prohibited the meat of donkeys from the point of view of principle, because donkeys used to eat dirty things."

۵۳۱ - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ :

حَدَّثَنَا عَبَّادُ، عَنْ الشَّيْبَانِيِّ قَالَ : سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا : أَصَابَتْنَا مَجْجَاعَةٌ يَوْمَ خَيْبَرَ فَإِنَّ الْقُدُورَ لَتَتَغَلَى قَالَ : وَبَعْضُهَا تَضِجَتْ فَجَاءَ مُنَادِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَأْكُلُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا وَأَهْرَ يَقُوها، قَالَ ابْنُ أَبِي أَوْفَى : فَتَحَدَّثْنَا أَنَّهُ إِنَّمَا نَهَى عَنْهَا لِأَنَّهُمْ لَمْ يُخْرِجُوا . وَقَالَ بَعْضُهُمْ : نَهَى عَنْهَا الْبَيْتَةَ لِأَنَّهَا كَانَتْ تَأْكُلُ الْعَذْرَةَ .

532. Narrated Al-Bara' and 'Abdullah

bin Abi Aufa ﷺ that when they were in the company of the Prophet ﷺ, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet ﷺ said, "Turn the cooking pots upside down (i. e. throw out the meat)."

۵۳۲ - حَدَّثَنَا حَجَّاجُ بْنُ مِهْنَالٍ :

حَدَّثَنَا شُعْبَةُ : أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنْ الْبَرَاءِ وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَصَابُوا حُمُرًا فَطَبَخُوهَا، مَتَادَى مُنَادِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَكْفِشُوا الْقُدُورَ .

533. Narrated Al-Barā and Ibn Abi Aufā رضي الله عنه : On the day of Khaibar when the cooking pots were put on the fire, the Prophet ﷺ said, "Turn the cooking pots upside down."

٥٣٣ - حَدَّثَنَا إِسْحَاقُ : حَدَّثَنَا عَبْدُ الصَّمَدِ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ قَالَ : سَمِعْتُ الْبَرَاءَ وَابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثَانِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَّهُ قَالَ : يَوْمَ خَيْبَرَ وَقَدْ نَصَبُوا الْقِدُورَ : أَكْفَيْدُوا الْقِدُورَ .

534. Narrated Al-Barā رضي الله عنه : We took part in a Ghazwa with the Prophet ﷺ (same as Hadith No. 533).

٥٣٤ - حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَدِيِّ بْنِ ثَابِتٍ ، عَنِ الْبَرَاءِ قَالَ : غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْنُوهُ .

535. Narrated Al-Barā bin 'Azib رضي الله عنه : During the Ghazwa of Khaibar, the Prophet ﷺ ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

٥٣٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى : أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ : أَخْبَرَنَا عَاصِمٌ ، عَنْ عَمِيرٍ ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ خَيْبَرَ أَنْ نُلْقِيَ الْحُمُرَ الْأَهْلِيَّةَ نَيْشَةً وَنَضِيجَةً ، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ بَعْدُ .

536. Narrated Ibn Abbas رضي الله عنه : I do not know whether the Prophet ﷺ forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of

٥٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ : حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي عَنْ عَاصِمٍ ، عَنْ عَمِيرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَا أَدْرِي أَنْتَهَى عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ فَكَرِهَ

Khaibar permanently.

أَنْ تَذْهَبَ حَمُولَتُهُمْ أَوْ حَرَمَتُهُ فِي
يَوْمِ خَيْبَرَ لِحِمِّ الْحُمْرِ .

537. Narrated Ibn 'Umar رضي الله عنهما : On the day of Khaibar, Allah's Apostle ﷺ divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. (The sub-narrator, Nāfi' explained this, saying, " If a man had a horse, he was given three shares, and if he had no horse, then he was given one share.")

٥٣٧ - حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ :
حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ : حَدَّثَنَا زَائِدَةُ ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ نَافِعٍ ،
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ
خَيْبَرَ لِلْفَرَسِ سِتْمَ سِتْمَيْنِ وَلِلرَّاجِلِ سِتْمًا ،
قَالَ : فَتَسْرُهُ نَافِعٌ فَقَالَ : إِذَا كَانَ مَعَ
الرَّاجِلِ فَرَسٌ فَلَهُ ثَلَاثَةُ أَسْهُمٍ فَإِنْ
لَمْ يَكُنْ لَهُ فَرَسٌ فَلَهُ سِتْمٌ .

538. Narrated Jubair bin Muṭṭim رضي الله عنه : 'Uthmān bin 'Affān and I went to the Prophet ﷺ and said, " You had given Banū Al-Muṭṭalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banu Al-Muṭṭalib are similarly related to you." The Prophet ﷺ said, "Banu Hāshim and Banū Al-Muṭṭalib only are one and the same." So the Prophet ﷺ did not give anything to Banū 'Abd Shams and Banū Nawfal.(1)

٥٣٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ :
حَدَّثَنَا اللَّيْثُ ، عَنْ يُونُسَ ، عَنْ ابْنِ
شِهَابٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، أَنَّ
جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ قَالَ : مَشَيْتُ
أَنَا وَعُثْمَانُ بْنُ عَفَّانَ إِلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقُلْنَا : أَعْطَيْتَ بَنِي الْمُطَّلِبِ
مِنْ خُمُسِ خَيْبَرَ وَتَرَكْتَنَا وَنَحْنُ
بِمَنْزِلَةِ وَاحِدَةٍ مِنْكَ ؟ فَقَالَ : إِنَّمَا
بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ .
قَالَ جُبَيْرٌ : وَلَمْ يَنْقَسِمِ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لِبَنِي عَبْدِ شَمْسٍ وَبَنِي نَوْفَلٍ .

(1) 'Uthmān belonged to Banū 'Abd Shams and Jubair belonged to Banū Nawfal.

539. Narrated Abū Mūsā رضي الله عنه :

The news of the migration of the Prophet ﷺ (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abū Burda, and the other, Abū Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Negus in Ethiopia. There we met Jafar bin Abī Ṭalib and stayed with him. Then we all came (to Medina) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the ship, "We have migrated before you." Asmā bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife the Prophet ﷺ. She had migrated along with those other Muslims who migrated to the Negus. 'Umar came to Hafsa while Asmā bint 'Umais was with her. 'Umar, on seeing Asmā, said, "Who is this?" She said, "Asmā bint 'Umais." 'Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asmā replied, "Yes." 'Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allāh's Apostle ﷺ." On that Asmā became angry and said, "No, by Allāh, while you were

٥٣٩ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ ، عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : بَلَّغْنَا مَخْرَجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ بِالْيَمَنِ فَخَرَجْنَا مُهَاجِرِينَ إِلَى الْيَمَنِ أَنَا وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمْ ، أَحَدُهُمَا أَبُو بُرْدَةَ وَالْآخَرُ أَبُو رُحْمٍ ، إِمَّا قَالَ بِيضَعُ وَإِمَّا قَالَ فِي ثَلَاثَةِ وَخَمْسِينَ أَوْ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي ، فَرَكِبْنَا سَفِينَةً ، فَالْتَقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ . فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا فَوَافَقْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ افْتَتَحَ خَيْبَرَ . وَكَانَ أَُنَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا يَمْنَى لَا هَلْ السَّفِينَةُ : سَبَقْنَاكُمْ بِالْهَجْرَةِ . وَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ ، وَهِيَ مِمَّنْ قَدِمَ مَعَنَا ، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَةً وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ ، وَأَسْمَاءُ عِنْدَهَا ، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ : مَنْ هَذِهِ ؟ قَالَتْ : أَسْمَاءُ بِنْتُ عُمَيْسٍ ، قَالَ عُمَرُ : الْحَبَشِيَّةُ هَذِهِ ؟ الْبُحَيْرِيَّةُ هَذِهِ ؟ قَالَتْ : أَسْمَاءُ : نَعَمْ ،

with Allāh's Apostle ﷺ who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allāh's Apostle ﷺ. By Allāh, I will neither eat any food nor drink anything till I inform Allāh's Apostle ﷺ of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will ask him (about it). By Allāh, I will not tell a lie or curtail your saying or add something to it." So when the Prophet ﷺ came, she said, "O Allāh's Prophet! Umar has said so-and-so." He said (to Asma), "What did you say to him?" Asma said, "I told him so-and-so." The Prophet ﷺ said, "He (i.e. Umar) has not got more right than you people over me, as he and his companions has (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma later on said, "I saw Abū Mūsā and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them."

Narrated Abū Burda : Asma said, "I saw Abū Mūsā requesting me to repeat this narration again and again."

Narrated Abū Burda : Abū Mūsā

قال : سَبَقْنَاكُمْ بِالْهِجْرَةِ ، فَتَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْكُمْ . فَغَضِبَتْ وَقَالَتْ : كَلَّا وَاللَّهِ ، كُنْتُمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطْعِمُ جَائِعَكُمْ وَيَعْطِي جَاهِلَكُمْ وَكُنَّا فِي دَارٍ أَوْ فِي أَرْضٍ الْبُغْضَاءِ بِالْحَبَشَةِ وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَإِيَّاهُ اللَّهُ لَا أَطْعِمُ طَعَامًا وَلَا أَشْرَبُ شَرَابًا حَتَّى أَذْكَرَ مَا قُلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَحْنُ كُنَّا نُوْذِي وَنُخَافُ ، وَسَازْكَرُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَسْأَلُهُ وَاللَّهُ لَا أَكْذِبُ وَلَا أَزِيغُ وَلَا أَزِيدُ عَلَيْهِ . فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : يَا نَبِيَّ اللَّهِ ، إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا ، قَالَ : فَمَا قُلْتَ لَهُ ؟ قَالَتْ قُلْتُ لَهُ : كَذَا وَكَذَا ، قَالَ : لَيْسَ بِأَحَقُّ بِي مِنْكُمْ ، وَلَهُ وَلَا صَحَابِيهِ هِجْرَةٌ وَاحِدَةٌ ، وَلَكُمْ أَنْتُمْ أَهْلُ السَّفِينَةِ هِجْرَتَانِ . قَالَتْ : فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَأَصْحَابَ السَّفِينَةِ يَأْتُونِي أَرْسَالًا يَسْأَلُونِي عَنْ هَذَا الْحَدِيثِ ، مَا مِنْ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلَا أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ أَبُو بَرْدَةَ : قَالَتْ أَسْمَاءُ : فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَإِنَّهُ لَيَسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي ، قَالَ أَبُو بَرْدَةَ ، عَنْ أَبِي مُوسَى

said, " The Prophet ﷺ said, ' I recognise the voice of the group of Al-Ash-ariyūn, when they recite the Qur'ān, when they enter their homes at night, and I recognise their houses by (listening) to their voices when they are reciting the Qur'ān at night although I have not seen their houses when they came to them during the day time. Amongst them is Hakīm who, on meeting the cavalry or the enemy, used to say to them (i.e. the enemy) : My companions order you to wait for them.' "

540. Narrated Abū Mūsā: We came upon the Prophet ﷺ after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest.

541. Narrated Abū Huraira : When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allah's Apostle ﷺ to the valley of Al-Qirā, and at that time Allah's Apostle ﷺ had a slave of his called Mid'am who had been presented to him by one of Banū Ad-Dibbāb. While the slave was dismounting the

قال: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَا أَعْرِفُ أَصْوَاتَ رُفْقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ. وَإِنْ كُنْتُ لَمْ أَرِ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ. وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ أَوْ قَالَ الْعَدُوَّ قَالَ لَهُمْ: إِنَّ أَصْحَابِي بِأَمْرٍ وَنَكُمْ أَنْ تَنْظُرُوا هُمْ.

٥٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ حَفْصَ بْنَ غِيَاثٍ: حَدَّثَنَا بَرِيدُ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بَرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قَدْ مَنَّا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَنْ افْتَتَحَ خَيْبَرَ فَتَقَسَّمْنَا وَلَمْ يَتَقَسَّمْ لَّا حَدِّ لَمْ يَشْهَدْ الْفَتْحَ غَيْرَنَا.

٥٤١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: قَالَ أَبُو إِسْحَاقَ، عَنْ مَالِكِ بْنِ أَنَسٍ قَالَ: حَدَّثَنَا ثَوْرٌ: قَالَ سَالِمٌ مَوْلَى ابْنِ مَطِيعٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: افْتَتَحْنَا خَيْبَرَ وَلَمْ نَتَقَسَّمْ ذَهَبًا وَلَا فِضَّةً، إِنَّمَا غَنِمْنَا الْبَقَرِ وَالْأُمُيْلَ وَالْمَتَاعَ وَالْحَوَاطِطَ، ثُمَّ انْصَرَفْنَا

saddle of Allāh's Apostle ﷺ, an arrow, the ^١thower of which was unknown, came and hit him. The people said, "Congratulations to him on his martyrdom." Allāh's Apostle ﷺ said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet ﷺ and said, "These are things I took (illegally)." On that Allāh's Apostle ﷺ said, "This is a strap, or these are two straps of Fire."

مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى وَادِي الْقِرَى وَمَعَهُ عَبْدٌ لَهُ يُقَالُ لَهُ مِدْعَمٌ أَهْدَاهُ لَهُ أَحَدُ بَنِي الضَّبَابِ فَبَيَّعْنَاهُ هُوَ يَحْطُ رَحْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ سَهْمٌ عَائِرٌ حَتَّى أَصَابَ ذَلِكَ الْعَبْدَ. فَقَالَ النَّاسُ: هَنِيئًا لَهُ الشَّهَادَةُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَلْ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الشَّيْءَ الَّذِي أَصَابَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصَيِّبْهَا الْمَقَاسِمُ لَتَشْتَعِلْ عَلَيْهِ نَارًا. فَجَاءَ رَجُلٌ حِينَ سَمِعَ ذَلِكَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشِيرَاكَ أَوْ بِشِيرَاكَيْنِ فَقَالَ: هَذَا شَيْءٌ كُنْتُ أَصْبَيْتُهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: شِيرَاكَ أَوْ شِيرَاكَيْنِ مِنْ نَارٍ.

542. Narrated Umar bin Al-Khattāb

ﷺ: By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet ﷺ divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves.

٥٤٢ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَا أَنْ أتركَ آخِرَ النَّاسِ بَيِّنَاتًا لَيْسَ لَهُمْ شَيْءٌ مَا فُتِحَتْ عَلَى قَرِيْبَةٍ إِلَّا قَسَمْتُهَا كَمَا قَسَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ وَلَكِنِّي أَتْرُكُهَا خِيَرَاتَةً لَهُمْ يَتَقَسَّمُونَهَا.

543. Narrated 'Umar رضي الله عنه : But for the other Muslims (i. e. coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet ﷺ divided (the land of) Khaibar.

544. Narrated 'Anbasa bin Sa'id : Abū Huraira رضي الله عنه came to the Prophet ﷺ and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa'id bin Al-'As said to him, "O Allāh's Apostle! Do not give him." Abū Huraira then said (to the Prophet ﷺ), "This is the murderer of Ibn Qauqal." Sa'id's son said, "How strange! A guinea pig coming from Qadūm Ad-Dā'n (1)!"

Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ sent Aban from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet ﷺ at Khaibar after the Prophet ﷺ had conquered it, and the reins of their horses were made of the fibre of date palm trees. I said, "O

٥٤٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا ابْنُ مِهْدِيٍّ ، عَنْ مَالِكِ بْنِ أَنَسٍ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ أَبِيهِ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَوْ لَا آخِرُ الْمُسْلِمِينَ مَا فَتَحَتْ عَلَيْهِمْ قَرِيَّةٌ إِلَّا قَسَمْتُهَا كَمَا قَسَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ .

٥٤٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفْيَانُ قَالَ : سَمِعْتُ الزُّهْرِيَّ وَسَأَلَهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ قَالَ : أَخْبَرَنِي عَنْبَسَةُ بْنُ سَعِيدٍ : أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ قَالَ لَهُ بَعْضُ بَنِي سَعِيدٍ بْنِ الْعَاصِ : لَا تُعْطِهِ يَا رَسُولَ اللَّهِ ، فَقَالَ أَبُو هُرَيْرَةَ : هَذَا قَاتِلُ ابْنِ قَوْقَلٍ ، فَقَالَ : وَاعْجَبَاهُ لَوْ بَرَّ تَدَلَّى مِنْ قَدُومِ الضَّنَّانِ . وَيَذْكَرُ عَنْ الزُّبَيْدِيِّ عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عَنْبَسَةُ بْنُ سَعِيدٍ : أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُخْبِرُ سَعِيدَ بْنِ الْعَاصِ قَالَ : بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَانَ عَلَى سَرِيَّةٍ مِنَ الْمَدِينَةِ قِبَلَ نَجْدٍ ، قَالَ أَبُو هُرَيْرَةَ : فَتَقَدَّمَ أَبَانُ وَأَصْحَابُهُ عَلَى النَّبِيِّ صَلَّى اللَّهُ

(1) Qadūm Ad-Dā'n is the name of a mountain in the land of Abū Huraira's tribe.

Allāh's Apostle! Do not give them a share of the booty." On that, Abān said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of a lotus tree!" On that the Prophet ﷺ said, "O Abān, sit down!" and did not give them any share.

عليه وسلم بخيبرَ بعد ما افترقَ عنها وإن حُزِمَ خياليهم لَكَيْفَ، قال أبو هريرة: قلتُ: يا رسولَ الله لا تُقسِمَ لهم، قالَ أبانُ: وأنتَ بهدَا يا وُبرُ تُحدَرُ مِن رَأْسِ ضَالٍ؟ فقالَ النَّبِيُّ صلى الله عليه وسلم: يا أبانُ اجْلِسْ، فلكم يَتَقَسِمَ لهم. قالَ أبو عبيدِ الله: الضَّالُّ: السَّدرُ.

545. Narrated Sa'id: Abān bin Sa'id came to the Prophet ﷺ and greeted him. Abū Huraira said, "O Allāh's Apostle! This (Abān) is the murderer of Ibn Qauqal." (On hearing that), Abān said to Abū Huraira, "How strange your saying is! You, a guinea pig, descending from Qadūm Dān, blaming me for (killing) a person whom Allāh favoured (with martyrdom) with my hand, and whom He forbade to degrade me with his hand." (1)

٥٤٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنِي جَدِّي: أَنَّ أَبَانَ بْنَ سَعِيدٍ أَقْبَلَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَلَّمَ عَلَيْهِ فَقَالَ أَبُو هُرَيْرَةَ: يَا رَسُولَ اللَّهِ هَذَا قَاتِلُ ابْنِ قَوْقَلٍ. وَقَالَ أَبَانُ لَا بِي هُرَيْرَةَ: وَاعْجَبَا لَكَ، وَبُرُ تَدَادُ أَمِنْ قَدُومِ ضِيَانٍ يَنْعَى عَلَى أَمْرٍ أَكْرَمَهُ اللَّهُ بِيَدِي، وَمَنْعَهُ أَنْ يُهْنَى بِيَدِهِ.

546. Narrated 'Aisha رضي الله عنها: Fatima رضي الله عنها, the daughter of the Prophet ﷺ, sent someone to Abū Bakr (when he was a caliph), asking for her inheritance of what Allāh's Apostle ﷺ had left

٥٤٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ: عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتُ النَّبِيِّ صلى الله عليه وسلم أَسْأَلَتْ أَبَا بَكْرٍ فِي مِيرَاثِهَا.

(1) Abān wants to say, "If I had been killed by that person I would have been among the people of the Hell-Fire. Abān, before embracing Islām killed Ibn Qauqal who was a Muslim.

of the property bestowed on him by Allāh from the Fai' (i. e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abū Bakr said, "Allāh's Apostle ﷺ said, 'Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muḥammad ﷺ can eat of this property.' By Allāh, I will not make any change in the state of the Sadaqa of Allāh's Apostle ﷺ and will leave it as it was during the lifetime of Allāh's Apostle ﷺ, and will dispose of it as Allāh's Apostle ﷺ used to do." So Abū Bakr refused to give anything of that to Fāṭima. So she became angry with Abū Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ. When she died, her husband 'Alī, buried her at night without informing Abū Bakr and he said the funeral prayer by himself. When Fāṭima was alive, the people used to respect 'Alī much, but after her death, 'Alī noticed a change in the people's attitude towards him. So 'Alī sought reconciliation with Abū Bakr and gave him an oath of allegiance. 'Alī had not given the oath of allegiance during those months (i. e., the period between the Prophet's death and Fāṭima's death). 'Alī sent someone to Abū Bakr saying, "Come to us, but let nobody come with

الله عليه وسلم أرسلت إلى أبي بكر تسأله مِيراثها من رَسُولِ الله صلى الله عليه وسلم مِمَّا أَفَاءَ اللهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَاكَ وَمَا بَقِيَ مِنْ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ: إِنْ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: لَا نُوْرَثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ صلى الله عليه وسلم فِي هَذَا الْمَالِ، وَإِنِّي وَالله لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللهِ صلى الله عليه وسلم عَنْ حَالِهَا النَّبِيِّ كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللهِ صلى الله عليه وسلم، وَلَا عَمَلَيْنَ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللهِ صلى الله عليه وسلم. فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا فَوَجَدَتْ فَاطِمَةَ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرَتْهُ فَلَمْ تُكَلِّمْهُ حَتَّى تَوُفِّيَتْ: وَعَاشَتْ بَعْدَ النَّبِيِّ صلى الله عليه وسلم سِتَّةَ أَشْهُرٍ، فَلَمَّا تَوُفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيٌّ لَيْلًا وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا. وَكَانَ لِعَلَى مِنَ النَّاسِ وَجْهٌ حَيَاةَ فَاطِمَةَ، فَلَمَّا تَوُفِّيَتْ اسْتَنْكَرَ عَلَى وَجْهَ النَّاسِ فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ وَلَمْ يَتَكُنْ يُبَايِعُ تِلْكَ الْأَشْهُرَ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ: أَنْ أَتَيْنَا وَلَا يَأْتِنَا أَحَدٌ مَعَكَ كَرَاهِيَةً لِيَحْضُرَ عُمَرَ فَقَالَ عُمَرُ: لَا وَالله لَا تَدْخُلُ عَلَيْهِمْ وَحَدَّكَ، فَقَالَ أَبُو بَكْرٍ: وَمَا

you," as he disliked that 'Umar should come. 'Umar said (to Abū Bakr), "No, by Allāh, you shall not enter upon them alone." Abū Bakr said, "What do you think they will do to me? By Allāh, I will go to them." So Abū Bakr entered upon them, and then 'Alī uttered Tashah-hud (1) and said (to Abū Bakr), "We know well your superiority and what Allāh has given you, and we are not jealous of the good what Allāh has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allāh's Apostle ﷺ." Thereupon, Abū Bakr's eyes flowed with tears. And when Abū Bakr spoke, he said, "By Him in Whose Hand my soul is, to keep good relations with the relatives of Allāh's Apostle ﷺ is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allāh's Apostle ﷺ following, in disposing of it, but I will follow." On that, 'Alī said to Abū Bakr,

عَسَيْتُمْهُمْ أَنْ يَفْعَلُوا بِي؟ وَاللَّهِ لَا تَمِشْتُهُمْ،
فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ فَتَشَهَّدَ عَلَى،
فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَمَا أَعْطَاكَ
اللَّهُ. وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ
إِلَيْكَ. وَلَكِنَّكَ اسْتَبَدَدْتَ عَلَيْنَا
بِالْأَمْرِ وَكُنَّا نُرَى لِقَرَابَتِنَا مِنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصِيبًا حَتَّى فَاضَتْ
عَيْنَا أَبِي بَكْرٍ. فَلَمَّا تَكَلَّمْتُ أَبُو بَكْرٍ
قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ أَنْ أَصِلَ
مِنْ قَرَابَتِي. وَأَمَّا الَّذِي شَجَرَ بَيْنِي
وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ فَلَمْ أَلْ
فِيهَا عَنِ الْخَيْرِ وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ
فِيهَا إِلَّا صَنَعْتُهُ. فَقَالَ عَلَى لِأَبِي بَكْرٍ:
مَوْعِدُكَ الْعَشِيَّةَ لِابْنِ بَيْعَةٍ، فَلَمَّا صَلَّيْتُ
أَبُو بَكْرٍ الظُّهْرَ رَفَعِي الْمِنْبَرَ فَتَشَهَّدَ
وَذَكَرَ شَأْنَ عَلَى وَتَخَلَّفَهُ عَنِ الْبَيْعَةِ
وَعَذَرَهُ بِالَّذِي اعْتَدَرَ إِلَيْهِ. ثُمَّ اسْتَغْفَرَ
وَتَشَهَّدَ عَلَى فَعَظَّمْ حَقَّ أَبِي بَكْرٍ
وَحَدَّثَ أَنَّهُ لَمْ يَجْمِلْهُ عَلَى الَّذِي صَنَعَ
نَفَاسَةً عَلَى أَبِي بَكْرٍ وَلَا إِنْسَاكَ لِلَّذِي
فَضَّلَهُ اللَّهُ بِهِ وَلَكِنَّا كُنَّا نُرَى لَنَا فِي

(1) None has the right to be worshipped but Allāh, and Muḥammad ﷺ is
Apostle of Allāh.

"I promise to give you the oath of allegiance in this after noon." So when Abū Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of 'Alī and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered. Then 'Alī (got up) and praying (to Allāh) for forgiveness, he uttered Tashah-hud, praised Abū Bakr's right, and said, that he had not done what he had done because of jealousy of Abū Bakr or as a protest of what Allāh had favoured him with. 'Alī added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abū Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that, all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Alī as he returned to what the people had done (i. e. , giving the oath of allegiance to Abū Bakr).

هَذَا الْاَمْرَ نَصِيحًا. فَاَسْتَبَدَّ عَلَيْنَا
فَوَجَدْنَا فِي اَنْفُسِنَا، فَسُرَّ بِذَلِكَ
الْمُسْلِمُونَ وَقَالُوا اَصَبْتَ. وَكَانَ
الْمُسْلِمُونَ اِلَى عَلِيٍّ قَرِيْبًا حِيْنَ رَاجَعَ
الْاَمْرَ الْمَعْرُوفَ.

547. Narrated 'Aisha  : When Khaibar was conquered, we said, "Now we will eat our fill of dates!"

٥٤٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا حَرَمِيُّ : حَدَّثَنَا شُعْبَةُ : أَخْبَرَنِي
عُمَارَةُ ، عَنْ عِيْكَرِمَةَ عَنْ عَائِشَةَ
رَضِيَ اللهُ عَنْهَا قَالَتْ : لَمَّا فُتِحَتْ
خَيْبَرُ قُلْنَا : الْاَنَ نَشْبِعُ مِنَ التَّمْرِ .

548. Narrated Ibn 'Umar  :

٥٤٨ - حَدَّثَنَا الْحَسَنُ : حَدَّثَنَا

We did not eat our fill except after we had conquered Khaibar.

قُرَّةُ بْنُ حَبِيبٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ
ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ أَبِيهِ ، عَنْ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : مَا
شَبِعْنَا حَتَّى فَتَحْنَا خَيْبَرَ .

(38) CHAPTER. The appointment
of a ruler for Khaibar by the Prophet



بَابُ اسْتِئْذَانِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَلَى أَهْلِ خَيْبَرَ .

549. Narrated Abū Sa'īd Al-Khudrī and Abū Huraira : Allāh's Apostle ﷺ appointed a man as the ruler of Khaibar who later brought some Janīb (i.e. dates of good quality) to the Prophet ﷺ . On that, Allāh's Apostle ﷺ said (to him), " Are all the dates of Khaibar like this ? " He said, "No, by Allāh, O Allāh's Apostle! But we take one Sa of these (dates of good quality) for two or three Ṣā's of other dates (of inferior quality)." On that, Allāh's Apostle ﷺ said, " Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janīb." Abū Sa'īd and Abū Huraira said, " The Prophet ﷺ made the brother of Banī 'Adī from the Anṣār as the ruler of Khaibar."

٥٤٩ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي
مَالِكٌ ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ ، وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اسْتِئْذَانًا رَجُلًا عَلَى خَيْبَرَ فَجَاءَهُ
بِثَمَرِ جَنْيَبٍ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ : كُلُّ ثَمَرِ خَيْبَرَ هَكَذَا ؟
فَقَالَ : لَا وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا لَنَأْخُذُ
الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ ، بِالثَّلَاثَةِ ،
فَقَالَ : لَا تَفْعَلْ ، بِيعِ الْجَمْعَ بِالذَّرَاهِمِ
ثُمَّ ابْتَغِ بِالذَّرَاهِمِ جَنْيِبًا . وَقَالَ
عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْمَجِيدِ ،
عَنْ سَعِيدٍ : أَنَّ أَبَا سَعِيدٍ وَأَبَا هُرَيْرَةَ
حَدَّثَاهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ
أَخَا بَنِي عَدِيٍّ مِنَ الْأَنْصَارِ إِلَى خَيْبَرَ
فَأَمَرَهُ عَلَيْهِمَا . وَعَنْ عَبْدِ الْمَجِيدِ ، عَنْ
أَبِي صَالِحٍ السَّمْعَانِ ، عَنْ أَبِي هُرَيْرَةَ ،

وَأَبِي سَعِيدٍ مِثْلَهُ .

(39) CHAPTER. The dealing of the Prophet ﷺ with the people of Khaibar.

550. Narrated 'Abdullah ﷺ : The Prophet ﷺ gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

(40) CHAPTER. The sheep which was poisoned (and presented) to the Prophet ﷺ at Khaibar.

551. Narrated Abū Huraira ﷺ : When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allāh's Apostle ﷺ .

(41) CHAPTER. The Ghazwa of Zaid bin Hāritha.

بَابُ مُعَامَلَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ خَيْبَرَ .

٥٥٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا جُوَيْرِيَّةُ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : أُعْطِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا .

بَابُ الشَّاةِ الَّتِي سُمِّتَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخَيْبَرَ ، رَوَاهُ عُرْوَةُ عَنْ عَائِشَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

٥٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : حَدَّثَنَا اللَّيْثُ : حَدَّثَنِي سَعِيدٌ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا فَتَحَتْ خَيْبَرَ أَهْدِيَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شاةٌ فِيهَا سُمٌّ .

غَزْوَةُ زَيْدِ بْنِ حَارِثَةَ .

552. Narrated Ibn 'Umar رضي الله عنه : Allah's Apostle ﷺ appointed Usama bin Zaid as the commander of some people. Those people criticised his leadership. The Prophet ﷺ said, "If you speak ill of his leadership, you have already spoken ill of his father's leadership before. By Allah, he deserved to be a commander, and he was one of the most beloved persons to me and now this (i. e. Usama) is one of the most beloved persons to me after him."

(42) CHAPTER. The 'Umra of Al-Qada' (i. e. A 'Umra of Judgement).

553. Narrated Al-Bara' رضي الله عنه : When the Prophet ﷺ went out for the 'Umra in the month of Dhul-Qa'da, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty with them by virtue of which he would stay in Mecca for three days only (in the following year). When the agreement was being written, the Muslims wrote :

"This is the peace treaty, which Muhammad, Apostle of Allah has concluded."

The infidels said (to the Prophet ﷺ), "We do not agree with you on this, for if we knew that you are Apostle

۵۵۲ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ : حَدَّثَنَا سُهَيْبَانُ بْنُ سَعِيدٍ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسَامَةَ عَلَى قَوْمٍ فَنُطِقُوا فِي إِمَارَتِهِ فَقَالَ : إِنْ تَطَعْنَا فِي إِمَارَتِهِ فَقَدْ طَعَنَّا فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ ، وَإِنْ كَانَ اللَّهُ لَقَدْ كَانَ خَلِيفًا لِلْإِمَارَةِ ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ ، وَإِنْ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ .

بابُ عُمْرَةِ الْقَضَاءِ . ذِكْرُهُ
أَنْتَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

۵۵۳ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ مُوسَى : عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا اعْتَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذِي الْقَعْدَةِ فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدْخُلَ يَدْعُوهُ يَدْخُلُ مَكَّةَ حَتَّى قَضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلَاثَةَ أَيَّامٍ . فَلَمَّا كُتِبَ الْكِتَابُ كَتَبُوا : هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ . قَالُوا : لَا نَقْبِرُ لَكَ بِهِ هَذَا . لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا مَنَعْنَاكَ شَيْئًا ، وَلَكِنْ أَنْتَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ ، فَقَالَ : أَنَا رَسُولُ اللَّهِ ، وَأَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ . ثُمَّ

of Allāh we would not have prevented you for anything (i. e. entering Mecca, etc.), but you are Muḥammad, the son of 'Abdullāh." Then he said to 'Alī, "Erase (the name of) 'Apostle of Allāh'." 'Alī said, "No, by Allāh, I will never erase you (i. e. your name)." Then Allāh's Apostle ﷺ took the writing sheet and he did not know how to write and had the following written :

"This is the peace treaty which Muḥammad, the son of 'Abdullāh, has concluded : Muḥammad should not bring arms into Mecca except sheathed swords, and should not take with him any person of the people of Mecca even if such a person wanted to follow him, and if any of his companions wants to stay in Mecca, he should not forbid him."

(In the next year) when the Prophet ﷺ entered Mecca and the allowed period of stay elapsed, the infidels came to 'Alī and said, "Tell your companion (Muḥammad ﷺ) to go out, as the allowed period of his stay has finished." So the Prophet ﷺ departed (from Mecca) and the daughter of Ḥamza followed him shouting "O uncle, O uncle!" 'Alī took her by the hand and said to Fātima ﷺ, "Take the daughter of your uncle." So she made her ride (on her horse). (When they reached

قال لعليّ: امح رسول الله، قال عليّ، لا والله لا أمحوك أبداً، فأخذ رسول الله صلى الله عليه وسلم الكتاب وليس يحسن يكتب، فكتب: هذا ما فاضني محمد بن عبد الله لا يدخل مكة السلاح إلا السيوف في القيراب، وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه، وأن لا يمنع من أصحابه أحد إن أراد أن يقيم بها. فكتبها دخلها ومضى الأجل أتوا علياً فقالوا: قل لصاحبيك اخرج فقد مضى الأجل عتاً فخرج النبي صلى الله عليه وسلم فتبعته ابنة حمزة تنادي يا عم يا عم، فتناولها علي فأخذ بيدها وقال لفاطمة عليها السلام: دوتك ابنة عمك، حملتها فاخترت فيمها علي وزيد وجعفر فقال علي: أنا أخذتها وهي بنت عمي. وقال جعفر: هي ابنة عمي وخالتها تحبني. وقال زيد: بنت أخي، فقد مضى بها النبي صلى الله عليه وسلم لخالتيها وقال: الخالة بمنزلة الأم. وقال لعلي: أنت مني وأنا منك. وقال لجعفر: أشبهت خلتني وخلقي. وقال لزيد: أنت أخونا ومولانا. وقال علي: ألا تنزول زوج بنت حمزة؟ قال: إنها ابنة أخي من الرضاعة.

Medina) 'Alī, Zaid and Ja'far quarreled about her. 'Alī said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet ﷺ gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to 'Alī, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." 'Alī said to the Prophet ﷺ, "Won't you marry the daughter of Hamza?" The Prophet ﷺ said, "She is the daughter of my foster brother."

554. Narrated Ibn 'Umar : Allah's Apostle ﷺ set out with the intention of performing 'Umra, but the infidels of Quraish intervened between him and the Ka'ba, so the Prophet ﷺ slaughtered his Hadi (i.e. sacrificing animal) and shaved his head at Al-Hudaibiya and concluded a peace treaty with them (i.e. the infidels) on condition that he would perform the 'Umra the next year and that he would not carry arms against them except swords, and would not stay (in Mecca) more than what they would allow. So the Prophet ﷺ performed the 'Umra in

۵۵۴ - حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا سُرَيْجٌ : حَدَّثَنَا فُلَيْحٌ قَالَ : ح . وَحَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِسْرَاهِيمَ : حَدَّثَنِي أَبِي : حَدَّثَنَا فُلَيْحٌ بْنُ سُلَيْمَانَ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مُعْتَمِرًا فَحَالَ كُفَّارٌ قُبْرَيْشٍ بَيْتَهُ وَبَيْنَ الْبَيْتِ ، فَنَحَرَ هَدْيَهُ وَحَلَقَ رَأْسَهُ بِالْحُدَيْبِيَّةِ وَقَاضَاهُمْ عَلَى أَنْ يَعْتَمِرَ الْعَامَ الْمُقْبِلَ ، وَلَا يَحْمِلَ سِلَاحًا عَلَيْهِمْ إِلَّا سَيْوْفًا ، وَلَا يُقِيمَ بِهَا إِلَّا مَا أَحَبُّوا . فَاعْتَمَرَ مِنَ الْعَامِ

the following year and according to the peace treaty, he entered Mecca, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

555. Narrated Mujahid: 'Urwa and I entered the Mosque and found 'Abdullah bin 'Umar sitting beside the dwelling place of 'Aisha. 'Urwa asked (Ibn 'Umar), "How many 'Umras did the Prophet ﷺ perform?" Ibn 'Umar replied, "Four, one of which was in Rajab." Then we heard 'Aisha brushing her teeth whereupon 'Urwa said, "O the mother of the believers! Don't you hear what Abū 'Abdur-Rahmān is saying? He is saying that the Prophet ﷺ performed four 'Umras, one of which was in Rajab." 'Aisha said, "The Prophet ﷺ did not perform any 'Umra but he (i.e. Ibn 'Umar) witnessed it. And he (the Prophet ﷺ) never did any 'Umra in (the month of) Rajab."

556. Narrated Ibn Abi Aufa : When Allah's Apostle ﷺ performed the 'Umra (which he performed in the year following the treaty of Al-Hudaibiya) we were screening Allah's Apostle ﷺ from the infidels and their boys lest they should harm him.

المقبيل فدخلها كما كان صالحيهم .
فلما أن قام بها ثلاثاً أمروه أن يخرج
فخرج .

٥٥٥ - حدثني عثمان بن شيبه :
حدثنا جرير ، عن منصور ، عن مجاهد
قال : دخلت أنا وعروة بن الزبير
المسجد فإذا عبد الله بن عمر رضى
الله عنهما جالس إلى حجر عائشة
ثم قال : كنتم اعتمر النبي صلى الله
عليه وسلم ؟ قال : أربعاً ، إحداهن في
رجب ، ثم سمعنا اسنان عائشة . قال
عروة : يا أُمّ المؤمنين ، ألا تسمعين
ما يقول أبو عبد الرحمن ؟ إن النبي
صلى الله عليه وسلم اعتمر أربع عمر ،
إحداهن في رجب ؟ فقالت : ما اعتمر
النبي صلى الله عليه وسلم عمرة إلا وهو
شاهد ، وما اعتمر في رجب قط .

٥٥٦ - حدثنا علي بن عبد الله :
حدثنا سفيان ، عن إسماعيل بن أبي
خالد ، سمع ابن أبي أوفى يقول : لما
اعتمر رسول الله صلى الله عليه وسلم
سترناه من غلمان المشركين ومنهم
أن يؤذوا رسول الله صلى الله عليه
وسلم .

557. Narrated Ibn 'Abbās رضي الله عنه : When Allah's Apostle ﷺ and his companions arrived (at Mecca), the pagans said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i. e. Medina)." So the Prophet ﷺ ordered his companions to do Ramal(1) (i. e. fast walking) in the first three rounds of Tawaf around the Ka'ba and to walk in between the two corners (i. e. the black stone and the Yemenite corner). The only cause which prevented the Prophet ﷺ from ordering them to do Ramal in all the rounds of Tawaf, was that he pitied them.

558. Narrated Ibn 'Abbās رضي الله عنه : The Prophet ﷺ hastened in going around the Ka'ba and between the Safa and Marwa in order to show the pagans his strength. Ibn 'Abbās added, "When the Prophet ﷺ arrived (at Mecca) in the year of peace (following that of Al-Hudaibiya treaty with the pagans of Mecca), he (ordered his companions) to do Ramal in order to show their strength to the pagans, and the pagans were watching (the Muslims) from (the hill of) Qu'aiqtan.

٥٥٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ إِنَّهُ يُقَدِّمُ عَلَيْنَاكُمْ وَقَدْ وَهَنْتُمْ حُمًى يَشْرِب . فَأَمَرَ هُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ . وَلَمْ يَمْنَعْنَاهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِيقَاعَ عَلَيْهِمْ .

٥٥٨ - حَدَّثَنِي مُحَمَّدٌ : عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ ، عَنْ عَمْرِو ، عَنْ عَطَاءٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : إِنَّمَا سَعَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ . وَزَادَ ابْنُ سَلَمَةَ ، عَنْ أَيُّوبَ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَامِهِ الَّذِي اسْتَأْذَنَ قَالَ : ارْمُلُوا ، لِيُرِيَ الْمُشْرِكُونَ قُوَّتَهُمْ . وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقَاعٍ .

(1) See the glossary.

559. Narrated Ibn 'Abbās رضي الله عنه : The Prophet ﷺ married Maimūna while he was in the state of Ihram but he consummated that marriage after finishing that state. Maimūna died at Saraf (i.e. a place near Mecca). Ibn 'Abbās added, The Prophet ﷺ married Maimūna during the 'Umrat-al-Qadā (i. e. the 'Umra performed in compensation for the 'Umra which the Prophet ﷺ could not perform because of the pagans.)

(43) **CHAPTER.** The Ghazwa of Muta in the land of Shām.

560. Narrated Nāfi': Ibn 'Umar informed me that on the day (of Muta) he stood beside Ja'far who was dead (i. e. killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

'Abdullāh bin 'Umar said, "Allāh's Apostle ﷺ appointed Zaid bin Hāritha as the commander of the army during the Ghazwa of Muta and said, "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullāh bin Rawāḥa should take over his position." 'Abdullāh bin 'Umar further said, "I was present amongst them

٥٥٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وَهَيْبٌ قَالَ : حَدَّثَنَا أَيُّوبُ ، عَنْ عِيْكَرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ ، وَبَنَى بَيْهَا وَهُوَ حَلَالٌ ، وَمَاتَتْ بِسَرَفٍ . قَالَ أَبُو عَبْدِ اللَّهِ : وَزَادَ ابْنُ إِسْحَاقَ : حَدَّثَنِي ابْنُ أَبِي نَجِيحٍ وَأَبَانُ بْنُ صَالِحٍ ، عَنْ عَطَاءٍ وَمُجَاهِدٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ فِي عُمْرَةِ الْقَضَاءِ .

بابُ غَزْوَةِ مَوْتَةِ مَنْ أَرْضِ الشَّامِ .

٥٦٠ - حَدَّثَنَا أَحْمَدُ : حَدَّثَنَا ابْنُ وَهْبٍ ، عَنْ عَمْرِو بْنِ أَبِي هِلَالٍ قَالَ : وَأَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ : أَنَّهُ وَقَفَ عَلَى جَعْفَرِ بْنِ مُثَنَّى وَهُوَ قَتِيلٌ فَعَدَدْتُ بِهِ خَمْسِينَ بَيْنَ طَعْنَةٍ وَضَرْبَةٍ ، لَيْسَ مِنْهَا شَيْءٌ فِي دُبُرِهِ ، يَعْنِي فِي ظَهْرِهِ . أَخْبَرَنَا أَحْمَدُ ابْنُ أَبِي بَكْرٍ : حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ عَبْدِ اللَّهِ بْنِ سَعْدٍ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ مَوْتَةِ زَيْدَ

in that battle and we searched for Ja'far bin Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

ابن حارثة فقال رسول الله صلى الله عليه وسلم : إن قُتِلَ زَيْدٌ فِجَعْفَرٌ ، وإن قُتِلَ جَعْفَرٌ فِعَبْدُ اللَّهِ بنُ رَوَاحَةَ . قال عَبْدُ اللَّهِ : كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ فَاتَمَسَسْنَا جَعْفَرًا بنَ أَبِي طَالِبٍ فَوَجَدْنَاهُ فِي الْقَتْلَى وَوَجَدْنَا مَا فِي جَسَدِهِ بِضْعًا وَتِسْعِينَ مِنْ طَعْنَةٍ وَرَمِيَةٍ .

561. Narrated Anas رضي الله عنه : The Prophet ﷺ had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawaha before the news of their death reached. The Prophet ﷺ said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred, and then Ibn Rawaha took it and was martyred." At that time the Prophet's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i. e. Khalid) and Allah made them (i.e. the Muslims) victorious."

٥٦١ - حَدَّثَنَا أَحْمَدُ بنُ وَاقِدٍ : حَدَّثَنَا حَمَّادُ بنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ حُمَيْدِ بنِ هِلَالٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ فَقَالَ : أَخَذَ الرَّايَةَ زَيْدٌ فَأَصِيبَ ، ثُمَّ أَخَذَ جَعْفَرٌ فَأَصِيبَ . ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأَصِيبَ ، وَعَيْنَاهُ تَذْرِفَانِ حَتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سَيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ .

562. Narrated 'Amra : I heard 'Aisha رضي الله عنها saying, "When the news of the martyrdom of Ibn Hāritha, Ja'far bin Abi Talib and 'Abdullah bin Rawaha reached, Allah's Apostle ﷺ sat with sorrow explicit on his face." 'Aisha added, "I was then peeping through a chink in the door. A man came to him and said, "O Allah's Apostle! The

٥٦٢ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : سَمِعْتُ يَحْيَى بنَ سَعِيدٍ قَالَ : أَخْبَرَنِي عَمْرُو قَالَ : سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ : لَمَّا جَاءَ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بنِ رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُمْ جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

women of Ja'far are crying.' Thereupon the Prophet ﷺ told him to forbid them to do so. So the man went away and returned saying, 'I forbade them but they did not listen to me.' The Prophet ﷺ ordered him again to go (and forbid them). He went again and came saying, 'By Allāh, they overpowered me (i.e. did not listen to me).'" 'Āisha said that Allāh's Apostle ﷺ said (to him), "Go and throw dust into their mouths." 'Āisha added, "I said, 'May Allāh put your nose in the dust! By Allāh, neither have you done what you have been ordered, nor have you relieved Allāh's Apostle ﷺ from trouble.'"

وَسَلَّمَ يُعْرِفُ فِيهِ الْحُزْنَ، قَالَتْ عَائِشَةُ: وَأَنَا أَطَّلَعُ مِنْ صَوَائِرِ الْبَابِ، تَعْنِي مِنْ شَقِّ السَّبَابِ، فَأَتَاهُ رَجُلٌ فَقَالَ: أَيْ رَسُولَ اللَّهِ، إِنَّ نِسَاءَ جَعْفَرٍ قَالَتْ: قَدْ كَبَرَ بُسْكَاءُ هُنَّ فَأَمَرَهُ أَنْ يَسْتَهْأَهُنَّ، قَالَ: قَدْ هَتَبَ الرَّجُلُ ثُمَّ أَتَى فَقَالَ: قَدْ نَهَيْتُهُنَّ وَذَكَرْتُ أَنَّ لَمْ يَطِيعْنَهُ، قَالَ: فَأَمَرَ أَيْضًا قَدْ هَتَبَ ثُمَّ أَتَى فَقَالَ: وَاللَّهِ لَقَدْ غَلَبَتْنَا فَزَعَمَتْ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ، قَالَتْ عَائِشَةُ: فَقُلْتُ: أَرَأَيْتُمْ اللَّهُ أَنْفَكَ، فَوَاللَّهِ مَا أَنْتَ تَفْعَلُ وَمَا تَرَكْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعَنَاءِ.

563. Narrated 'Amir ﷺ : Whenever Ibn 'Umar greeted the son of Ja'far, he used to say (to him), "Assalām 'Alaika (i.e. peace be on you) O the son of two-winged person."

٥٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ عَالِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عُمَرَ بْنِ عَامِرٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا حَيَّا ابْنَ جَعْفَرٍ قَالَ: السَّلَامُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ.

564. Narrated Khālīd bin Al-Walīd ﷺ : On the day (of the battle of) Muta, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

٥٦٤ - حَدَّثَنَا إِبْرَاهِيمُ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ يَقُولُ: لَقَدْ انْقَطَعَتْ فِي يَدِي يَوْمَ مَوْتَةِ تِسْعَةَ أَسْيَافَ فَمَا بَقِيَ فِي يَدِي إِلَّا صَفِيحَةٌ لِي يَمَانِيَّةٌ.

565. Narrated Khālīd bin Al-Walīd

ﷺ : On the day of Muta, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

٥٦٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى :

حَدَّثَنَا يَحْيَى ، عَنْ إِسْمَاعِيلَ قَالَ :
حَدَّثَنِي قَيْسٌ قَالَ : سَمِعْتُ خَالِدَ بْنَ
الْوَلِيدِ يَقُولُ : لَقَدْ دُقَّ فِي يَدَيَّ يَوْمَ
مُوتَةِ تِسْعَةِ أَسْيَافٍ وَصَبَرْتُ فِي يَدَيَّ
صَفِيحَةً لَيْسَ يَمَانِيَّةٌ .

566. Narrated An-Nu'mān bin Bashīr

ﷺ : 'Abdullāh bin Rawāḥa fell down unconscious and his sister 'Amra started crying and was saying loudly, "O Jabalā! Oh so-and-so! Oh so-and-so! (I) and went on calling him by his (good) qualities one by one). When he came to his senses, he said (to his sister), "Whenever you said something, I was asked, ' Are you really so (i. e. as she says)? " "

٥٦٦ - حَدَّثَنِي عِمْرَانُ بْنُ مُبَسَّرَةَ :

حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ ، عَنْ حُصَيْنٍ ،
عَنْ عَامِرٍ ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ
اللهُ عَنْهُمَا قَالَ : أُوْغِمِي عَلَى عَبْدِ اللهِ
ابْنِ رَوَاحَةَ فَجَعَلَتْ أُخْبِتُهُ عَمْرَةَ
تَبْكِي : وَاجْبِلَاهُ ، وَاكْذَاهُ ، وَاكْذَاهُ ،
تُعَدُّ عَلَيْهِ . فَقَالَ حِينَ أَفَاقَ :
مَا قُلْتَ شَيْئًا إِلَّا قِيلَ لِي : أَنْتَ
كَذَّالِكَ ؟ .

567. Narrated Ash-Sha'bī : An-

Nu'mān bin Bashīr said, " 'Abdullāh bin Rawāḥa fell down unconscious " (and mentioned the above Ḥadīth adding, " Thereupon, when he died she (i. e. his sister) did not weep over him. " "

٥٦٧ - حَدَّثَنَا قُتَيْبَةُ :

عَبْدُ اللهِ بْنُ عَبْدِ اللهِ : عَنْ حُصَيْنٍ ، عَنِ الشَّعْبِيِّ ،
عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ : أُوْغِمِي عَلَى
عَبْدِ اللهِ بْنِ رَوَاحَةَ بَعْدَ مَا مَاتَ لَمْ
تَبْكِ عَلَيْهِ .

(44) CHAPTER. The despatch of

بَابُ بَعَثِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ

(1) 'Jabal' literally means 'mountain'. 'Amra' means 'Oh my supporter!'

Usāma bin Zaid by the Prophet ﷺ towards Al-Huruqāt, a family from the tribe of Juhaina.

568. Narrated Usāma bin Zaid : Allāh's Apostle ﷺ sent us towards Al-Huruqa, and in the morning we attacked them and defeated them. I and an Anṣārī man followed a man from among them, and when we took him over, he said, "La ilaha illal-Lah." (1) On hearing that, the Anṣārī man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet ﷺ came to know about that and he said, "O Usāma! Did you kill him after he had said 'La ilaha ilal-Lah?' " I said, "But he said so only to save himself." The Prophet ﷺ kept on repeating that so often that I wished I had not embraced Islam before that day.

569. Narrated Salama bin Al-Akwā' : I fought in seven Ghazwāt (i.e. battles) along with the Prophet ﷺ and fought in nine battles, fought by armies despatched by the Prophet ﷺ. Once Abū Bakr was our commander and

وسلم أسامة بن زيد إلى الحُرُقَاتِ مِنْ جُهَيْنَةَ .

٥٦٨ - حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ : حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا حُصَيْنٌ : أَخْبَرَنَا أَبُو ظَبْيَانَ قَالَ : سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحُرُقَةِ فَنَصَبْنَا الْقَوْمَ فَهَزَمْنَاهُمْ وَلَحِقْنِي أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ ، فَلَمَّا غَشَيْنَاهُ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، فَكَفَّ الْأَنْصَارِي فُطِعَ عَنْتُهُ بِيْرٍ مُنْحَى حَتَّى قَتَلْتُهُ . فَلَمَّا قَدْ مَنَّا بِرَأْسِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا أُسَامَةُ : أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ ؟ قُلْتُ : كَانَ مُتَعَوِّذًا ، فَمَا زَالَ يُكْرِرُهَا حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ . اسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ .

٥٦٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا حَاتِمٌ ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ : سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ يَقُولُ : غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ ، وَخَسِرَجْتُ فِيهَا

(1) None has the right to beworshippedbut Allāh.

at another time, Usāma was our commander.

Narrated Salama in another narration: I fought seven Ghazwāt (i.e. battles) along with the Prophet ﷺ and fought in nine battles, fought by armies sent by the Prophet ﷺ. Once Abū Bakr was our commander and another time, Usāma was (our commander).

يَبْعَثُ مِنْ الْبُعُوثِ تِسْعَ غَزَوَاتٍ ،
مَرَّةً عَلَيْنَا أَبُو بَكْرٍ ، وَمَرَّةً عَلَيْنَا
أُسَامَةُ . وَقَالَ عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا
أَبِي ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ :
سَمِعْتُ سَلَمَةَ يَقُولُ : غَزَوْتُ مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ
وَأَخْرَجْتُ فِيهَا يَبْعَثُ مِنْ الْبُعُوثِ
تِسْعَ غَزَوَاتٍ ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ
وَمَرَّةً أُسَامَةُ .

570. Narrated Salama bin Al-Akwa'

ﷺ : I fought in nine Ghazwāt along with the Prophet ﷺ. I also fought along with Ibn Hāritha when the Prophet ﷺ made him our commander.

٥٧٠ - حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ
ابْنُ مَخْلَدٍ : حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ ،
عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ
عَنْهُ قَالَ : غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ تِسْعَ غَزَوَاتٍ ، وَغَزَوْتُ
مَعَ ابْنِ حَارِثَةَ اسْتَعْمَلَهُ عَلَيْنَا .

571. Narrated Yazid bin Abi Ubaid:

Salama bin Al-Akwa' said, "I fought in seven Ghazwāt along with the Prophet ﷺ." He then mentioned Khaibar, Al-Hudaibiya, the day (i.e. battle) of Hunain and the day of Al-Qarad. I forgot the names of the other Ghazwāt.

٥٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ :
حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ ، عَنْ يَزِيدَ بْنِ
أَبِي عُبَيْدٍ ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ
قَالَ : غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ سَبْعَ غَزَوَاتٍ ، فَذَكَرَ خَيْبَرَ
وَالْحُدَيْبِيَّةَ وَيَوْمَ حُنَيْنٍ وَيَوْمَ الْقَرَادِ ،
قَالَ يَزِيدُ : وَنَسِيتُ بَقِيَّتَهُمْ .

Al-Fath, and what Ḥaṭib bin Abi Balṭa'a sent to the people of Mecca informing them about the Ghazwa of the Prophet ﷺ.

بِهِ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ إِلَى أَهْلِ مَكَّةَ يُخَبِّرُهُمْ بِغَزْوِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

572. Narrated 'Alī رضي الله عنه : Allah's Apostle ﷺ sent me, Az-Zubair and Al-Miqdād saying, "Proceed till you reach Rawdat Khākh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached the Rawḍa, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes." So she took it out of her braid, and we brought the letter to Allah's Apostle ﷺ. The letter was addressed from Ḥaṭib bin Abi Balṭa'a to some pagan people in Mecca, telling them about what Allah's Apostle ﷺ intended to do. Allah's Apostle ﷺ said, "O Ḥaṭib! What is this?" Ḥaṭib replied, "O Allah's Apostle! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the Emigrants who were with you, have got their kinsmen (in Mecca) who can protect their families and properties. So I liked to do them a favour so that they might protect my relatives as I have no blood relation with them. I did not do this to renegade

٥٧٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا سَفِيَّانُ ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ : أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدٍ أَنَّهُ سَمِعَ عَبِيدَ اللَّهِ بْنِ أَبِي رَافِعٍ يَقُولُ : سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ : بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ فَقَالَ : انْطَلِقُوا وَاحْتَسِبُوا تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بَيْهَا ظَعِيمَةً مَعَهَا كِتَابٌ فَخُذُوا مِنْهَا . قَالَ : فَانْطَلَقْنَا تُعَادَى بَيْنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا نَحْنُ بِالظَّعِيمَةِ ، قُلْنَا لَهَا : أَخْرِجِي الْكِتَابَ ، قَالَتْ : مَا مَعِيَ كِتَابٌ ، فَقُلْنَا : لَتُخْرِجِينَ الْكِتَابَ ، أَوْ لَنُلْقِيَنَّ الشَّيْبَ ، قَالَ : فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا . فَاتَيْنَا بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا فِيهِ : مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ بِمَكَّةَ مِنَ الْمُشْرِكِينَ يُخَبِّرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا حَاطِبُ ، مَا هَذَا ؟ قَالَ : يَا رَسُولَ اللَّهِ لَا تَعْجَلْ عَلَيَّ ، إِنِّي كُنْتُ أَمْرًا مُلْصِقًا فِي قُرَيْشٍ ، يَقُولُ كُنْتُ حَاطِبًا ، وَلَمْ

from my religion (i. e. Islam) nor did I do it to choose Heathenism after Islam.” Allāh’s Apostle ﷺ said to his companions, “As regards him, he (i.e. Hātib) has told you the truth.” ‘Umar said, “O Allāh’s Apostle! Allow me to chop off the head of this hypocrite!” The Prophet ﷺ said, “He (i.e. Hātib) has witnessed the Badr battle (i. e. fought in it) and what could tell you, perhaps Allāh looked at those who witnessed Badr and said, “O the people of Badr (i. e. Badr Muslim warriors), do what you like, for I have forgiven you.” Then Allāh revealed the Sura:—

‘O you who believe!
Take not My Enemies
And your, as friends
offering them
(Your) love even though
They have rejected the Truth
That has come to you.....
... (to the end of Verse)
(And any of you
That does this),
Has gone astray
From the Straight Path.’. (60:1)

(46) CHAPTER. The Ghazwa of Al-Fath (was fought) during Ramaḍān.

573. Narrated ‘Ubaidullāh bin ‘Abdullāh bin ‘Utba : Ibn ‘Abbās said, “Allāh’s Apostle ﷺ fought the

أَكُنْ مِنْ أَنْفُسِهِمَا. وَكَانَ مَنْ مَعَكَ مِنَ
الْمُهَاجِرِينَ مَنْ لَهُمْ قَرَابَاتٌ يَحْتُمُونَ
أَهْلِيهِمْ وَأَمْوَالَهُمْ. فَأَحْبَبْتُ إِذْ فَاتَنِي
ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ
عِنْدَهُمْ يَدًا يَحْتُمُونَ بِهَا قَرَابَتِي،
وَلَمْ أَفْعَلْهُ ارْتِدَادًا عَنْ دِينِي وَلَا رِضًا
بِالْكُفْرِ بَعْدَ الْإِسْلَامِ. فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَا إِنَّهُ قَدْ
صَدَّقَكُمْ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ،
دَعْنِي أَضْرِبُ عُنُقَ هَذَا الْمُنَافِقِ،
فَقَالَ: إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ
لَعَلَّ اللَّهَ أَطْلَعَ عَلَى مَنْ شَهِدَ بَدْرًا
قَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ
لَكُمْ، فَأَنْزَلَ اللَّهُ السُّورَةَ - يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عِدُوِّي
وَعِدُوَكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ
بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ
مِنَ الْحَقِّ - إِلَى قَوْلِهِ - فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ - .

بابُ غَزْوَةِ الْفَتْحِ فِي رَمَضَانَ.

٥٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ :
حَدَّثَنَا اللَّيْثُ : حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ
شِهَابٍ قَال : أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ

Ghazwa (i. e. battle) of Al-Fath during Ramadan."

Narrated Az-Zuhri : Ibn Al-Musaiyab (also) said the same. Ibn 'Abbas added, " The Prophet ﷺ fasted and when he reached Al-Kadid, a place where there is water between Kudaid and 'Usfan, he broke his fast and did not fast afterwards till the whole month had passed away.

عَبْدُ اللَّهِ بْنِ عُبَيْدَةَ : أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَا غَزْوَةَ الْفَتْحِ فِي رَمَضَانَ . قَالَ : وَسَمِعْتُ ابْنَ الْمُسَيَّبِ يَقُولُ مِثْلَ ذَلِكَ . وَعَنْ عَبْدِ اللَّهِ بْنِ عَبِيدَةَ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : صَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا بَلَغَ الْكَدِيدَ ، الْمَاءَ الَّذِي بَيْنَ قُدَيْدٍ وَعُسْفَانَ ، أَفْطَرَ . فَلَمْ يَزَلْ مُفْطِرًا حَتَّى انْسَلَخَ الشَّهْرُ .

574. Narrated Ibn 'Abbas : The Prophet ﷺ left Medina (for Mecca) in the company of ten-thousand (Muslim warriors) in (the month of) Ramadan, and that was eight and a half years after his migration to Medina. He and the Muslims who were with him, proceeded on their way to Mecca. He was fasting and they were fasting, but when they reached a place called Al-Kadid which was a place of water between 'Usfan and Kudaid, he broke his fast and so did they. (Az-Zuhri said, " One should take the last action of Allah's Apostle ﷺ and leave his early action (while taking a verdict ."))

٥٧٤ - حَدَّثَنَا نَبِيُّ مُحَمَّدٍ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ قَالَ : أَخْبَرَنِي الزُّهْرِيُّ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبِيدَةَ ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ وَمَعَهُ عَشْرَةُ آلَافٍ ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَنِصْفٍ ، مِنْ مَقْدَمِهِ الْمَدِينَةَ ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ ، يَصُومُونَ وَيَصُومُونَ ، حَتَّى بَلَغَ الْكَدِيدَ وَهُوَ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ أَفْطَرُوا . قَالَ الزُّهْرِيُّ : وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْآخِرُ فَالْآخِرُ .

575. Narrated Ibn 'Abbas : Allah's Apostle ﷺ set out towards

٥٧٥ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ : حَدَّثَنَا عَلِيُّ بْنُ خَالِدٍ ، عَنْ



Hunain in the month of Ramaḍān and some of the people were fasting while some others were not fasting, and when the Prophet ﷺ mounted his she-camel, he asked for a tumbler of milk ^{or} water and put it on the palm of his hand or on his she-camel and then the people looked at him; and those who were not fasting told those who were fasting, to break their fast (i. e. as the Prophet ﷺ had done so). Ibn 'Abbās added, "The Prophet ﷺ went (to Hunain) in the year of the Conquest (of Mecca)."

عَبْدُ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ إِلَى حُسَيْنٍ وَالنَّاسُ مُخْتَلِفُونَ فِصَامًا وَمُفْطِرًا، فَلَمَّا اسْتَوَى عَلَى رَاحِلَتِهِ دَعَا بِإِنَاءٍ مِنْ لَبَنٍ أَوْ مَاءٍ فَوَضَعَهُ عَلَى رَاحَتِهِ أَوْ عَلَى رَاحِلَتِهِ ثُمَّ نَظَرَ النَّاسُ فَقَالَ الْمُفْطِرُونَ لِلصَّوْمِ: أَفْطِرُوا. وَقَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ، وَقَالَ حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

576. Narrated Tawūs: Ibn 'Abbās said, "Allah's Apostle ﷺ travelled in the month of Ramaḍān and he fasted till he reached (a place called) 'Uṣfān, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his fast till he reached Mecca." Ibn 'Abbās used to say, "Allah's Apostle ﷺ fasted and sometimes did not fast while travelling, so one may fast or not (on journeys)."

٥٧٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جُرَيْرٌ، عَنْ مَنصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فِصَامًا حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَشَرِبَ نَهَارًا لِيَرَاهُ النَّاسُ فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ، قَالَ: وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ وَأَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ.

(47) CHAPTER Where the Prophet

ﷺ fixed the flag on the day of the

بَابُ أَتَى رَكِزَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّايَةَ يَوْمَ الْفَتْحِ؟

Conquest of Mecca.

577. Narrated Hishām's father: When Allāh's Apostle ﷺ set out (towards Mecca) during the year of the Conquest (of Mecca) and this news reached (the infidels of Quraish), Abū Sufyān, Ḥakīm bin Hizām and Budail bin Warqā came out to gather information about Allāh's Apostle ﷺ. They proceeded on their way till they reached a place called Marr-az-Zahrān (which is near Mecca). Behold! There they saw many fires as if they were the ^{fires} of Arafāt. Abū Sufyān said, "What is this? It looks like the fires of Arafāt." Budail bin Warqā said, "Banu 'Amr are less in number than that." Some of the guards of Allāh's Apostle ﷺ saw them and took them over, caught them, and brought them to Allāh's Apostle ﷺ. Abū Sufyān embraced Islam. When the Prophet ﷺ proceeded, he said to Al-Abbās, "Keep Abū Sufyān standing at the top of the mountain so that he would look at the Muslims. So Al-Abbās kept him standing (at that place) and the tribes with the Prophet ﷺ started passing in front of Abū Sufyān in military batches. A batch passed and Abū Sufyān said, "O 'Abbās! Who are these?" 'Abbās said, "They are (Banu) Ghifār." Abū Sufyān said, "I have got nothing to do with Ghifār." Then (a batch of the tribe of) Juhaina passed by and he said similarly as above.

٥٧٧ - حَدَّثَنَا أَبُو أَسَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: لَمَّا سَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَبَلَغَ ذَلِكَ قُرَيْشًا خَرَجَ أَبُو سُفْيَانَ وَحَكِيمُ بْنُ حِزَامٍ وَبُدَيْلُ بْنُ وَرْقَاءَ يَلْتَمِسُونَ الْخَبَرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلُوا يَسِيرُونَ حَتَّى أَتَوْا مَرَّةَ الظُّهْرَانِ، فَإِذَا هُمْ بِنِيرَانٍ كَأَنَّهَا نِيرَانُ عَرَفَةَ. فَقَالَ أَبُو سُفْيَانَ، مَا هَذِهِ؟ لَكِنَّهَا نِيرَانُ عَرَفَةَ. فَقَالَ بُدَيْلُ بْنُ وَرْقَاءَ: نِيرَانُ بَنِي عَمْرِو: فَقَالَ أَبُو سُفْيَانَ: عَمْرُو أَقَلُّ مِنْ ذَلِكَ. فَرَأَاهُمْ نَاسٌ مِنْ حَرَسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذَرُوهُمْ فَأَخَذُوهُمْ فَأَتَوْا بِهِمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَ أَبُو سُفْيَانَ فَلَتَمَّ سَارَ قَالَ لِلْعَبَّاسِ: احْبِسْ أَبَا سُفْيَانَ عِنْدَ خَطَمِ الْجَبَلِ حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ. فَحَبَسَهُ الْعَبَّاسُ فَجَعَلَ الْقِبَائِلُ تَمُرُّ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَيْبَةً كَتَيْبَةً عَلَى أَبِي سُفْيَانَ، فَمَرَّتْ كَتَيْبَةٌ فَقَالَ: يَا عَبَّاسُ مَنْ هَذِهِ؟ فَقَالَ هَذِهِ غِفَارٌ، قَالَ: مَا لِي وَلِغِفَارٍ؟ ثُمَّ مَرَّتْ جُهَيْنَةُ قَالَ مِثْلَ ذَلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُزَيْمٍ فَقَالَ مِثْلَ ذَلِكَ

Then (a batch of the tribe of) Sa'd bin Huza'im passed by and he said similarly as above, then (Banū) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu Sufyān had not seen. He said, "Who are these?" Abbās said, "They are the Anṣār headed by Sa'd bin 'Ubadā, the one holding the flag." Sa'd bin 'Ubadā said, "O Abū Sufyān! Today is the day of a great battle and today (what is prohibited in) the Ka'ba will be permissible." Abū Sufyān said, "O Abbās! How excellent the day of destruction is!" Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allāh's Apostle ﷺ and his companions and the flag of the Prophet ﷺ was carried by Az-Zubair bin Al-'Awwām. When Allāh's Apostle ﷺ passed by Abū Sufyān, the latter said (to the Prophet ﷺ), "Do you know what Sa'd bin 'Ubadā said?" The Prophet ﷺ said, "What did he say?" Abū Sufyān said, "He said so-and-so." The Prophet ﷺ said, "Sa'd told a lie, but today Allāh will give superiority to the Ka'ba and today the Ka'ba will be covered with a (cloth) covering." Allāh's Apostle ﷺ ordered that his flag be fixed at Al-Hajūn.

Narrated 'Urwa: Nafi' bin Jubair bin Muṭ'īm said, "I heard Al-'Abbās saying to Az-Zubair bin Al-'Awwām, 'O

وَمَرَّتْ سُلَيْمٌ فَقَالَ مِثْلَ ذَلِكَ حَتَّى أَقْبَلَتْ كَتَيْبَةً لَمْ يَرَ مِثْلَهَا. قَالَ: مَنْ هَذِهِ؟ قَالَ: هَؤُلَاءِ الْأَنْصَارُ، عَلَيْهِمُ سَعْدُ بْنُ عُبَادَةَ مَعَهُ الرِّايَةُ. فَقَالَ سَعْدُ بْنُ عُبَادَةَ: يَا أَبَا سُفْيَانَ الْيَوْمَ يَوْمُ الْمَلْحَمَةِ. الْيَوْمَ تُسْتَحْلِلُ الْكَعْبَةُ، فَقَالَ أَبُو سُفْيَانَ: يَا عَبَّاسُ حَبِّدَا يَوْمَ الذَّمِّ. ثُمَّ جَاءَتْ كَتَيْبَةٌ وَهِيَ أَقْبَلُ الْكَتَائِبِ فِيهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ وَرَايَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ الزُّبَيْرِ بْنِ الْعَوَّامِ. فَلَمَّا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَبِي سُفْيَانَ قَالَ: أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ بْنُ عُبَادَةَ؟ قَالَ: مَا قَالَ؟ قَالَ: قَالَ: كَذَبًا وَكَذَبًا. فَقَالَ: كَذَبَ سَعْدُ وَلَسَكُنْ هَذَا يَوْمٌ يُعْظِمُ اللَّهُ فِيهِ الْكَعْبَةَ، وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ. قَالَ: وَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُرْكَزَ رَايَتُهُ بِالْحِجُونَ. وَقَالَ عُرْوَةُ: وَأَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: سَمِعْتُ الْعَبَّاسَ يَقُولُ لِلزُّبَيْرِ بْنِ الْعَوَّامِ: يَا أَبَا عُبَيْدِ اللَّهِ، هَاهُنَا أَمَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَرْكُزَ الرِّايَةَ؟ قَالَ: وَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالِدَ بْنَ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَسْكَةٍ مِنْ كَدَاعٍ وَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abū 'Abdullāh! Did Allāh's Apostle ﷺ order you to fix the flag here?" Allāh's Apostle ﷺ ordered Khālīd bin Al-Walīd to enter Mecca from its upper part from Kadā' while the Prophet ﷺ himself entered from Kudā. Two men from the cavalry of Khālīd bin Al-Walīd named Hubaish bin Al-Ash'ar and Kurz bin Jābir Al-Fihri were martyred on that day.

مِنْ كُدَا فَتَقْتُلَ مِنْ خَيْلِ خَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ يَوْمَ مَيْدِ رَجُلَانِ: حُبَيْشُ بْنُ الْأَشْعَرِ، وَكُرْزُ بْنُ جَابِرِ الْفِهْرِيِّ.

578. Narrated 'Abdullāh bin Mughaffal : I saw Allāh's Apostle ﷺ on the day of the Conquest of Mecca over his she-camel, reciting Surat-al-Fath in a vibrant quivering tone. (The sub-narrator, Mu'āwiyā added, "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he (i. e. 'Abdullāh bin Mughaffal) did, immitating Allāh's Apostle ﷺ.")

٥٧٨ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرَجِّعُ وَقَالَ: لَسَوْ لَا أَنْ يَجْتَمَعَ النَّاسُ حَوْلِي لَرَجَعْتُ كَمَا رَجَّعَ.

579. Narrated 'Amr bin 'Uthmān : Usāmā bin Zaid said during the Conquest (of Mecca), " O Allāh's Apostle! Where will we encamp tomorrow ? " The Prophet ﷺ said, " But has 'Aqīl left for us any house to lodge in ? " He then added, " No Believer will inherit an infidel's property, and no infidel will inherit the property of a Believer. " Az-Zuhri was asked, " Who inherited Abū Tālib ? " Az-Zuhri replied, " 'Aqīl and

٥٧٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ : حَدَّثَنَا سَعْدَانُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ عَنْ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ قَالَ: زَمِنَ الْفَتْحِ: يَا رَسُولَ اللَّهِ أَيْنَ نَنْزِلُ غَدًا؟ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَهَلْ تَرَكْنَا عَقِيلَ مِنْ مَنْزِلٍ؟ ثُمَّ قَالَ: لَا يَبْرِثُ الْمُؤْمِنُ الْكَافِرَ، وَلَا

Talib inherited him."

يَرِثُ الْكَافِرُ الْمُؤْمِنَ . قِيلَ لِلزُّهْرِيِّ :
مَنْ وَرِثَ أَبَا طَالِبٍ ؟ قَالَ : وَرِثَتْهُ
عَقِيلٌ وَطَالِبٌ . قَالَ مَعْمَرٌ عَنْ
الزُّهْرِيِّ : أَيْنَ نَزَلُ غَدَا فِي حَجَّتِهِ ؟
وَلَمْ يَقُلْ يُؤْنَسُ حَجَّتَهُ وَلَا زَمَنَ
الْفَتْحِ .

580. Narrated Abū Huraira رضي الله عنه :
Allah's Apostle ﷺ said, " If Allah
makes us victorious, our encamping
place will be Al-Khaif, the place where
the infidels took an oath to be loyal to
Heathenism (by boycotting Banū Hashim,
the Prophet's folk)."

٥٨٠ - حَدَّثَنَا أَبُو الْيَمَانِ : حَدَّثَنَا
شُعَيْبٌ : حَدَّثَنَا أَبُو الزِّنَادِ ، عَنْ
عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ : مَنَزَلُنَا ؛ إِنْ شَاءَ اللَّهُ إِذَا
فَتَحَ اللَّهُ الْخَيْفَ حَيْثُ تَقَاسَمُوا عَلَى
الْكُفْرِ .

581. Narrated Abū Huraira رضي الله عنه :
When Allah's Apostle ﷺ intended to
carry on the Ghazwa of Hunain, he
said, "Tomorrow, if Allah wished, our
(encamping) place will be Khaif Bani
Kinana where (the infidels) took an
oath to be loyal to Heathenism."

٥٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ : أَخْبَرَنَا ابْنُ
شِهَابٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَرَادَ حُمَيْنَا : مَنَزَلُنَا
غَدَا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ
حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ .

582. Narrated Anas bin Malik رضي الله عنه :
On the day of the Conquest, the Prophet
ﷺ entered Mecca, wearing a helmet
on his head. When he took it off, a

٥٨٢ - حَدَّثَنَا يَحْيَى بْنُ قَزَاعَةَ :
حَدَّثَنَا مَالِكٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ
أَنْسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ

man came and said, "Ibn Khatal is clinging to the curtain of the Ka'ba." The Prophet ﷺ said, "Kill him." (Malik, a sub-narrator said, "On that day the Prophet ﷺ was not in a state of Ihram as it appeared to us, and Allah knows better.")

يَوْمَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: اقْتُلْنَاهُ، قَالَ مَالِكٌ: وَالسُّمُّ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا نَرَى وَاللَّهُ أَعْلَمُ يَوْمَئِذٍ مُحَرَّمًا.

583. Narrated 'Abdullah ﷺ : When the Prophet ﷺ entered Mecca on the day of the Conquest, there were 360 idols around the Ka'ba. The Prophet ﷺ started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear."

٥٨٣ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ يَوْمَ الْفَتْحِ وَحَوْلَ الْبَيْتِ صِثُونٌ وَثَلَاثُمِائَةِ نَصَبٍ فَجَعَلَ يَطْعُمُهَا بِعُودٍ فِي يَدِهِ وَيَقُولُ: جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ، جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ.

584. Narrated Ibn 'Abbas ﷺ : When Allah's Apostle ﷺ arrived in Mecca, he refused to enter the Ka'ba while there were idols in it. So he ordered that they be taken out. The pictures of the (Prophets) Abraham and Ishmael, holding arrows of divination in their hands, were carried out. The Prophet ﷺ said, "May Allah ruin them (i.e. the infidels) for they knew very well that they (i.e. Abraham and Ishmael) never drew lots by these (divination arrows). Then the Prophet ﷺ entered the Ka'ba

٥٨٤ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنِي أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ مَكَّةَ أَبْتَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا مِنَ الْأَزْلَامِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَاتَلَهُمُ اللَّهُ، لَقَدْ عَلِمُوا مَا اسْتَنْقَسُوا بِهَا قَطُّ.

and said, "Allāhu Akbar" in all its directions and came out and did not offer any prayer therein.

(48) CHAPTER. The entrance of the Prophet ﷺ from the upper part of Mecca.

Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Apostle ﷺ entered Mecca through its upper part and he was riding his she-camel with Usāma bin Zaid sitting behind him (on the same she-camel). In his company were Bilāl and 'Uthmān bin Ṭalḥa who was one of the gatekeepers of the Ka'ba. When he made his she-camel kneel down in the Mosque (i.e. Al-Masjid-al-Harām), he ordered him (i.e. 'Uthmān) to bring the key of the Ka'ba. Then Allāh's Apostle ﷺ entered the Ka'ba along with 'Usāma bin Zaid, Bilāl and 'Uthmān bin Ṭalḥa, and he stayed in it for a long period and then came out. The people rushed (to get in) and 'Abdullāh bin 'Umar was first to enter and he found Bilāl standing behind the door. Ibn 'Umar asked Bilāl, "Where did Allāh's Apostle ﷺ offer the prayer?" Bilāl showed him the place where he had prayed. 'Abdullāh later on said

ثُمَّ دَخَلَ الْبَيْتَ فَكَبَّرَ فِي تَوَاحِشِ الْبَيْتِ وَخَرَجَ وَلَمْ يُصَلِّ فِيهِ. تَابِعَهُ مَعْمَرٌ، عَنْ أَبِي يُوسُفَ. وَقَالَ وَهَيْبٌ: حَدَّثَنَا أَبُو يُوسُفَ، عَنْ عِكْرِمَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

بَابُ دُخُولِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَعْلَى مَكَّةَ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ قَالَ: أَخْبَرَنِي نَافِيعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلَالٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ الْحِجَابَةِ حَتَّى أَنَاخَ فِي الْمَسْجِدِ فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ أُسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ فَمَسَكَتُ فِيهِ نَهَارًا طَوِيلًا، ثُمَّ خَرَجَ فَاسْتَبَقَ النَّاسُ فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ فَوَجَدَ بِلَالًا وَرَأَى الْبَابَ قَائِمًا فَسَأَلَهُ: أَيْنَ صَلَّيْتُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَأشارَ لَهُ إِلَى الْمَكَانِ الَّذِي صَلَّيْتُ فِيهِ. قَالَ عَبْدُ اللَّهِ: فَتَسَمَّيْتُ أَنْ أَسْأَلَهُ كَيْفَ صَلَّيْتُ مِنْ سَجْدَةٍ.

"I forgot to ask Bilal how many prostrations (i.e. Rak'at) the Prophet ﷺ offered."

585. Narrated 'Aisha رضي الله عنها : During the year of the Conquest (of Mecca), the Prophet ﷺ entered Mecca through Kadā which was at the upper part of Mecca.

586. Narrated Hishām's father : During the year of the Conquest (of Mecca), the Prophet ﷺ entered Mecca through its upper part through Kadā.

(49) CHAPTER. The encamping place of the Prophet ﷺ on the day of the Conquest (of Mecca).

587. Narrated Ibn Abī Lailā : None informed us that he saw the Prophet ﷺ offering the Duḥā (i.e. forenoon) prayer except Um Hanī who mentioned that the Prophet ﷺ took a bath in her house on the day of the Conquest (of Mecca) and then offered an eight Rak'at prayer. She added, "I never saw the Prophet ﷺ offering a lighter prayer

٥٨٥ - حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ : حَدَّثَنَا حَقْنَصُ بْنُ مَيْسَرَةَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ : أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءِ التِّي بِأَعْلَى مَكَّةَ . تَابِعَهُ أَبُو أَسَامَةَ وَوُهِيبٌ فِي كَدَاءِ .

٥٨٦ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ : دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءِ .

بابُ مَنَزَلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ .

٥٨٧ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرِو ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ : مَا أَخْبَرْنَا أَحَدًا أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى غَيْرَ أُمِّ هَانِي : فَأَيْتُهَا ذَكَرَتْ أَنَّهُ يَوْمَ فَتَحَ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا ، ثُمَّ صَلَّى ثَمَانِي رَكَعَاتٍ . قَالَتْ : لَمْ أَرَهُ صَلَّى

than that prayer, but he was performing perfect bowings and prostrations.”

صَلَاةٌ أَخَذَ مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ
الرُّكُوعَ وَالسُّجُودَ.

(50) CHAPTER. Narrated 'Aisha

رضي الله عنها : The Prophet ﷺ used to say in his bowings and prostrations, “Subhāna-ka Allāhumma Rabbanā wabi ḥamdika, Allāhumma Ighfirli (i.e. Glorified be you, O Allāh, our Lord ! All the Praises are for You. O Allāh, forgive me)!”

بَابُ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ
مَنْصُورٍ ، عَنْ أَبِي الضُّحَى ، عَنْ مَسْرُوقٍ ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي
رُكُوعِهِ وَسُجُودِهِ : سُبْحَانَكَ اللَّهُمَّ
رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي .

588. Narrated Ibn 'Abbās رضي الله عنه :

'Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to 'Umar), “Why do you allow this young man to enter with us, while we have sons of his own age?” 'Umar said, “You know what person he is.” One day 'Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). 'Umar asked them, “What do you say about (the Sūra) :—

٥٨٨ - حَدَّثَنَا أَبُو النُّعْمَانِ : حَدَّثَنَا
أَبُو عَوَّانَةَ ، عَنْ أَبِي بَشْرٍ ، عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : كَانَ عُمَرُ بْنُ الْخَطَّابِ إِذَا
أُشِيَخَ بِدُرٍّ فَقَالَ بَعْضُهُمْ : لِمَ تُدْخِلُ
هَذَا الْفَتَى مَعَنَا وَلَنَا أَبْنَاءُ مِثْلَهُ ؟ فَقَالَ :
إِنَّهُ مَعْنٍ قَدْ عَلِمْتُمْ . قَالَ : فِدَا عَاهُ
ذَاتَ يَوْمٍ وَدَعَانِي مَعَهُمْ . قَالَ : وَمَا
أَرَيْتَهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ مِثْقَالَ
فَقَالَ : مَا تَقُولُونَ فِي - إِذَا جَاءَ نَصْرُ اللَّهِ
وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي
دِينِ اللَّهِ أَفْوَاجًا - حَتَّى خَتَمَ السُّورَةَ
فَقَالَ بَعْضُهُمْ : أُمِرْنَا أَنْ نَحْمَدَ اللَّهَ
وَنَسْتَغْفِرَهُ إِذَا نَصَرْنَا وَفُتِحَ عَلَيْنَا .
وَقَالَ بَعْضُهُمْ : لَا تَسْدِرِي وَلَمْ يَقُلْ

‘When Allāh’s Help and Conquest come

And you see mankind entering the Religion of Allāh (i.e. Islām) in groups,

So celebrate the Praises
Of your Lord and seek

Forgiveness, of Him.

Truely He is Oft-Returning

(In Grace and Mercy). ' ? (110:1-3)

Some of them replied, "We are ordered to praise Allāh and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet.

'Umar then said to me, "Do you say similarly?" I said, "No." 'Umar said, "What do you say then?" I said, "This Verse indicates the approaching of the death of Allāh's Apostle ﷺ of which Allāh informed him. When Allāh's Help and the Couquest come, i. e., the Conquest of Mecca, that will be the sign of your (Prophet's) approaching death, so certify the uniqueness of your Lord (i. e. Allāh) and praise Him and repent to Him as He is ready to forgive." On that, 'Umar said, "I do not know about it anything other than what you know."

589. Narrated Abū Shuraih Al-'Adawī that he said to 'Amr bin Sa'īd while the latter was sending troops in batches to Mecca, "O chief! Allow me to tell you a statement which Allāh's Apostle ﷺ said on the second day of the Conquest of Mecca. My two ears heard it and my heart remembered it and my two eyes saw him when he said it. He (i. e. the Prophet ﷺ) praised Allāh and then said, 'Mecca has been made a sanctuary by Allāh (Himself) and not by the people, so it is not lawful for a person

بِعَظْمِهِمْ شَيْئًا. فَقَالَ لِي: ابْنَ عَبَّاسٍ، أَكْذَابُكَ تَقُولُ؟ قُلْتُ: لَا، قَالَ: فَمَا تَقُولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَمَهُ اللَّهُ لَهُ - إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - فَتَنَحَّيْ مَسْكَةَ فَدَاكَ عِلَامَةُ أَجْلِكَ - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا - قَالَ عُمَرُ: مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ.

٥٨٩ - حَدَّثَنَا سَعِيدُ بْنُ شُرَّاحِبِيلَ: حَدَّثَنَا اللَّيْثُ، عَنْ الْمُقْبِرِيِّ، عَنْ أَبِي شُرَيْبٍ الْعَدَوِيِّ: أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَسْكَةِ: ائْذَنْ لِي أَيُّهَا الْأَمِيرُ أُحَدِّثُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغَدَا مِنْ يَوْمِ الْفَتْحِ، سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَسْكَلْتُمْ بِهِ: إِنَّهُ حَمْدُ اللَّهِ وَأُثْنِي عَلَيْكَ ثُمَّ قَالَ: إِنَّ مَسْكَةَ حَرَّمَهَا اللَّهُ، وَلَمْ

who believes in Allah and the Last Day to shed blood in it, or to cut its trees, and if someone asks the permission to fight in Mecca because Allah's Apostle ﷺ was allowed to fight in it, say to him: Allah permitted His Apostle ﷺ and did not allow you, and even he (i. e. the Apostle ﷺ) was allowed for a short period of the day, and today its (Mecca's) sanctity has become the same as it was of old. So those who are present should inform the absent ones (of this Hadith).” Then Abū Shuraih was asked, “What did ‘Amr say to you?” Abū Shuraih said, “He said, ‘I knew that better than you, O Abū Shuraih! The Haram (i. e. Mecca) does not give refuge to a sinner or a fleeing murderer or a person running away after causing destruction.’”

590. Narrated Jabir bin ‘Abdullah ﷺ that he heard Allah's Apostle ﷺ saying in the year of the Conquest (of Mecca) while he was in Mecca, “Allah and His Apostle ﷺ have made the selling of wine (i. e. alcoholic drinks) unlawful.”

(51) **CHAPTER.** The stay of the Prophet ﷺ in Mecca during the period of the Conquest (of Mecca).

يُحَرِّمُهَا النَّاسُ. لَا يَحِيلُ لِمَنْ رِىَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْصِدَ بِهَا شَجَرًا، فَإِنْ أَحَدٌ تَرَ خَصًّا لِقِتَالِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لَهُ فِيهِ سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلَيْسَ بَالِغِ الشَّاهِدِ الْغَائِبِ. فَتَقِيلُ لِأَبِي شُرَيْحٍ: مَاذَا قَالَ لَكَ عَمْرُو؟ قَالَ: قَالَ أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لَا يُعِيدُ عَاصِيًا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا بِخَيْرٍ بَنِي، قَالَ أَبُو عَبْدِ اللهِ: الْخَيْرُ بَنِي: الْبَلِيَّةُ.

٥٩٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ.

بابُ مَقَامِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ زَمَنَ الْفَتْحِ.

591. Narrated Anas رضي الله عنه : We stayed (in Mecca) for ten days along with the prophet ﷺ and used to offer shortened prayers (i. e. journey prayers).

٥٩١ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُفْيَانُ ح. وَحَدَّثَنَا قَبِيصَةُ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَقَمْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرًا نَقْصُرُ الصَّلَاةَ .

592. Narrated Ibn 'Abbas رضي الله عنه : The Prophet ﷺ stayed in Mecca for 19 days during which he prayed 2 Rak'at in each prayer.

٥٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا عَاصِمٌ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي رَكْعَتَيْنِ .

593. Narrated Ikrima رضي الله عنه : Ibn 'Abbas رضي الله عنه said, "We stayed for 19 days with the Prophet ﷺ on a journey during which we used to offer shortened prayers." Ibn 'Abbas added, "We offer the Qasr prayer (i.e. shortened prayer) if we stay up to 19 days as travellers, but if we stay longer, we offer complete prayers."

٥٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا أَبُو شَهَابٍ ، عَنْ عَاصِمٍ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَقَمْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ تِسْعَ عَشْرَةَ نَقْصُرُ الصَّلَاةَ . وَقَالَ ابْنُ عَبَّاسٍ : وَنَحْنُ نَقْصُرُ مَا بَيْنَنَا وَبَيْنَ تِسْعَ عَشْرَةَ فَإِذَا زِدْنَا أَتَمَمْنَا .

(52) CHAPTER. Narrated 'Abdullah bin Thā'labā bin Su'air whose face was touched by the Prophet ﷺ during the year of the Victory (of Mecca)

بَاب - وَقَالَ اللَّيْثُ : حَدَّثَنَا يُونُسُ ، عَنْ ابْنِ شَهَابٍ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ تَعْلَبَةَ بْنِ صُعَيْتٍ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ مَسَحَ وَجْهَهُ عَامَ الْفَتْحِ .

594. Narrated Az-Zuhri: While we were in the company of Ibn Al-Musaiyab, Sunain Abi Jamila informed us (a Hadith). Abū Jamīla said that he lived during the lifetime of the Prophet ﷺ and that he had accompanied him (to Mecca) during the year of the Conquest (of Mecca).

595. Narrated 'Amr bin Salama: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allāh has sent him (as an Apostle), that he has been Divinely inspired, that Allāh has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i. e. mind). And the 'Arabs (other than Quraish) delayed their conversion to Islām till the Conquest (of Mecca). They used to say, "Leave him (i. e. Muhammad ﷺ) and his people Quraish; if he overpowers them then he is a true Prophet. So, when Mecca was conquered, then every tribe rushed to embrace Islām, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet ﷺ) to his tribe, he said, "By Allāh, I have come to you

٥٩٤ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى:

أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سُوَيْدِ بْنِ أَبِي جَمِيلَةَ، قَالَ: أَخْبَرَنَا وَنَحْنُ مَعَ ابْنِ الْمُسَيَّبِ، قَالَ: وَزَعَمَ أَبُو جَمِيلَةَ أَنَّهُ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَرَجَ مَعَهُ عَامَ الْفَتْحِ.

٥٩٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ:

حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ عَمْرِو بْنِ سَلَمَةَ، قَالَ: قَالَ لِي أَبُو قَلَابَةَ: أَلَا تَلْقَاهُ فِتْسَالُهُ؟ قَالَ: فَلَتَقِيْتُهُ فِتْسَالُهُ فَقَالَ: كُنَّا بَيْنَمَا مَمَرِ النَّاسِ وَكَانَ يَمُرُّ بِنَا الرُّكْبَانُ فَنَسْأَلُهُمْ: مَا لِلنَّاسِ؟ مَا لِلنَّاسِ؟ مَا هَذَا الرَّجُلُ؟ فَيَقُولُونَ يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ، أَوْ حَتَّى إِلَيْهِ، أَوْ حَتَّى اللَّهُ بِكَذَا. فَيَكُنْتُ أَحْفَظُ ذَلِكَ الْكَلَامَ فَكَأَنَّمَا يُقَرَّرُ فِي صَدْرِي وَكَانَتْ الْعَرَبُ تَلْدُوهُمُ بِإِسْلَامِهِمْ الْفَتْحَ فَيَقُولُونَ: اتْرْكُوهُ وَقَوْمَهُ فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِيٌّ صَادِقٌ. فَلَمَّا كَانَتْ وَقَعَةُ أَهْلِ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ بِإِسْلَامِهِمْ وَبَدَرَ أَبِي قَوْمِي بِإِسْلَامِهِمْ. فَلَمَّا قَدِمَ قَالَ: جِئْتُكُمْ وَاللَّهِ مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقًّا. فَقَالَ: صَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا. فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤْذَنُ أَحَدُكُمْ وَلْيُؤْمِكُمْ

from the Prophet ﷺ for sure!" The Prophet ﷺ afterwards said to them, "Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the *Ādhān* (for the prayer), and let the one of you who knows Qur'ān most of all of you, lead the prayer." So they looked for such a person and found none who knew more Qur'ān than I because of the Quranic material which I used to learn from the caravans. They therefore made me their *Imām* (to lead the prayer), and at that time I was a boy of six or seven years, wearing a *Burda* (i.e., a black square garment) which proved to be very short for me (and my body became partly naked). A lady from the tribe said, "Won't you cover the anus of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt!

596. Narrated 'Aisha : 'Utba bin Abi Waqqāṣ authorized his brother Sa'd to take the son of the slave-girl of Zam'a into his custody. 'Utba said (to him), "He is my son." When Allāh's Apostle ﷺ arrived in Mecca during the Conquest (of Mecca), Sa'd bin Abi Waqqāṣ took the son of the slave-girl of Zam'a and took him to the Prophet ﷺ. 'Abd bin Zam'a too came along

أَكْثَرُكُمْ قُرْآنًا. فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّي لِمَا كُنْتُ أَتْلَقُ مِنَ الرُّكْبَانِ فَقَدَّ مُونِسِي بَيْنَ أَيْدِيهِمْ وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعِ سِنِينَ وَكَانَتْ عَلَيَّ بُرْدَةٌ كُنْتُ إِذَا اسْجَدْتُ تُقَالَتْ عَنِّي، فَقَالَتْ امْرَأَةٌ مِنْ الْحَيِّ: أَلَا تُغَطُّونَ عَنَّا اسْتِ قَارِئِكُمْ؟ فَاشْتَرَوْا فَقَطَعُوا لِي قَمِيصًا فَمَا فَرِحْتُ بِشَيْءٍ فَرَحِي بِذَلِكَ الْقَمِيصِ.

٥٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ : عَنْ مَالِكٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَقَالَ اللَّيْثُ : حَدَّثَنِي يُونُسُ ، عَنْ ابْنِ شِهَابٍ : حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ : أَنَّ عَائِشَةَ قَالَتْ : كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهْدًا إِلَى أَخِيهِ سَعْدٍ أَنْ يَقْبِضَ

with him. Sa'd said, "This is the son of my brother and the latter has informed me that he is his son." 'Abd bin Zam'a said, "O Allāh's Apostle ﷺ This is my brother who is the son of the slave-girl of Zam'a and was born on his (i.e. Zam'a's) bed." Allāh's Apostle ﷺ looked at the son of the slave-girl of Zam'a and noticed that he, of all the people had the greatest resemblance to 'Utba bin Abī Waqqās. Allāh's Apostle ﷺ then said (to Abd), "He is yours; he is your brother, O 'Abd bin Zam'a, as he was born on the bed (of your father)." (At the same time) Allāh's Apostle ﷺ said (to his wife Sauda), "Veil yourself before him (i.e. the son of the slave-girl) O Sauda," (1) because of the resemblance he noticed between him and 'Utba bin Abī Waqqās. Allāh's Apostle ﷺ added, "The boy is for the bed (i.e. for the owner of the bed where he was born), and a stone is for the adulterer." (2)

(Ibn Shihāb said, "Abu Huraira used to say that (i.e. the last statement of the Prophet ﷺ in the above Hadith 596, publicly.")

ابن وليدة زَمْعَةَ ، وَقَالَ عُمَيْيَةُ : إِنَّهُ ابْنِي فَأَتَمَّ قَدِيمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَكَةً فِي الْفَتْحِ أَخَذَ سَعْدُ بْنُ أَبِي وَقَّاصٍ ابْنَ وَلِيدَةِ زَمْعَةَ فَأَقْبَلَ بِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَقْبَلَ مَعَهُ عَبْدُ بْنُ زَمْعَةَ ، فَقَالَ سَعْدُ : هَذَا ابْنُ أَخِي عَهْدَ إِلَى أَنَّهُ ابْنُهُ ، فَقَالَ عَبْدُ بْنُ زَمْعَةَ : يَا رَسُولَ اللَّهِ ، هَذَا أَخِي ، هَذَا ابْنُ وَلِيدَةِ زَمْعَةَ وَلِيدَ عَلَى فِرَاشِهِ ، فَتَنَظَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى ابْنِ وَلِيدَةِ زَمْعَةَ فَأِذَا أَشْبَهُ النَّاسَ بِعُمَيْيَةَ بْنِ أَبِي وَقَّاصٍ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هُوَ لَكَ ، هُوَ أَخُوكَ يَا عَبْدُ بْنُ زَمْعَةَ مَنْ أَجَلَ أَنَّهُ وَلِيدَ عَلَى فِرَاشِهِ . وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : احْتَجَّجْبِي مِنْهُ يَا سَوْدَةَ ، لَمَّا رَأَى مِنْ شَبَابِ عُمَيْيَةَ بْنِ أَبِي وَقَّاصٍ . قَالَ ابْنُ شَهَابٍ : قَالَتْ عَائِشَةُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ . وَقَالَ ابْنُ شَهَابٍ وَكَانَ أَبُو هُرَيْرَةَ يَتَصَيِّحُ بِذَلِكَ .

(1) Sauda was the daughter of Zam'a and the wife of the Prophet ﷺ . The son of the slave-girl of Zam'a proved not to be the son of Zam'a and consequently not a relative to Sauda.

(2) The adulterer is to be given nothing but frustration and deprivation.

597. Narrated 'Urwa bin Az-Zubair :

A lady committed theft during the life-time of Allāh's Apostle ﷺ in the Ghazwa of Al-Fath (i. e. Conquest of Mecca). Her folk went to Usāma bin Zaid to intercede for her (with the Prophet ﷺ). When Usāma interceded for her with Allāh's Apostle ﷺ, the colour of the face of Allāh's Apostle ﷺ changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allāh?" Usāma said, "O Allāh's Apostle! Ask Allāh's Forgiveness for me." So in the afternoon, Allāh's Apostle ﷺ got up delivering a sermon. He praised Allāh as He deserved and then said, "Amma ba du! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allāh's) Legal Punishment to him. By Him in Whose Hand Muḥammad's soul is, if Faṭima, the daughter of Muḥammad stole, I would cut her hand." Then Allāh's Apostle ﷺ gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Āisha said, "That lady used to visit me and I used to convey her demands to Allāh's Apostle ﷺ."

٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ :

أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا يُونُسُ ، عَنْ الزُّهْرِيِّ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ امْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ الْفَتْحِ ، فَتَقَرَّعَ قَوْمُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ يَسْتَشْفَعُونَ لَهُ . قَالَ عُرْوَةُ : فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا تَلَوَّنَ وَجْهُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : أَتُسَكِّمُنِي فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ؟ قَالَ أُسَامَةُ : اسْتَغْفِرُ لِي يَا رَسُولَ اللَّهِ ، فَلَمَّا كَانَ الْعَشِيُّ قَامَ رَسُولُ اللَّهِ ﷺ خَطِيبًا فَأَنْتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ : أَمَّا بَعْدُ فَإِنَّمَا أَهْلُكَ النَّاسُ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمْ الشَّرِيفُ تَرَكَوهُ ، وَإِذَا سَرَقَ فِيهِمْ الضَّعِيفُ أَقْبَامُوا عَلَيْهِ الْحَدَّ . وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوُ انْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ عَلَيْهِ وَسَلَّمَ بَيْتَ لِكِ الْمَرْأَةِ ، فَتَقَطَّعَتْ يَدُهَا ، فَحَسُنَتْ نَوْبُهَا بَعْدَ ذَلِكَ وَتَزَوَّجَتْ . قَالَتْ عَائِشَةُ : فَكَانَتْ تَأْتِينِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ ﷺ عَلَيْهِ وَسَلَّمَ .

598. Narrated Mujāshī: I took my brother to the Prophet ﷺ after the Conquest (of Mecca) and said, "O Allah's Apostle! I have come to you with my brother so that you may take a solemn pledge from him for migration." The Prophet ﷺ said, "The people of migration (i. e. those who migrated to Medina before the Conquest) enjoyed the privileges of migration (i. e. there is no need for migration anymore)." I said to the Prophet ﷺ, "For what will you take his pledge?" The Prophet ﷺ said, "I will take his solemn pledge for Islām, Belief, and for Jihād (i.e. fighting in Allāh's Cause)."

599. Narrated Mujāshī bin Masūd: I took Abū Maṭbad to the Prophet ﷺ in order that he might give him the solemn pledge for migration. The Prophet ﷺ said, "Migration has gone to its people, (1) but I take the pledge from him (i. e. Abū Maṭbad) for Islām and Jihād."

٥٩٨ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا عَاصِمٌ ، عَنْ أَبِي عُمَانَ : حَدَّثَنِي مُجَاشِعٌ قَالَ : أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَخِي بَعْدَ الْفَتْحِ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، جِئْتُكَ بِأَخِي لِسُبَايَعَةٍ عَلَى الْهِجْرَةِ ، قَالَ : ذَهَبَ أَهْلُ الْهِجْرَةِ بِمَا فِيهَا ، فَقُلْتُ : عَلَى أَى شَيْءٍ سُبَايَعُهُ ؟ قَالَ : أُبَايَعُهُ عَلَى الْإِسْلَامِ وَالْإِيمَانِ وَالْجِهَادِ ، فَلَقِيتُ أَبَا مَعْبُدٍ بَعْدُ وَكَانَ أَكْبَرَهُمَا ، فَسَأَلْتُهُ فَقَالَ : صَدَقَ مُجَاشِعٌ .

٥٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ : حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ : حَدَّثَنَا عَاصِمٌ ، عَنْ أَبِي عُمَانَ النَّهْدِيِّ ، عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ : انْطَلَقْتُ بِأَبِي مَعْبُدٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسُبَايَعَةٍ عَلَى الْهِجْرَةِ ، قَالَ : مَضَتْ الْهِجْرَةُ لَأَهْلِهَا ، أُبَايَعُهُ عَلَى الْإِسْلَامِ وَالْجِهَادِ ، فَلَقِيتُ أَبَا مَعْبُدٍ فَسَأَلْتُهُ فَقَالَ : صَدَقَ مُجَاشِعٌ . وَقَالَ خَالِدٌ ،

(1) Migration was no longer required after the Conquest of Mecca. Before that, migration had been rewardable, but it was not so after the Conquest of Mecca.

عَنْ أَبِي عُثْمَانَ، عَنْ مُجَاشَعٍ : أَنَّهُ جَاءَ
بِأَخِيهِ مُجَالِدٍ .

600. Narrated Mujahid: I said to Ibn 'Umar رضي الله عنهما, "I want to migrate to Shām." He said, "There is no migration, but Jihād (for Allāh's Cause). Go and offer yourself for Jihād, and if you find an opportunity for Jihād, (stay there); otherwise, come back." (In an other narration) Ibn 'Umar said, "There is no migration today or after Allāh's Apostle," and completed his statement as above.

٦٠٠ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي
بَشِيرٍ ، عَنْ مُجَاهِدٍ : قُلْتُ لَابْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا إِنِّي أُرِيدُ أَنْ أَهَاجِرَ
إِلَى الشَّامِ . قَالَ : لَا هِجْرَةَ وَلَسَكُنْ جِهَادٌ
فَانْطَلِقْ فَأَعْرِضْ نَفْسَكَ فَإِنْ وَجَدْتَ
شَيْئًا وَإِلَّا رَجَعْتَ . وَقَالَ النَّضَرُ :
أَخْبَرَنَا شُعْبَةُ : أَخْبَرَنَا أَبُو بَشِيرٍ : سَمِعْتُ
مُجَاهِدًا : قُلْتُ لَابْنِ عُمَرَ فَقَالَ : لَا
هِجْرَةَ الْيَوْمَ أَوْ بَعْدَ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ .

601. Narrated Mujahid bin Jabr :
'Abdullah bin 'Umar رضي الله عنهما used to say,
"There is no migration after the Conquest
(of Mecca) . "

٦٠١ - حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ :
حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ : حَدَّثَنِي
أَبُو عَمْرٍو الْأَوْزَاعِيُّ ، عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي لُبَابَةَ ، عَنْ مُجَاهِدِ بْنِ جَبْرِ : أَنَّ
عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
كَانَ يَقُولُ : لَا هِجْرَةَ بَعْدَ الْفَتْحِ .

602. Narrated 'Atā' bin Abi Rabāh :
'Ubaid bin 'Umair and I visited 'Aisha,
and he asked her about the migration.
She said, "There is no migration today.
A believer used to flee with his religion to
Allāh and His Prophet ﷺ for fear that

٦٠٢ - حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ :
حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ : حَدَّثَنِي
الْأَوْزَاعِيُّ ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ :
زُرْتُ عَائِشَةَ مَعَ عُبَيْدِ بْنِ عُمَيْرٍ
فَسَأَلَهَا عَنْ الْهِجْرَةِ فَقَالَتْ : لَا هِجْرَةَ

he might be put to trial as regards his religion. Today Allāh has rendered Islam victorious; therefore a believing one can worship one's Lord wherever one wishes. But there is Jihād (for Allāh's Cause) and intentions." (See Hadith 42, and 412, in the 4th Vol. for its Explanation)

603. Narrated Mujahid: Allāh's Apostle ﷺ got up on the day of the Conquest of Mecca and said, "Allāh has made Mecca a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allāh has bestowed on it till the Day of Resurrection. It (i.e. fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was never made lawful for me except for a short period of time. (1) Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its Luqata (i.e. lost things) picked up except by one who makes a public announcement about it." Al-Abbās bin 'Abdul Muṭṭalib said, "Except the Idhkhīr, O Allāh's Apostle, as it is indispensable for blacksmiths and houses." On that, the Prophet ﷺ kept quiet and then said, "Except the Idhkhīr which it is lawful to cut."

الْيَوْمَ، كَانَ الْمُؤْمِنُ يُفَرِّ أَحَدُهُمْ بِدِينِهِ إِلَى اللَّهِ وَإِلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَخَافَةً أَنْ يُفْتَنَ عَلَيْهِ فَأَمَّا الْيَوْمَ فَقَدْ أَظْهَرَ اللَّهُ الْإِسْلَامَ فَالْمُؤْمِنُ يَعْبُدُ رَبَّهُ حَيْثُ شَاءَ، وَلَيْسَ جِهَادٌ وَنِيَّةٌ.

٦٠٣ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ، عَنْ مُجَاهِدٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ يَوْمَ الْفَتْحِ فَقَالَ: إِنَّ اللَّهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَهِيَ حَرَامٌ بِحَرَامِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَمْ تَحِلْ لِأَحَدٍ قَبْلِي وَلَا تَحِلُّ لَأَحَدٍ بَعْدِي، وَلَمْ تَحِلْ لِي قَطُّ إِلَّا سَاعَةً مِنَ الدَّهْرِ. لَا يُنْقَرُ صَيْدُهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا يُخْتَلَى خِلَاؤها، وَلَا تَحِلُّ لِقَطْعَتِهَا إِلَّا لِمُنْشِدٍ. فَقَالَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: إِلَّا الْإِذْخِيرَ يَا رَسُولَ اللَّهِ فَإِنَّهُ لَا بُدَّ مِنْهُ لِلْقِيَمَةِ وَالْبَيْوتِ، فَسَكَتَ ثُمَّ قَالَ: إِلَّا الْإِذْخِيرَ فَإِنَّهُ حَلَالٌ. وَعَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبِيدُ الْكَرِيمِ، عَنْ عِيْكَرْمَةَ، عَنْ ابْنِ عَبَّاسٍ بِمِثْلِ هَذَا أَوْ نَحْوِ هَذَا. رَوَاهُ

(1) For the period between moring and mid-afternoon.

أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(53) CHAPTER. The Statement of Allah ﷻ :

'And on the day of Hunain (battle).

When you were rejoiced

By your great numbers (till).....

Allah is Forgiving, Merciful.'

(9 : 25-27)

بَابُ قَوْلِ اللَّهِ تَعَالَى - وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ - إِلَى غَفُورٍ رَحِيمٍ . -

604. Narrated Isma'il : I saw (a healed scar of) blow over the hand of Ibn Abi Aufa who said, " I received the blow in the battle of Hunain in the company of the Prophet ﷺ . " I said, " Did you take part in the battle of Hunain ? " He replied, " Yes (and in other battles) before it."

٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ : أَخْبَرَنَا إِسْمَاعِيلُ قَالَ : رَأَيْتُ بَيْدَ ابْنِ أَبِي أَوْفَى ضَرْبَةً قَالَ ضُرِبْتُهَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ ، قُلْتُ : شَهِدْتَ حُنَيْنًا ؟ قَالَ : قَبْلَ ذَلِكَ .

605. Narrated Abū Ishāq : I heard Al-Barā narrating when a man came and said to him, " O Abū Umara ! Did you flee on the day (of the battle) of Hunain ? " Al-Barā replied, " I certify that the Prophet ﷺ did not flee, but the hasty people hurried away and the people of Hawāzin threw arrows at them. At that time, Abū Sufyān bin Al-Hārith was holding the white mule of the Prophet ﷺ by the head, and the Prophet ﷺ

٦٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ وَجَاءَهُ رَجُلٌ فَقَالَ : يَا أَبَا عُمَارَةَ ، أَنْتَوَلَيْتَ يَوْمَ حُنَيْنٍ ؟ قَالَ : أَمَّا أَنَا فَأَشْهَدُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَمْ يُؤَلَّ وَلَكِنَّ عَجَلَ سَرَّعَانُ الْقَوْمِ فَرَسَقَتْهُمْ هَوَازِنُ وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ أَخَذَ بِرَأْسِ بَعْلَتِهِ الْبَيْضَاءِ يَقُولُ : أَنَا النَّبِيُّ لَا كَذِبَ ،

was saying, 'I am the Prophet undoubtedly; I am the son of 'Abdul-Muttalib.' "

606. Narrated Abū Ishāq : Al-Barā was asked while I was listening, "Did you flee (before the enemy) along with the Prophet ﷺ on the day of (the battle of) Hunain?" He replied, "As for the Prophet ﷺ, he did not (flee). The enemy were good archers and the Prophet ﷺ was saying, 'I am the Prophet undoubtedly; I am the son of 'Abdul Muttalib.' "

607. Narrated Abū Ishāq that he heard Al-Barā narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allāh's Apostle ﷺ on the day (of the battle) of Hunain?" Al-Barā replied, "But Allāh's Apostle ﷺ did not flee. The people of Hawazin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet ﷺ riding his white mule while Abū Sufyān was holding its reins, and the Prophet ﷺ was saying, "I am the Prophet undoubtedly." " (Isrā'il and Zuhair said, "The Prophet ﷺ dismounted from his mule.")

أنا ابنُ عبيدِ المطلبِ .

٦٠٦ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ : قِيلَ لِلْبَرَاءِ وَأَنَا أَسْمَعُ : أَوَلَيْتُمْ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ ؟ فَقَالَ : أَمَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّا ، كَانُوا رُمَاةً فَقَالَ : أَنَا النَّبِيُّ لَا كَذِبٌ ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ .

٦٠٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ : سَمِعَ الْبَرَاءَ وَسَأَلَهُ رَجُلٌ مِّنْ قَيْسٍ : أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ ؟ فَقَالَ : لَسْكَنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَقْرَ ، كَانَتْ هَوَازِنُ رُمَاةً وَإِنَّا حَمَلْنَا عَلَيْهِمْ انْكَشَفُوا فَأَكْبَبْنَا الْغَنَائِمَ فَاسْتَقْبَلْنَا بِالسَّهَامِ وَلَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْلَتِهِ الْبَيْضَاءِ وَإِنَّ أَبَا سُفْيَانَ بْنَ الْحَارِثِ أَخَذَ بِزِمَامِهَا وَهُوَ يَقُولُ : أَنَا النَّبِيُّ لَا كَذِبٌ . قَالَ إِسْرَائِيلُ وَزُهَيْرٌ : نَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَعْلَتِهِ .

608. Narrated Marwān and Al-Miswar bin Makhrama: When the delegate of Hawāzin came to Allāh's Apostle ﷺ declaring their conversion to Islām and asked him to return their properties and captives, Allāh's Apostle ﷺ got up and said to them, "There is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i. e. have not distributed the booty)." Allāh's Apostle ﷺ had delayed the distribution of their booty over ten nights after his return from Tā'if. So when they came to know that Allāh's Apostle ﷺ was not going to return to them but one of the two, they said, "We prefer to have our captives." So Allāh's Apostle ﷺ got up amongst the Muslims, and praising Allāh as He deserved, said, "To proceed! Your brothers have come to you with repentance and I see (it logical) to return their captives. So, whoever of you likes to do that as a favour, then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allāh will give us, then he can do so." The people said, "We do that (i. e. return the captives) willingly as a favour, O Allāh's Apostle!" Allāh's Apostle ﷺ said, "We do not know

٦٠٨ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ : حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ : حَدَّثَنِي عُقَيْلٌ ، عَنْ ابْنِ شِهَابٍ . وَحَدَّثَنِي إِسْحَاقُ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا ابْنُ أُخْبَى ابْنِ شِهَابٍ : قَالَ مُحَمَّدُ بْنُ شِهَابٍ : وَزَعَمَ عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ حِينَ جَاءَهُ وَفَدُّهُوَ أَزَانِ مُسْلِمِينَ فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَعِيَ مَنْ تَرَوْنَ ، وَأَحَبُّ الْحَدِيثِ إِلَى أَصْدَقِهِ فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ ، إِمَّا السَّبْيَ وَإِمَّا الْمَالَ . وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِكُمْ . وَكَانَ أَنْظَرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِضِعْ عَشْرَةَ لَيْلَةً حِينَ فَتَقَلَ مِنَ الطَّائِفِ ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ قَالُوا : فَإِنَّا نَخْتَارُ سَبْيَنَا ، فَتَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُسْلِمِينَ فَأَنْشَأَ عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ : أَمَّا بَعْدُ ، فَإِنِ اخْتَارْتُمْ قَدْ جَاءُونَا تَائِبِينَ ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ . فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطِيبَ ذَلِكَ فَلْيَفْعَلْ ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ

which of you have agreed to it and which have not ; so go back and let your chiefs forward us your decision." They went back and their chiefs spoke to them, and they (i. e. the chiefs) returned to Allāh's Apostle ﷺ and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i. e. that the captives be returned to their people). [The sub-narrator said, "That is what has reached me about the captives of Hawāzin (tribe)."]

حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفْسِي
اللَّهُ عَلَيْنَا فَلْيَتَّقِعَلْ . فَقَالَ النَّاسُ : قَدْ
طَيَّبْنَا ذَلِكَ يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّا لَا نَذَرِي مَنْ
أَذِنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ ،
فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ
أَمْرَكُمْ . فَتَرَجَّعَ النَّاسُ فَكَلَّمَهُمْ
عُرْفَاؤُهُمْ ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا
وَأَذِنُوا . هَذَا الَّذِي بَلَغَنِي عَنْ سَبِي
هَوَازِنَ .

609. Narrated Ibn 'Umar ؓ :

When we returned from (the battle of) Hunain, 'Umar asked the Prophet ﷺ about a vow which he had made during the Pre-Islamic Ignorant Period that he would perform Itikāf. The Prophet ﷺ ordered him to fulfil his vow.

٦٠٩ - حَدَّثَنَا أَبُو النُّعْمَانِ : حَدَّثَنَا
حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ نَافِعٍ :
أَنَّ عُمَرَ قَالَ : يَا رَسُولَ اللَّهِ ح . وَحَدَّثَنِي
يَحْيَى بْنُ مُحَمَّدٍ : أَخْبَرَنَا عَبْدُ اللَّهِ :
أَخْبَرَنَا مَعْمَرٌ ، عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ،
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
لَمَّا قَفَلْنَا مِنْ حُنَيْنٍ سَأَلَ عُمَرُ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نَذْرٍ كَانَ نَذَرَهُ
فِي الْجَاهِلِيَّةِ اعْتِكَافًا ، فَأَمَرَهُ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَفَائِهِ . وَقَالَ بَعْضُهُمْ ،
حَمَّادٌ عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ، عَنْ ابْنِ
عُمَرَ . وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ وَحَمَّادُ
ابْنِ سَلَمَةَ عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ، عَنْ
ابْنِ عُمَرَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ .

610. Narrated Abu Qatāda : We set out along with the Prophet ﷺ during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet ﷺ and some of his companions) retreated (before the enemy). I saw one of the pagans over-powering one of the Muslims, so I struck the pagan from behind his neck causing his armour to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed 'Umar and said to him, "What is wrong with the people?" (1) He said, "It is the Order of Allah عزَّ وَّجَلَّ." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet ﷺ sat and said, "Whoever has killed an infidel and has an evidence to this issue, will have the Salb (i.e. the belonging of the deceased e. g. clothes, arms, horse, etc)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet ﷺ repeated his question. Then the Prophet ﷺ said the same (for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet ﷺ asked his former question again. So I got up. The Prophet ﷺ

٦١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ عَنْ بَحْبَحِيِّ بْنِ سَعِيدٍ ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ ، عَنْ أَبِي قَتَادَةَ قَالَ : خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حُثَيْنٍ ، فَلَمَّا اتَّبَعْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ فَأَرَأَيْتُمْ رَجُلًا مِنَ الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ فَضَمَرَ بَنَتُهُ مِنْ وَرَائِهِ عَلَى حَبْلٍ عَاتِقِهِ بِالسَّيْفِ فَقَطَعَتْ الدَّرْعَ . وَأَقْبَلَ عَلَى فَضْمَتِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ ، ثُمَّ أَذْرَكَهُ الْمَوْتُ فَأَرَسَلَنِي فَلَحِيقْتُ عُمَرَ ، فَقُلْتُ : مَا بَالُ النَّاسِ ؟ قَالَ : أَمَرَ اللَّهُ عَزَّ وَجَلَّ ثُمَّ رَجَعُوا وَجَلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ ، فَقُلْتُ : مَنْ يَشْهَدُ لِي ؟ ثُمَّ جَلَسْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ ، قَالَ : ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ ، فَقُلْتُ : مَنْ يَشْهَدُ لِي ؟ ثُمَّ جَلَسْتُ ، قَالَ : ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ ، فَقُلْتُ : فَقَالَ : مَا لَكَ يَا أَبَا قَتَادَةَ ؟ فَأَخْبَرْتُهُ ، فَقَالَ رَجُلٌ : صَدَقَ وَسَلْبُهُ عِنْدِي

(1) i. e. Why have they fled ?

said, "What is the matter, O Abū Qatāda?" So I narrated the whole story. A man said, "Abū Qatāda has spoken the truth, and the Salb of the deceased is with me, so please compensate Abū Qatāda on my behalf." Abū Bakr said, "No! By Allāh, it will never happen that the Prophet ﷺ will come a Lion of Allāh who fights for the Sake of Allāh and His Apostle ﷺ and give his Salb to you." The Prophet ﷺ said, "Abū Bakr has spoken the truth. Give it back to him (O man)!" So he gave it to me, and I bought a garden in (the land of) Banu Salama with it (i. e. the Salb) and that was the first property I got after embracing Islām.

611. Narrated Abū Qatāda: When it was the day of (the battle of) Hunain, I saw a Muslim man fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. So I hurried towards the pagan who was hiding behind the Muslim to kill him, and he raised his hand to hit me but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (excepting the Prophet ﷺ and some of his companions) started fleeing and I too, fled with them. Suddenly I met 'Umar bin Al-Khattāb amongst

فأرضيه منه. فَمَقَالَ أَبُو بَكْرٍ، لَا هَا اللَّهُ، إِذَا لَا يَعْصِمُكَ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُعْطِيكَ سَلْبَهُ. فَمَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَدَقَ فَأَعْطِيهِ، فَأَعْطَانِيهِ فَأَبْتَدَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلَمَةَ، فَأَيْدَهُ لَا وُلَّ مَالٍ تَأْتِيهِ فِي الْإِسْلَامِ.

٦١١ - وَقَالَ اللَّيْثُ: حَدَّثَنِي بِحَنِيٍّ بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ ابْنِ أَفْلَحٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ نَظَرْتُ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ يُقَاتِلُ رَجُلًا مِنَ الْمُشْرِكِينَ وَآخِرُ مِنَ الْمُشْرِكِينَ يَخْتَلُهُ مِنْ وَرَائِهِ لِيَقْتُلَهُ، فَأَسْرَعْتُ إِلَى الَّذِي يَخْتَلُهُ فَرَفَعَ يَدَهُ لِيَضْرِبَ بَنِي وَأَضْرِبُ يَدَهُ فَقَطَعْتُهَا، ثُمَّ أَخَذَنِي فَضَمَّنِي ضَمًّا شَدِيدًا حَتَّى تَخَوَّفْتُ ثُمَّ بَرَكَ فَتَحَلَّلَ وَدَفَعْتُهُ ثُمَّ قَتَلْتُهُ وَانْهَزَمَ الْمُسْلِمُونَ وَانْهَزَمْتُ مَعَهُمْ، فَأَيْدَا بَعْمَرَ بْنِ

the people and I asked him, "What is wrong with the people?" He said, "It is the Order of Allāh." Then the people returned to Allāh's Apostle ﷺ (after defeating the enemy). Allāh's Apostle ﷺ said, "Whoever produces a proof that he has killed an infidel, will have the Salb (1) of the killed man." So I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allāh's Apostle ﷺ. A man from among the persons who were sitting with him (i.e. the Prophet ﷺ), said, "The arms of the deceased one whom he (i. e. Abū Qatāda) has mentioned, are with me, so please compensate him for it (i. e. the Salb)." Abū Bakr said, "No, Allāh's Apostle ﷺ will not give it (i. e. the Salb) to a weak humble person from Quraish and leave one of Allāh's Lions who fights on behalf of Allāh and His Apostle ﷺ." Allāh's Apostle ﷺ then got up and gave that (Salb) to me, and I bought with it, a garden which was the first property I got after embracing Islām.

(54) CHAPTER. The Ghazwa of Aṭas.

الْخَطَّابِ فِي النَّاسِ، فَقُلْتُ لَهُ: مَا شَأْنُ النَّاسِ؟ قَالَ: أَمْرُ اللَّهِ. ثُمَّ تَرَجَّعَ النَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَقَامَ بَيِّنَةً عَلَى قَتِيلٍ فَلَهُ سَلْبُهُ، فَتَقَمُّتُ لَا لِسَمِيسَ بَيِّنَةٍ عَلَى قَتِيلٍ فَلَمْ أَرَ أَحَدًا يَشْهَدُ لِي فَجَلَسْتُ. ثُمَّ بَدَأَ إِلَى فَمَذْكُرْتُ أَمْرَهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ: سِلَاحُ هَذَا الْقَتِيلِ الَّذِي يَذْكُرُ عِنْدِي فَأَرْضِهِ مِنْهُ، فَقَالَ أَبُو بَكْرٍ: كَلَّا، لَا يُعْطِيهِ أُصَيْبُ بْنُ قُرَيْشٍ وَيَدْعُ أُسَيْدٌ أَمِينَ أُسَيْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَتَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَدَّاهُ إِلَى فَاشْتَرَيْتُ مِنْهُ خَيْرًا إِنْ كَانَ أَوَّلَ مَا تَأْتَلَّتُهُ فِي الْإِسْلَامِ.

باب غَزْوَةِ أَوْطَاسٍ :

(1) Salb : See the glossary.

612. Narrated Abū Mūsā رضي الله عنه :
 When the Prophet ﷺ was through with (the battle of) Hunain, he sent Abū 'Āmir at the head of an army to Aṭās. He (i.e. Abū 'Āmir) met Duraid bin As-Summa and Duraid was killed and Allāh defeated his companions. The Prophet ﷺ sent me with Abū 'Āmir. Abū 'Āmir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O uncle! Who shot you?" He pointed me out (his killer) saying, "That is my killer who shot me (with an arrow)." So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abū 'Āmir, "Allāh has killed your killer." He said, "Take out this arrow." So I removed it, and water oozed out of the wound. He then said, "O the son of my brother! Convey my compliments to the Prophet ﷺ and request him to ask Allāh's Forgiveness for me." Abū 'Āmir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet ﷺ at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was

٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ :
 حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا فَرَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُنَيْنٍ بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أُوطَاسٍ فَلَقِيَهُ دُرَيْدُ بْنُ الصَّمَةِ فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللَّهُ أَصْحَابَهُ . قَالَ أَبُو مُوسَى : وَبَعَثَنِي مَعَ أَبِي عَامِرٍ فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ ، رَمَاهُ جُشْمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ فِي رُكْبَتِهِ فَأَثْبَتَ إِلَيْهِ فَقُلْتُ : يَا عَمَّ مَنْ رَمَاكَ ؟ فَأَشَارَ إِلَى أَبِي مُوسَى فَقَالَ ذَلِكَ قَاتِلِي الَّذِي رَمَانِي ، فَقَصَصْتُ لَهُ فَوَلَّيْتُهُ ، فَلَمَّا رَأَيْتُ وَلِيَّيْ وَلَّى فَأَتَبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ أَلَا تَسْتَحْيِي ؟ أَلَا تَتُوبُ ؟ فَكَيْفَ فَاخْتَلَفْنَا ضَرْبَتَيْنِ بِالسَّيْفِ فَقَتَلْتَهُ ، ثُمَّ قُلْتُ لَا بِي عَامِرٍ : قَتَلَ اللَّهُ صَاحِبَكَ ، قَالَ : فَأَنْزِعْ هَذَا السَّهْمَ ، فَتَنَزَّعْتُهُ فَتَنَزَّاهُ الْمَاءُ ، قَالَ : يَا ابْنَ أَخِي ، أَقْرَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ وَقُلْ لَهُ اسْتَغْفِرْ لِي . وَاسْتَخْلَفَنِي أَبُو عَامِرٍ عَلَى النَّاسِ فَمَسَكْتُ بِسَيْرٍ ثُمَّ مَاتَ . فَرَجَعْتُ فَدَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِهِ عَلَى سَرِيرٍ مُرْمَلٍ وَعَلَيْهِ فِرَاشٌ قَدْ أَثَرَ رِمَالُ السَّرِيرِ فِي ظَهْرِهِ وَجَنْبَيْهِ ، فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرَ أَبِي عَامِرٍ وَقَالَ قُلْ لَهُ

bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet ﷺ about our and Abū 'Āmir's news and how he had said, "Tell him to ask for Allāh's Forgiveness for me." The Prophet ﷺ asked for water, performed ablution and then raised hands, saying, "O Allāh! Forgive 'Ubaid, Abū 'Āmir." At that time I saw the whiteness of the Prophet's armpits. The Prophet ﷺ then said, "O Allāh, make him (i. e. Abū 'Āmir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allāh's Forgiveness for me?" (On that) the Prophet ﷺ said, "O Allāh, forgive the sins of 'Abdullāh bin Qais and admit him to a nice entrance (i.e. Paradise) on the Day of Resurrection." [Abū Burda said, "One of the prayers was for Abū 'Āmir and the other was for Abū Mūsā (i. e. 'Abdullāh bin Qais)."]

(55) CHAPTER. The Ghazwa of At-Ṭā'if in the month of Shawwāl, 8 A. H. Mūsā bin 'Uqba said so.

613. Narrated Um Salama : The Prophet ﷺ came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to 'Abdullāh bin Abī Umaiya, "O 'Abdullāh! See if Allāh should make

استغفر لي فذاعا بيماء فتوضأ ثم رفع يديه فقال : اللهم اغفر لعبيد أبي عامر ، ورأيت بياض إبطيه . ثم قال : اللهم اجعله يوم القيامة فوق كثير من خلقك من الناس . فقلت ولي فاستغفر ، فقال : اللهم اغفر لعبيد الله ابن قيس ذنبه ، وأدخله يوم القيامة مدخلا كريما . قال أبو بردة : إحداهما لأبي عامر والاخرى لأبي موسى .

باب غزوة الطائف في شوال سنة ثمان ، قاله موسى بن عقبة .

٦١٣ - حدثنا الحميدي : سمع سفيان : حدثنا هشام ، عن أبيه ، عن زينب ابنة أبي سلمة ، عن أمها ، عن سلمة رضي الله عنهما : دخل على النبي صلى الله عليه وسلم وعندي

you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." (1) The Prophet ﷺ then said, "These (effeminate men) should never enter upon you (O women!)." Ibn Juraij said, "That effeminate man was called Hit."

614. Narrated Hisham, the above narration and added extra that at that time, the Prophet ﷺ was besieging Ta'if.

615. Narrated 'Abdullah bin 'Amr : When Allah's Apostle ﷺ besieged Ta'if and could not conquer its people, he said, "We will return (to Medina) if Allah will." That distressed the companions (of the Prophet ﷺ) and they said, "Shall we go away without conquering it (i.e. the Fort of Ta'if)?" Once the Prophet ﷺ said, "Let us return." Then the Prophet ﷺ said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet ﷺ said,

مُخَنَّنَتْ فَسَمِعْتُهُ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: يَا عَبْدَ اللَّهِ، أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمْ الطَّائِفَ غَدًا فَعَلَيْكَ بِبَابِنَةِ غَيْلَانَ فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُنَّ هَؤُلَاءِ عَلَيْكُمْ، قَالَ ابْنُ عُيَيْنَةَ: وَقَالَ ابْنُ جُرَيْجٍ: الْمُخَنَّنَةُ هِيَ

٦١٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ هِشَامٍ، أَنَّهُ قَالَ: وَهُوَ مُحَاصِرُ الطَّائِفِ يَوْمَئِذٍ.

٦١٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ الْعَبَّاسِ الشَّاعِرِ الْأَعْمَى، عَنْ عَمْرِو بْنِ عَمْرِو قَالَ: لَمَّا حَاصِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّائِفَ فَلَمْ يَنْتَلِ مِنْهُمْ شَيْئًا، قَالَ: إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ، فَسَقَلْ عَلَيْهِمْ وَقَالُوا تَذْهَبُ وَلَا تَقْتَحِلُهُ؟ وَقَالَ مَرَّةً: نَقْضِلُ، فَقَالَ: اغْشِدُوا عَلَى الْقَيْتَالِ، فَتَعَدُّوا فَأَصَابَ بِهِمْ جِيرَاحٌ فَقَالَ: إِنَّا قَافِلُونَ غَدًا إِنْ

(1) When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.

“ We will return (to Medina) tomorrow if Allah will.” That delighted them, whereupon the Prophet ﷺ laughed. (The sub-narrator, Sufyān said once, “ (The Prophet ﷺ) smiled.”

شَاءَ اللَّهُ فَأَعْجَبَهُمْ، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ سُفْيَانُ مَرَّةً فَنَسِيتُ. قَالَ: قَالَ الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ الْخَبَرَ كُلَّهُ.

616. Narrated Abū 'Uthmān : I heard from Sa'd, the first man who has thrown an arrow in Allah's Cause, and from Abū Bakra who jumped over the wall of the Ta'if Fort along with a few persons and came to the Prophet ﷺ. They both said, “ We heard the Prophet ﷺ saying, “ If somebody claims to be the son of somebody other than his father knowingly, he will be denied Paradise (i. e. he will not enter Paradise). ”

٦١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا عُمَانَ قَالًا: سَمِعْتُ سَعْدًا وَهُوَ أَوَّلُ مَنْ رَمَى بِسَهْمِهِ فِي سَبِيلِ اللَّهِ وَأَبَا بَكْرَةَ، وَكَانَ تَسْوَرُ حِصْنَ الطَّائِفِ فِي أَنْفَاسٍ فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَا: سَمِعْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ. وَقَالَ هِشَامٌ: وَأَخْبَرَنَا مَعْمَرٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ أَوْ أَبِي عُمَانَ النَّهْدِيِّ قَالَ: سَمِعْتُ سَعْدًا وَأَبَا بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ عَاصِمٌ: قُلْتُ لَتَقْدُ شَهِيدٌ عِنْدَكَ رَجُلَانِ حَسْبُكَ بِهِمَا، قَالَ: أَجَلٌ، أَمَّا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِسَهْمِهِ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْآخَرُ فَنَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ ثَلَاثَةِ وَعِشْرِينَ مِنَ الطَّائِفِ.

Narrated Ma'mar from 'Āsim from Abū Al-Āliya or Abū 'Uthmān An-Nahdī who said, “ I heard Sa'd and Abū Bakra narrating from the Prophet ﷺ. ” 'Āsim said, “ I said (to him), ‘ Very trustworthy persons have narrated to you.’ He said, ‘ Yes, one of them was the first to throw an arrow in Allah's Cause, and the other came to the Prophet ﷺ in a group of thirty-three persons from Ta'if. ’ ”

٦١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ:

617. Narrated Abū Burda: Abū

Mūsā عليه السلام said, "I was with the Prophet ﷺ when he was encamping at Al-Ja'raana (a place) between Mecca and Medina and Bilal was with him. A bedouin came to the Prophet ﷺ and said, "Won't you fulfil what you have promised me?" The Prophet ﷺ said, 'Rejoice (at what I will do for you).' The bedouin said, '(You have said to me) 'Rejoice' too often.' Then the Prophet ﷺ turned to me (i.e. Abū Mūsā) and Bilal in an angry mood and said, 'The bedouin has refused the good tidings, so you both accept them.' Bilal and I said, 'We accept them.' Then the Prophet ﷺ asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), 'Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings.' " So they both took the drinking bowl and did as instructed. Um Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her.

618. Narrated Ṣafwān bin Ya'la bin Umaiya : Ya'la used to say, "I wish I could see Allāh's Apostle ﷺ at the time when he is being inspired divinely." Ya'la added, "While the Prophet ﷺ was at Al-Ja'raana, shaded with a

حدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَازِلٌ بِالْجَعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَمَعَهُ بِلَالٌ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْرَابِيٌّ فَقَالَ: أَلَا تُنْجِزُنِي مَا وَعَدْتَنِي؟ فَقَالَ لَهُ: أَبْشِرْ، فَقَالَ: قَدْ أَكْثَرْتَ عَلَيَّ مِنْ أَبْشِرٍ. فَأَقْبَلَ عَلَيَّ أَبِي مُوسَى وَبِلَالٌ كَتَمَتْنِيهِ الْغَضَبَانِ، فَقَالَ: رَدَّ الْبَشْرَى فَأَقْبَلَا أَنْتُمَا، قَالَا: قَبِيلَانَا. ثُمَّ دَعَا بِقَدَحٍ فِيهِ مَاءٌ فغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ وَنَجَّ فِيهِ ثُمَّ قَالَ: اشْرَبَا مِنْهُ. وَأَفْرَغَا عَلَيَّ وَجُوهَكُمَا وَنُحُورَكُمَا وَأَبْشِرَا، فَأَخَذَا الْقَدَحَ ففَعَلَا فَتَنَادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّتْرِ أَنْ أَفْضِلَا لَكُمْ فَافْضِلَا لَهَا مِنْهُ طَائِفَةٌ.

٦١٨ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَنَّ صَفْوَانَ بْنَ يَعْلَى بْنِ أُمَيَّةَ أَخْبَرَهُ أَنَّ يَعْزَلَى كَانَ يَقُولُ: لَيْسَتْنِي أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ

cloth sheet (in the form of a tent) under which were there staying with him, some of his companions, suddenly there came to him a bedouin wearing a cloak and perfumed extravagently. He said, " O Allāh's Apostle ! What is your opinion regarding a man who assumes the state of Ihram for 'Umra wearing a cloak after applying perfume to his body ? " 'Umar signalled with his hand to Ya'la to come (near). Ya'la came and put his head (underneath that cloth sheet) and saw the Prophet ﷺ red-faced and when that state (of the Prophet ﷺ) was over, he said, " Where is he who has already asked me about the 'Umra ? " The man was looked for and brought to the Prophet ﷺ . The Prophet ﷺ said (to him), " As for the perfume you have applied to your body, wash it (off your body) thrice, and take off your cloak, and then do in your 'Umra the rites you do in your Hajj. "

619. Narrated 'Abdullah bin Zaid bin 'Asim : When Allah gave to His Apostle ﷺ the war booty on the day of Hunain, he distributed that booty amongst those whose hearts have been (recently) recomiled (to Islām), but did not give anything to the Anṣār. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet ﷺ then delivered a sermon before them,

عليه وسلم حين ينزلُ عليّهِ . قال : فبينما النبي صلى الله عليه وسلم بالجمعة انّة وعليّهِ ثوبٌ قد اُظِلّ به معه فيه ناسٌ من أصحابه إذ جاءه أعزّابى عليّهِ جبّةٌ متضمّخٌ بطيب فقال : يا رسول الله ، كيف ترى في رجلٍ أحرمَ بعُمرة في جبّةٍ بعد ما تضمّخَ بالطيب ؟ فأشار عمرُ إلى يعلى بيده أن تعال . فجاء يعلى فأدخل رأسه فإذا النبي صلى الله عليه وسلم مُحَمَّرٌ الوجّه يغطُّ كذلك ساعة ثم سرى عنه فقال : أين الذى يسألنى عن العُمرة آنفا ، فالتمس الرجلُ فأتى به فقال : أما الطيب الذى بك فاغسله ثلاث مرّات ، وأما الجبّة فانزِعْها . ثم اصنّع في عُمركَ كما تصنّع في حجّك .

٦١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وَهَيْبٌ ، عَنْ عُمَرَ بْنِ يَحْيَى ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ ، عَنْ عَاصِمٍ ، قَالَ : لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ فِي الْمُؤَافَّةِ قُلُوبُهُمْ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا فَسَكَانَتْهُمْ وَجَدُوا إِذْ لَمْ يُصَيِّبْهُمْ مَا أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقَالَ : يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَالًا

saying, "O, the assembly of Anṣār! Didn't I find you astray, and then Allāh guided you on the Right Path through me? You were divided into groups, and Allāh brought you together through me; you were poor and Allāh made you rich through me." Whatever the Prophet ﷺ said, they (i.e. the Anṣār) said, "Allāh and His Apostle ﷺ have more favours to do." The Prophet ﷺ said, "What stops you from answering the Apostle of Allāh?" But whatever he said to them, they replied, "Allāh and His Apostle ﷺ have more favours to do." The Prophet ﷺ then said, "If you wish you could say: 'You came to us in such-and-such state (at Medina).' Wouldn't you be willing to see the people go away with sheep and camels while you go with the Prophet ﷺ to your homes? But for the Migration, I would have been one of the Anṣār, and if the people took their way through a valley or a mountain pass, I would select the valley or the mountain pass of the Anṣār. The Anṣār are 'Shi'ār' (i.e. those clothes which are in direct contact with the body and worn inside the other garments), and the people are 'Dithār' (i.e. those clothes which are not in direct contact with the body and are worn over other garments). No doubt, you will see other people favoured over you, so you should be patient till you meet me at the Tank (of Kauthar)."

فَهَذَا كُمْ اللَّهُ بِي؟ وَكُنْتُمْ مُتَفَرِّقِينَ
فَالْفَقْرُ اللَّهُ بِي، وَكُنْتُمْ عَالَةً فَأَغْنَاكُمْ
اللَّهُ بِي. كُلَّمَا قَالَ شَيْئًا قَالُوا: اللَّهُ وَرَسُولُهُ
أَمِنٌ. قَالَ: مَا يَمْنَعُكُمْ أَنْ تُجِيبُوا
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ:
كُلَّمَا قَالَ شَيْئًا قَالُوا: اللَّهُ وَرَسُولُهُ أَمِنٌ.
قَالَ: لَوْ شِئْتُمْ قُلْتُمْ جِئْتَنَا كَذَا وَكَذَا.
أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ
وَالْبَعِيرِ وَتَذْهَبُونَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِلَى رِحَالِكُمْ؟ لَوْلَا الْهَيْجَرَةُ
لَكُنْتُ أَمْرًا مِّنَ الْأَنْصَارِ، وَلَوْ سَلَكَ
النَّاسُ وَادِيَهَا وَشِعْبَهَا لَسَلَكَتُ وَادِي
الْأَنْصَارِ وَشِعْبَهَا. الْأَنْصَارُ شِعَارٌ
وَالنَّاسُ دِثَارٌ. إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي
أَنْثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى
الْحَوْضِ.

620. Narrated Anas bin Malik رضي الله عنه :

When Allāh gave Allāh's Apostle ﷺ what he gave of the properties of the Hawāzin tribe as a war booty, the Prophet ﷺ started giving some men 100 camels each. The Anṣār (then) said, "May Allāh forgive Allāh's Apostle ﷺ as he gives to Quraish and leaves us although our swords are still dribbling with the blood of Quraish." Allāh's Apostle ﷺ was informed of their statement, so he sent for the Anṣār and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet ﷺ got up and said, "What is this story being informed to me about you?" The learned men amongst the Anṣār said, "O Allāh's Apostle! Our chiefs did not say anything, but some people amongst us who are younger in age said, 'May Allāh forgive Allāh's Apostle ﷺ as he gives (of the booty) to Quraish and leaves us though our swords are still dribbling with their blood.'" The Prophet ﷺ said, "I give to these men who have newly deserted heathenism (and embraced Islām) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet ﷺ with you to your homes? By Allāh, what you are taking is better than whatever they are taking."

٦٢٠ - حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ :
 حَدَّثَنَا هِشَامٌ : أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ :
 حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
 قَالَ : قَالَ نَاسٌ مِنْ الْأَنْصَارِ حِينَ أَفَاءَ
 اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَفَاءَ
 مِنْ أَمْوَالٍ هَوَازِنَ ، فَطَبَقَ النَّبِيُّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِي رَجُلًا أَلْفًا
 مِنْ الْأَبِلِ . فَقَالُوا : يَغْفِرُ اللَّهُ لِرَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يُعْطِي قُرَيْشًا
 وَيَتْرُكُنَا وَسَيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ ؟
 قَالَ أَنَسٌ : فَحَدَّثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ بِمَقَالَتِهِمْ . فَأَرْسَلَ إِلَى الْأَنْصَارِ
 فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ وَلَمْ يَدْعُ
 مَعَهُمْ غَيْرَهُمْ . فَلَمَّا اجْتَمَعُوا قَامَ
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : مَا
 حَدِيثٌ بَلَغَنِي عَنْكُمْ ؟ فَقَالَ فَقِيهَاءُ
 الْأَنْصَارِ : أَمَّا رُؤُسَاؤُنَا يَا رَسُولَ اللَّهِ
 فَلَمْ يَقُولُوا شَيْئًا ، وَأَمَّا نَاسٌ مِنْهَا
 حَدِيثُهُمْ أَسَنَانُهُمْ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يُعْطِي قُرَيْشًا
 وَيَتْرُكُنَا وَسَيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ ؟
 فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَإِنِ
 أُعْطِيَ رَجُلًا حَدِيثِي عَنْهُدِ بِكَفْرِ
 اتَّأَلَفَهُمْ ، أَمَا تَرْضَوْنَ أَنْ يَنْدَهِبَ
 النَّاسُ بِالْأَمْوَالِ وَتَذْهَبُونَ بِالنَّبِيِّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رِحَالِكُمْ ؟ فَوَاللَّهِ
 لَمَّا تَشْفَلِكُمْ بِهِ خَيْرٌ مِمَّا يَشْفَلِكُمْ

They (i.e. the Anṣār) said, "O Allāh's Apostle! We are satisfied." The Prophet ﷺ then said to them, "You will find others favoured over you greatly, so be patient till you meet Allāh and His Apostle ﷺ and I will be at the Tank then." But they did not remain patient.

621. Narrated Anas رضي الله عنه : When it was the day of the Conquest (of Mecca), Allāh's Apostle ﷺ distributed the war booty amongst the people of Quraish which caused the Anṣār to become angry. So the Prophet ﷺ said, "Won't you be pleased that the people take the world (ly) things and you take Allāh's Apostle ﷺ with you?" They said, "Yes." The Prophet ﷺ said, "If the people took their way through a valley or mountain pass, I would take my way through the Anṣār's valley or mountain pass."

622. Narrated Anas رضي الله عنه : When it was the day of (the battle of) Hunain, the Prophet ﷺ confronted the tribe of Hawāzin while there were ten-thousand (men) besides the Tulaqā (i.e. those who had embraced Islām on the day of the Conquest of Mecca) with the Prophet ﷺ. When they (i.e. Muslims) fled, the Prophet ﷺ said, "O the group of Anṣār!" They replied, "Labbaik, O

به . قالوا : يا رسول الله ، قد رَضِينَا . فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : سَتَجِدُونَ أُنُورَةً شَدِيدَةً فَاصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا أَنِي عَلَى الْحَوَاضِ . قَالَ أَنَسٌ : فَلَمْ يَصْبِرُوا .

٦٢١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي التَّيَّاحِ ، عَنْ أَنَسٍ قَالَ : لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَنَائِمَ فِي قُرَيْشٍ فغَضِبَتِ الْأَنْصَارُ ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَمَا تَرْضَوْنَ أَنْ تَذْهَبَ النَّاسُ بِالْدُّنْيَا وَتَذْهَبُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالُوا : بَلَى ، قَالَ : لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا لَسَلَكَتُ وَادِيَ الْأَنْصَارِ أَوْ شِعْبَهُمْ .

٦٢٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا أَزْهَرُ ، عَنْ ابْنِ عَوْنٍ : أَنَّ بَنِي هِشَامٍ بَنَ زَيْدِ بْنِ أَنَسٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا كَانَ يَوْمُ حُتَيْنِ وَالتَّقِي هَوَازِنُ وَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةُ آلَافٍ وَالطَّلَقَاءُ فَأَذْبَرُوا ، قَالَ : يَا مَعْشَرَ الْأَنْصَارِ ، قَالُوا : لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ،

Allāh's Apostle and Sa'daikh! We are under your command." Then the Prophet ﷺ got down (from his mule) and said, "I am Allāh's Slave and His Apostle." Then the pagans were defeated. The Prophet ﷺ distributed the war booty amongst the Tulaqā and Muhājirūn (i.e. Emigrants) and did not give anything to the Ansār. So the Ansār spoke (i.e. were dissatisfied), and he called them and made them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allāh's Apostle ﷺ along with you?" The Prophet ﷺ added, "If the people took their way through a valley and the Ansār took their way through a mountain pass, then I would choose a mountain pass of the Ansār."

623. Narrated Anas رضي الله عنه : The Prophet ﷺ gathered some people of Anṣār and said, "The people of Quraish are still close to their Pre-Islamic period of Ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the world (ly things) and you take Allāh's Apostle ﷺ with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)." The Prophet ﷺ

نَحْنُ بَيْنَ يَدَيْكَ. فَنَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ، فَاثْمَرَمَ الْمُشْرِكُونَ. فَأَعْطَى الطَّلُقَاءَ وَالْمُهَاجِرِينَ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا. فَقَالُوا: فَنَدَّعَاهُمْ فَأَدْخَلَهُمْ فِي قُبَّةٍ، فَقَالَ: أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ وَتَذْهَبُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ سَأَلْتُ النَّاسَ وَادِيَا وَسَأَلْتُ الْأَنْصَارَ شَيْعِبًا لَأَخْتَرْتُ شَيْعِبَ الْأَنْصَارِ.

٦٢٣ - حَدَّثَنِي مُحَمَّدُ بْنُ يَسَارٍ : حَدَّثَنَا عُثْمَرُ بْنُ حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاسًا مِنَ الْأَنْصَارِ فَقَالَ: إِنْ قَرَيْشًا حَدِيثُ هَهُنَا بِيَاهِلِيَّةٍ وَمُصِيبَةٍ وَإِنِّي أَرَدْتُ أَنْ أُجْبِرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَيْوتِكُمْ؟ قَالُوا: بَلَى، قَالَ: لَوْ سَأَلْتُ

said, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Anṣār's valley or the Anṣār's mountain pass."

النَّاسُ وَآدِيَا وَسَلَكَ الْاَنْصَارُ شِعْبًا
لَسَلَكْتُ وَآدِي الْاَنْصَارِ اَوْ شِعْبِ
الْاَنْصَارِ.

624. Narrated 'Abdullah رضي الله عنه : When the Prophet ﷺ distributed the war booty of Hunain, a man from the Anṣār(1) said, "He (i. e the Prophet ﷺ) did not intend to please Allāh in this distribution." So I came to the Prophet ﷺ and informed him of that (statement) whereupon the colour of his face changed, and he said, "May Allāh bestow His Mercy on Moses, for he was troubled with more than this, but he remained patient."

٦٢٤ - حَدَّثَنَا قَبِيصَةُ : حَدَّثَنَا
سُفْيَانُ ، عَنْ الْاَعْمَشِ ، عَنْ أَبِي وَاثِلٍ ،
عَنْ عَبْدِ اللَّهِ قَالَ : لَمَّا قَسَمَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِسْمَةَ حُنَيْنٍ قَالَ
رَجُلٌ مِنَ الْاَنْصَارِ : مَا أَرَادَ بِهَا
وَجْهَ اللَّهِ ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَأَخْبَرْتُهُ فَتَغَيَّرَ وَجْهُهُ ثُمَّ قَالَ :
رَحِمَهُ اللَّهُ عَلَى مُوسَى ، لَقَدْ أُوذِيَ
بَأَكْثَرَ مِنْ هَذَا فَصَبَرَ

625. Narrated 'Abdullah رضي الله عنه : When it was the day of Hunain, the Prophet ﷺ favoured some people over some others (in the distribution of the booty). He gave Al-Aqrā' one-hundred camels and gave 'Uyaina the same, and also gave other people (of Quraish). A man said, " Allāh's Pleasure was not the aim of this distribution." I said, " I will inform the Prophet ﷺ (about your statement)." The Prophet ﷺ

٦٢٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ :
حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ عَنْ أَبِي
وَاثِلٍ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ : لَمَّا كَانَ يَوْمُ حُنَيْنٍ أَثَرَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاسًا ، أَعْطَى الْاَقْرَعَ
مِائَةً مِنَ الْاِبِلِ ، وَأَعْطَى عُبَيْسَةَ مِثْلَ
ذَلِكَ . وَأَعْطَى نَاسًا فَتَقَالَ رَجُلٌ : مَا
أُرِيدُ بِهَذِهِ الْقِسْمَةِ وَجْهَ اللَّهِ ، فَقُلْتُ :

(1) Al-Wāqidi says, " The man was the hypocrite, Mutṭab bin Qaṣhīr."

said, "May Allāh bestow Mercy on Moses, for he was troubled with more than this but he remained patient."

لَا تُخْبِرُونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
قَالَ : رَحِمَ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرِ
مِنْ هَذَا فَصَبَرَ .

626. Narrated Ibn 'Aun from Hishām bin Zaid bin Anas from Anas bin Malik رضي الله عنه : When it was the day (of the battle) of Hunain, the tribes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet ﷺ. The Prophet ﷺ had with him, ten-thousand men and some of the Tulaqā. The companions fled, leaving the Prophet ﷺ alone. The Prophet ﷺ then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Anṣār!" They said, "Labbaik, O Allāh's Apostle! Rejoice, for we are with you!" Then he turned left and said, "O the group of Anṣār!" They said, "Labbaik! O Allāh's Apostle! Rejoice, for we are with you!" The Prophet ﷺ at that time, was riding on a white mule; then he dismounted and said, "I am Allāh's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet ﷺ gained a large amount of booty which he distributed amongst the Muhajirūn and the Tulaqā and did not give anything to the Anṣār. The Anṣār said, "When there is a difficulty, we are called, but the booty is

٦٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ : حَدَّثَنَا ابْنُ عَوْنٍ ،
عَنِ هِشَامِ بْنِ زَيْدٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ : لَمَّا كَانَ يَوْمُ حُنَيْنٍ أَقْبَلْتُ
هُوَ أَزِينُ وَغَطَفَانُ وَغَيْرُهُمْ بِسَبْعَةِ مِائَةٍ
وَذَرَّارٍ بِهِمْ وَمَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَشْرَةُ آلَافٍ مِنَ الطَّلَاقِ فَأَدْبَرُوا
عَنْهُ حَتَّى بَقِيَ وَحْدَهُ فَنَادَى يَوْمَئِذٍ
نِدَاءً يَنْ لَمْ يَخْلُطْ بَيْنَهُمَا ، التَّفَقَّتْ
عَنْ يَمِينِهِ فَقَالَ : يَا مَعْشَرَ الْأَنْصَارِ ،
قَالُوا : لَبَّيْكَ يَا رَسُولَ اللَّهِ ، أَبْشِرْ نَحْنُ
مَعَكَ . ثُمَّ التَّفَقَّتْ عَنْ يَسَارِهِ فَقَالَ :
يَا مَعْشَرَ الْأَنْصَارِ ، قَالُوا : لَبَّيْكَ يَا
رَسُولَ اللَّهِ ، أَبْشِرْ نَحْنُ مَعَكَ ، وَهُوَ
عَلَى بَغْلَةٍ بَيَاضَاءَ فَنَزَلَ فَقَالَ : أَنَا
عَبْدُ اللَّهِ وَرَسُولُهُ ، فَانْهَزَمَ الْمُشْرِكُونَ
وَأَصَابَ يَوْمَئِذٍ غَنَائِمَ كَثِيرَةً فَتَقَسَّمَتْ
فِي الْمُهَاجِرِينَ وَالطَّلَاقِ وَلَمْ يُعْطِ
الْأَنْصَارَ شَيْئًا ، فَقَالَتِ الْأَنْصَارُ : إِذَا
كَانَتْ شِدَّةٌ يَدْعُونَا فَنَحْنُ نُدْعَى وَيُعْطَى
الْغَنِيمَةُ غَيْرُنَا ؟ فَبَلَغَهُ ذَلِكَ فَجَمَعَهُمْ
فِي قُبَّةٍ فَقَالَ : يَا مَعْشَرَ الْأَنْصَارِ ، مَا
حَدِيثُ بَلَّغَنِي عَنْكُمْ ؟ فَتَسَكَّتُوا ،

given to other than us. The news reached the Prophet ﷺ and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Ansār?" They kept silent. He added, "Won't you be happy that the people take the world (ly) things and you take Allāh's Apostle ﷺ to your homes reserving him for yourself?" They said, "Yes." Then the Prophet ﷺ said, "If the people took their way through a valley, and the Ansār took their way through a mountain pass, surely, I would take the Ansār's mountain pass." Hishām said, "O Abū Hamza (i. e. Anas)! Did you witness that?" He replied, "And how could I be absent from him?"

(56) CHAPTER. The Sariya (i. e. an army sent by the Prophet ﷺ, he being not in it) which was sent towards Najd.

627. Narrated Ibn 'Umar : The Prophet ﷺ sent a Sariya towards Najd and I was in it, and from our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

فَقَالَ : يَا مَعْشَرَ الْأَنْصَارِ ، أَلَا تَرَوْنَ
أَنْ يَنْدَهِبَ النَّاسُ بِالدُّنْيَا ، وَتَنْدَهِبُونَ
بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحُوزُونَهُ
إِلَى بُيُوتِكُمْ ؟ قَالُوا : بَلَى ، فَقَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَوْ سَلَكَ النَّاسُ
وَأَدْيَا وَسَلَكَتِ الْأَنْصَارُ شِعْبًا لَا خَذَتْ
شِعْبَ الْأَنْصَارِ . وَقَالَ هِشَامٌ : يَا أَبَا
حَمْزَةَ وَأَنْتَ شَاهِدٌ ذَلِكَ ؟ قَالَ : وَأَيْنَ
أُغِيبُ عَنْهُ ؟

بابُ السَّرِيَّةِ الَّتِي قَبِلَ نَجْدَ .

٦٢٧ - حَدَّثَنَا أَبُو النُّعْمَانِ : حَدَّثَنَا
حَمَّادٌ : حَدَّثَنَا أَيُّوبُ ، عَنْ نَافِعٍ ، عَنْ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : بَعَثَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً قَبِلَ
نَجْدَ فَاكُنْتُ فِيهَا ، فَمَلَأْتُ سَهْمَانِنَا
اثْنَتَيْ عَشَرَ بَعِيرًا ، وَنُفَلْنَا بَعِيرًا بَعِيرًا ،
فَرَجَعْنَا بِثَلَاثَةِ عَشَرَ بَعِيرًا .

(57) CHAPTER. The Prophet ﷺ sent Khalid bin Al-Walid (to fight) with Banu Jadhima.

628. Narrated Salim's father: The Prophet ﷺ sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islām but they could not express themselves by saying, "Aslamnā (i. e. we have embraced Islām)," but they started saying, "Saba' nā! Saba' nā (i. e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his captive. When there came the day then Khalid ordered that each man (i. e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet ﷺ we mentioned to him the whole story. On that, the Prophet ﷺ raised both his hands and said twice, "O Allah! I am free from what Khalid has done."

(58) CHAPTER. The Sariyya of 'Abdullah bin Hudhafa As-Sahmi and 'Alqama bin Majarriz Al-Mudliji, and it is said that it was called the Sariya of the Ansar.

بابُ بَعَثَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ.

٦٢٨ - حَدَّثَنَا مُحَمَّدٌ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ ح . وَحَدَّثَنِي نَعِيمٌ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا مَعْمَرٌ ، عَنْ الزُّهْرِيِّ ، عَنْ سَالِمٍ ، عَنْ أَبِيهِ قَالَ : بَعَثَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَلَدَّعَاهُمُ إِلَى الْإِسْلَامِ فَلَنِمَ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا فَجَعَلُوا يَقُولُونَ صَبَانَا صَبَانَا ، فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِمَّنْ أُسِيرَ حَتَّى إِذَا كَانَ يَوْمُ أَمَرَ خَالِدٌ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِمَّنْ أُسِيرَ . فَقُلْتُ : وَاللَّهِ لَا أَقْتُلُ أُسِيرِي . وَلَا يَقْتُلُ رَجُلٌ مِمَّنْ أَصْحَابِي أُسِيرَهُ ، حَتَّى قَدِمْنَا عَلَى النَّبِيِّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَدَّكَرْنَاهُ لَهُ فَرَفَعَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ فَقَالَ : اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ ، مَرَّتَيْنِ .

بابُ سَرِيَّةِ عَبْدِ اللَّهِ بْنِ حُذَافَةَ السَّهْمِيِّ ، وَعَلْقَمَةَ بْنِ مُجَرِّزٍ الْمُدَلِجِيِّ . وَيُقَالُ إِنَّهَا سَرِيَّةُ الْأَنْصَارِ .

629. Narrated 'Ali عليه السلام : The Prophet ﷺ sent a Sariya under the command of a man from the Ansār and ordered the soldiers to obey him. He (i.e. the commander) became angry and said, "Didn't the Prophet ﷺ order you to obey me!" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e. the fire)." So they intended to do that and started holding each other and saying, "We run towards (i.e. take refuge with) the Prophet ﷺ from the fire." They kept on saying that till the fire ^{دما} extinguished and the fury of the commander passed away. When that news reached the Prophet ﷺ he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good."

(59) CHAPTER. The sending of Abū Mūsā and Mu'adh to Yemen before the Hajjat-al-Wadā'.

630. Narrated Abū Burda : Allāh's Apostle ﷺ sent Abū Mūsā and Mu'adh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet ﷺ said (to them), "Be kind

٦٢٩ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا سَعْدُ بْنُ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْهَا رَجُلًا مِنَ الْأَنْصَارِ وَأَمَرَهُمْ أَنْ يُطِيعُوهُ فَتَغَضِبَ فَقَالَ : أَلَيْسَ أَمَرَ كُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُطِيعُونِي؟ قَالُوا : بَلَى ، قَالَ : فَاجْمَعُوا لِي حَطَبًا ، فَجَمَعُوا فَقَالَ : أَوْ قِيدُوا نَارًا فَأَوْقِدُوهَا فَقَالَ : ادْخُلُوهَا فَهَشُّوا وَجَعَلَ بَعْضُهُمْ يَمْسُكُ بَعْضًا وَيَقُولُونَ : فَدَرَرْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّارِ فَمَّا زَالُوا حَتَّى خَمَدَتِ النَّارُ فَسَكَتَ غَضَبُهُ فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ ، الطَّاعَةُ فِي الْمَعْرُوفِ .

بابُ بَعَثِ أَبِي مُوسَى وَمُعَاذٍ إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ .

٦٣٠ - حَدَّثَنَا مُوسَى : حَدَّثَنَا أَبُو عَوَانَةَ : حَدَّثَنَا عَبْدُ الْمَلِكِ ، عَنْ بُرْدَةَ قَالَ : بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ ، قَالَ : وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى

and lenient (both of you) with the people, and do not be hard on them, and give the people good tidings, and do not repulse them." So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would promise to visit him and greet him. Once Mu'adh toured that part of his state which was near (the border of the province of) his companion Abū Mūsā. Mu'adh came riding his mule till he reached Abū Mūsā and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Mu'adh said to Abū Mūsā, "O 'Abdullah bin Qais! What is this?" Abū Mūsā replied, "This man has reverted to heathenism after embracing Islam." Mu'adh said, "I will not dismount till he is killed." Abū Mūsā replied, "He has been brought for this purpose, so come down." Mu'adh said, "I will not dismount till he is killed." So Abū Mūsā ordered that he be killed, and he was killed. Then Mu'adh dismounted and said, "O 'Abdullah (bin Qais)! How do you recite the Qur'an?" Abū Mūsā said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu'adh?" Mu'adh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allah has written for me. So I seek Allah's Reward for both my sleep as well as my

مِخْلَافَ ، قَالَ : وَالْيَمَنُ مِخْلَافَانِ ، ثُمَّ قَالَ : يَسْرًا وَلَا تُعَسِّرَا ، وَبَشْرًا وَلَا تُنْفِرَا . فَإِنْ طَلَقَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَمَلِهِ ، قَالَ : وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي أَرْضِهِ كَانَ قَرِيبًا مِنْ صَاحِبِهِ أَبِي مُوسَى فَجَاءَ يَسِيرُ عَلَى بَغْلَتِهِ حَتَّى انْتَهَى إِلَيْهِ . فَإِذَا هُوَ جَالِسٌ وَقَدْ اجْتَمَعَ إِلَيْهِ النَّاسُ وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إِلَى عُنُقِهِ فَقَالَ لَهُ مُعَاذٌ : يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ ، أَيْمَ هَذَا ؟ قَالَ : هَذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ ، قَالَ : لَا أَنْزِلُ حَتَّى يُقْتَلَ ، قَالَ : إِنَّمَا جِئْتُ بِهِ لِدَلِّكَ فَأَنْزِلْ ، قَالَ : مَا أَنْزِلُ حَتَّى يُقْتَلَ فَأَمَرَ بِهِ فُقْتُلَ . ثُمَّ نَزَلَ فَقَالَ : يَا عَبْدَ اللَّهِ ، كَيْفَ تَقْرَأُ الْقُرْآنَ ؟ قَالَ : أَتَقَوُّقُهُ تَقَوُّقًا ، قَالَ : فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذٌ ؟ قَالَ : أَنْامُ أَوَّلَ اللَّيْلِ فَأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ فَأَقْرَأُ مَا كَتَبَ اللَّهُ لِي فَأَحْتَسِبُ نَدْوَمَتِي كَمَا أَحْتَسِبُ نَدْوَمَتِي .

prayer (at night).” (1)

631. Narrated Sa'īd bin Abī Burda from his father that Abū Mūsā Al-Ash'arī said that the Prophet ﷺ had sent him to Yemen and he asked the Prophet ﷺ about certain (alcoholic) drinks which used to be prepared there. The Prophet ﷺ said, “What are they?” Abū Mūsā said, “Al-Bit⁽²⁾ and Al-Mizr.” (3) I said to Abū Burda, “What is Al-Bit?” He said, “(Al-Bit is) an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley.” The Prophet ﷺ said, “All intoxicants are prohibited.”

632. Narrated Abū Burda that the Prophet ﷺ sent his (i.e. Abū Burda's) grand-father, Abū Mūsā and Mu'adh to Yemen and said to both of them, “Be kind and lenient, and do not make things difficult (for people), and give good tidings, and do not repulse, and both of you should obey each other.” Abū Mūsā said, “O Allāh's Prophet! In our land there is an alcoholic drink (prepared) from

٦٣١ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنْ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ إِلَى الْيَمَنِ فَسَأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِهَا فَقَالَ: وَمَا هِيَ؟ قَالَ: الْبَيْتُغُ وَالْمِزْرُ، فَقُلْتُ لَا بِي بِرُودَةَ مَا الْبَيْتُغُ؟ قَالَ: تَبِيدُ الْعَسَلِ، وَالْمِزْرُ: تَبِيدُ الشَّعِيرِ، فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ. رَوَاهُ جَرِيرٌ وَعَبِيدُ الْوَاحِدِ، عَنْ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ.

٦٣٢ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَدَّهُ أَبَا مُوسَى وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنْفِرَا وَتَطَاوَعَا، فَقَالَ أَبُو مُوسَى: يَا نَبِيَّ اللَّهِ إِنْ أَرْضُنَا بِهَا شَرَابٌ مِنَ الشَّعِيرِ الْمِزْرُ، وَشَرَابٌ مِنَ الْعَسَلِ

(1) Mu'adh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allāh.

(2) Alcoholic drink made from honey.

(3) Alcoholic drink made from barley.

barley and called Al-Mizr, and another prepared) from honey and called Al-Bit.” The Prophet ﷺ said, “ All intoxicants are prohibited.” Then both of them proceeded and Mu‘adh asked Abū Mūsā, “How do you recite the Qur‘ān ?” Abū Mūsā replied, “ I recite it while I am standing, sitting or riding my riding animals, ^{at} intervals and piecemeal.” Mu‘adh said, “ But I sleep and then get up. I sleep and hope for Allāh’s Reward for my sleep as I seek His Reward for my night prayer.” Then he (i. e. Mu adh) pitched a tent and they started visiting each other. Once Mu‘adh paid a visit to Abū Mūsā and saw a chained man. Mu‘adh asked, “ What is this ? ” Abū Mūsā said, “(He was) a Jew who embraced Islām and has now turned apostate.” Mu‘adh said, “ I will surely chop off his neck ! ”

633. Narrated Abū Mūsā Al-Ash‘ari : Allāh’s Apostle ﷺ sent me (as a governor) to the land of my people, and I came while Allāh’s Apostle ﷺ was encamping at a place called Al-Abṭah. The Prophet ﷺ said, “Have you made the intention to perform the Ḥajj, O‘Abdullāh bin Qais?” I replied, “Yes, O Allāh’s Apostle!” He said, “What did you say?” I replied, “I said, ‘Labbaik’ and expressed the same intention as yours.” He said, “Have you driven the Hadi along with you?” I replied, “No,

البيتع، فقال: كلُّ مُسْكِرٍ حَرَامٌ، فانطلمقا. فقال مُعَاذٌ لَأَبِي مُوسَى: كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: قَائِمًا وَقَاعِدًا وَعَلَى رَأْسِي، وَأَتَقَوَّفُهُ تَقَوُّقًا. قَالَ: أَمَّا أَنَا فَأَنَامُ فَأَقُومُ وَأَنَامُ فَأَحْتَسِبُ نَوْمَ مَتَى كَمَا أَحْتَسِبُ قَوْمَ مَتَى، وَضَرَبَ فُسْطَاطًا فَجَعَلَا يَتَنَازَرَانِ، فَزَارَ مُعَاذٌ أَبَا مُوسَى، فَأَذَارَ جُلَّ مُوْتَقٍ، فَقَالَ: مَا هَذَا؟ فَقَالَ أَبُو مُوسَى: يَتَهُودِي أَسْلَمَ ثُمَّ أَرْتَدَّ، فَقَالَ مُعَاذٌ: لَا ضَرْبَ بَيْنَ عُنُقِهِ. تَابِعَهُ الْعَقْدِيُّ وَوَهَبٌ عَنِ شُعْبَةَ. وَقَالَ وَكَيْعٌ وَالنَّضْرُ وَأَبُو دَاوُدَ، عَنِ شُعْبَةَ، عَنِ سَعِيدٍ، عَنِ أَبِيهِ، عَنِ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الشَّيْبَانِيِّ، عَنِ أَبِي بُرْدَةَ.

٦٣٣ - حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ هُوَ النَّرْسِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ أَيُّوبَ بْنِ عَائِدٍ: حَدَّثَنَا قَيْسُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ طَارِقَ بْنَ شِهَابٍ يَقُولُ: حَدَّثَنِي أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَرْضِ قَوْمِي فَجِئْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنِيخٌ بِالْأَبْطَحِ، فَقَالَ: أَحْجَجْتَ يَا عَبْدَ اللَّهِ ابْنَ قَيْسٍ؟ قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ،

I did not drive the Hadi. " He said, "So perform the Tawaf of the Ka'ba and then the Sa' i between Safa and Marwa and then finish the state of Ihram. " So I did the same, and one of the women of (the tribe of) Banu Qais combed my hair. We continued following that tradition till the caliphate of Umar.

قال: كَيْفَ قُلْتِ؟ قال: قُلْتُ: لِبَيْتِكَ
إِهْلَالًا كَاهِلَالِكَ، قال: فَهَلْ سَقَيْتِ
مَعَكَ هَذِيَا؟ قُلْتُ: لَمْ أُسْقِ، قال:
فَطُفْ بِالْبَيْتِ وَاسْنَعِ بَيْنَ الصَّفَا
وَالْمَرْوَةِ ثُمَّ حِلِّ، ففعلتُ حتى مشطتُ
لى امرأة من نساء بني قيس ومكثنا
بذلك حتى استخلف عمر.

634. Narrated Ibn 'Abbās رضي الله عنه: Allah's Apostle ﷺ said to Mu'adh bin Jabal when he sent him to Yemen, "You will come to the people of a Scripture, and when you reach them, invite them to certify that none has the right to be worshipped except Allah and that Muhammad ﷺ is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i. e. Zakāt) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakāt) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah.

٦٣٤ - حدثني حبان: أخبرنا
عبد الله، عن زكريا، عن يحيى بن
عبد الله بن صيفي، عن أبي سعيد
مولى ابن عباس، عن ابن عباس رضي
الله عنهما قال: قال رسول الله صلى الله
عليه وسلم ليمعاذ بن جبل حين بعثه
إلى اليمن: إنك ستأتي قوما أهل
كتاب فإذا أجبتهم فادعهم إلى أن
يشهدوا أن لا إله إلا الله وأن محمدا
رسول الله، فإن هم أطاعوا لك بذلك
فأخبرهم أن الله قد فرض عليهم
خمس صلوات في كل يوم وليلة،
فإن هم أطاعوا لك بذلك فأخبرهم
أن الله قد فرض عليهم صدقة تؤخذ
من أغنيائهم، فتؤخذ على فقرائهم،
فإن هم أطاعوا لك بذلك، فأياك
وكرائم أموالهم، واتق دعوة
المظلوم فإنه ليس بينه وبين الله
حجاب. قال أبو عبد الله: طوعت:

طَاعَتٌ وَأَطَاعَتٌ لُغَةً، طِعْنْتُ وَطُعْنْتُ
وَأَطَعْنْتُ.

635. Narrated 'Amr bin Maimūn :
When Mu'adh رضي الله عنه arrived at Yemen,
he led them (i.e. the people of Yemen) in
the Fajr prayer wherein he recited :
' Allah took Abraham as a Khalil.' (1)
A man amongst the people said, "(How)
glad the mother of Abraham is !"

(In another narration) 'Amr said,
" The Prophet ﷺ sent Mu'adh to
Yemen and he (led the people) in the
Fajr prayer and recited : ' Allah took
Abraham as a Khalil. (1) A man behind
him said, "(How) glad the mother of
Abraham is !"

(60) CHAPTER. The sending of Ali
bin Abi Talib and Khalid bin Al-Walid
رضي الله عنه to Yemen before Hajjat-al-Wada.

636. Narrated Al-Bara' رضي الله عنه : Allah's
Apostle ﷺ sent us to Yemen along

٦٣٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ :
حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَمْرِو بْنِ
مَيْمُونٍ أَنَّ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ لَمَّا
قَدِمَ الْيَمَنَ صَلَّى بِهِمُ الصُّبْحَ فَقَرَأَ -
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا - فَقَالَ
رَجُلٌ مِّنَ الْقَوْمِ، لَقَدْ قَسَرْتَ عَيْنُ
أُمِّ إِبْرَاهِيمَ، زَادَ مُعَاذٌ، عَنْ شُعْبَةَ،
عَنْ حَبِيبٍ، عَنْ سَعِيدٍ، عَنْ عَمْرِو :
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ
مُعَاذًا إِلَى الْيَمَنِ فَقَرَأَ مُعَاذٌ فِي صَلَاةِ
الصُّبْحِ سُورَةَ النَّسَاءِ، فَأَمَّا قَالَ -
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا - قَالَ رَجُلٌ
خَلْفَهُ : قَسَرْتَ عَيْنُ أُمِّ إِبْرَاهِيمَ.

(بَعَثَ عَلَى بَنِي طَالِبٍ
وَخَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُمَا
إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ).

٦٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ :
حَدَّثَنَا شُرَيْحُ بْنُ مُسْلِمَةَ : حَدَّثَنَا

(1) Khalil : See the glossary.

with Khalid bin Al-Walid. Later on he sent 'Ali bin Abi Talib in his place. The Prophet ﷺ said to 'Ali, "Give Khalid's companions the choice of either staying with you (in Yemen) or returning to Medina." I was one of those who stayed with him (i. e. 'Ali) and got several Awaq (of gold) from the war booty.

637. Narrated Buraida رضي الله عنه: The Prophet ﷺ sent 'Ali to Khalid to bring the Khumus (of the booty) and I hated 'Ali, and 'Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, "Don't you see this (i. e. 'Ali)?" When we reached the Prophet ﷺ I mentioned that to him. He said, "O Buraida! Do you hate 'Ali?" I said, "Yes." He said, "Do not hate him, for he deserves more than that from the Khumus." (1)

إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ إِسْحَاقَ بْنِ أَبِي إِسْحَاقَ: حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ: بِعَثْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ خَالِدِ بْنِ الْوَلِيدِ إِلَى الْيَمَنِ قَالَ: ثُمَّ بَعَثَ عَلَيْنَا بَعْدَ ذَلِكَ مَسْكَانَهُ فَقَالَ: مُرُوا أَصْحَابَ خَالِدٍ مَنْ شَاءَ مِنْهُمْ أَنْ يُعَقِّبَ مَعَكَ فَلْيُعَقِّبْ، وَمَنْ شَاءَ فَلْيُقْبِلْ. فَكُنْتُ فِيهِمْ عَقَّبَ مَعَهُ، قَالَ: فَغَنِمْتُ أَوْاقِي ذَوَاتِ عِدَدٍ.

٦٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا عَلِيُّ بْنُ سُوَيْدٍ بْنُ مَسْجُوفٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَرَيْدَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا إِلَى خَالِدٍ لِيَقْبِضَ الْخُمْسَ وَكُنْتُ أَبْغِضُ عَلِيًّا وَقَدْ اغْتَسَلَ، فَقُلْتُ لَخَالِدٍ: أَلَا تَرَى إِلَى هَذَا؟ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرْتُ لَهُ فَقَالَ: يَا بَرَيْدَةُ، أَتُبْغِضُ عَلِيًّا؟ فَقُلْتُ: نَعَمْ، قَالَ: لَا تُبْغِضْهُ فَإِنَّ لَهُ فِي الْخُمْسِ أَكْثَرَ مِنْ ذَلِكَ.

(1) Buraida hated 'Ali because he had taken a slave-girl from the booty and considered that as something.

638. Narrated Abū Sa'īd Al-Khudrī:

'Alī bin Abī Tālib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allāh's Apostle ﷺ. Allāh's Apostle ﷺ distributed that amongst four persons: 'Uyaina bin Badr, Aqra bin Habis, Zaid Al-Khail and the fourth was either 'Alqama or 'Amir bin At-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet ﷺ, he said, "Don't you trust me though I am the trustworthy man of those in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up, and he said, "O Allāh's Apostle! Be afraid of Allāh." The Prophet ﷺ said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allāh?" Then that man went away. Khalid bin Al-Walid said, "O Allāh's Apostle! Shall I chop his neck off?" The Prophet ﷺ said, "No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allāh's Apostle ﷺ said, "I have not been ordered (by Allāh) to search the hearts of the people or cut

٦٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا

عَبْدُ الْوَاحِدِ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ بَشْرَ هَيْبَةَ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تَحْصُلْ مِنْ تَسْرَائِيهَا، قَالَ: فَفَسَسَهَا بَيْنَ أَرْبَعَةٍ نَقَرٍ: بَيْنَ عَيْيُثَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حَابِسٍ، وَزَيْدِ الْخَيْلِ، وَالرَّابِعُ إِمَّا عَلَقَمَةُ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ، قَالَ: فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَلَا تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً؟ قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْهَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللَّحْيَةِ، مَخْلُوقُ الرَّأْسِ، مُشَمَّرُ الْأِزَارِ، فَقَالَ: يَا رَسُولَ اللَّهِ اتَّقِ اللَّهَ، قَالَ: وَيَلَاكَ، أَوَلَسْتُ أَحَقَّ أَهْلَ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ؟ قَالَ: ثُمَّ وَلَّى الرَّجُلُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ: لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّيَ. فَقَالَ خَالِدٌ: وَكَيْفَ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

open their bellies." Then the Prophet ﷺ looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islām) as an arrow goes through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamūd were killed."

639. Narrated 'Atā: Jabir said, "The Prophet ﷺ ordered Ali to keep the state of Ihram." Jabir added, "Ali bin Abi Talib عليه السلام returned (from Yemen) when he was a governor (of Yemen). The Prophet ﷺ said to him, 'With what intention have you assumed the state of Ihram?' 'Ali said, 'I have assumed Ihram with an intention as that of the Prophet ﷺ.' Then the Prophet ﷺ said, (to him), 'Offer a Hadi and keep the state of Ihram in which you are now.' 'Ali slaughtered a Hadi on his behalf."

640. Narrated Anas رضي الله عنه: The Prophet ﷺ assumed the state of Ihram for 'Umra and Hajj. The Prophet ﷺ assumed the state of Ihram for Hajj,

وسلم: إنني لسم أومر أن أنقب قلوب الناس ولا أشق بطنونهم. قال: ثم نظرت إليه وهو مقف وقال: إنه يخرج من ضيضي هذا قوم يتتلون كتاب الله رطباً، لا يجاوز حناجرهم، يمرقون الدين كما يمرق السم من الرمية. وأظنه قال: لئن أدر كنتهم لأقتلنهم قتل ثمود.

٦٣٩- حدثنا المسكيني بن إبراهيم: عن ابن جرير: قال عطاء: قال جابر: أمر النبي صلى الله عليه وسلم علياً أن يقيم على إحرامه، زاد محمد بن بكر: عن ابن جرير: قال عطاء: قال جابر: فتقدم علي بن أبي طالب رضي الله عنه بسعايته فقال له النبي صلى الله عليه وسلم: بيم أهلت بيا علي؟ قال: بيا أهل به النبي صلى الله عليه وسلم. قال: فأهد وأمسكت حراماً كما أنت، قال: وأهدى له علي هدياً.

٦٤٠- حدثنا مسدد قال: حدثنا بشر بن المفضل، عن حميد الطويل: حدثنا بتكر البصري أنه ذكر لابن

and we too assumed it for Hajj with him. When we arrived at Mecca, the Prophet ﷺ said, "Whoever does not possess a Hadi should regard his Ihram for 'Umra only." The Prophet ﷺ had a Hadi with him. 'Alī bin Abī Tālib came to us from Yemen with the intention of performing Hajj. The Prophet ﷺ said (to him), "With what intention have you assumed the Ihram, for your wife is with us?" 'Alī said, "I assumed the Ihram with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "Keep on the state of Ihram, as we have got the Hadi."

(61) CHAPTER. Ghazwa Dhu-l-Khalasa.

641. Narrated Jarir رضي الله عنه: In the Pre-Islamic Period of Ignorance there was a house called Dhu-l-Khalasa or Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. The Prophet ﷺ said to me, "Won't you relieve me from Dhu-l-Khalasa?" So I set out with one-hundred-and-fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet ﷺ and informed him, and he invoked good upon us and Al-Ahmas (tribe).

عُمَرَ أَنْ أَنْسَا حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلًا بِعُمْرَةٍ وَحَاجَّةٍ . فَقَالَ : أَهْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَجِّ وَأَهْلَكُنَا بِهِ مَعَهُ فَلَمَّا قَدِمْنَا مَسَكَّةَ قَالَ : مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَجْعَلْهَا عُمْرَةً . وَكَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدْيٌ فَقَدِمَ عَلَيْنَا عَلَى ابْنِ أَبِي طَالِبٍ مِنَ الْيَمَنِ حَاجًّا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : بِمِ أَهْلَكْتَ فَإِنْ مَعَنَا أَهْلُكَ ؟ قَالَ : أَهْلَكْتُ بِمَا أَهْلُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : فَأَمْسِكْ فَإِنْ مَعَنَا هَدْيًا .

(غَزْوَةُ ذِي الْخَلَصَةِ) .

٦٤١ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا خَالِدٌ : حَدَّثَنَا بَيَانٌ ، عَنْ قَيْسٍ ، عَنْ جَرِيرٍ . قَالَ : كَانَ بَيْتٌ فِي الْجَاهِلِيَّةِ يُقَالُ لَهُ ذُو الْخَلَصَةِ وَالْكَعْبَةُ الْيَمَانِيَّةُ وَالْكَعْبَةُ الشَّامِيَّةُ فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَلَا تُرِيدُ حُتِّي مَنْ ذِي الْخَلَصَةِ ؟ فَتَنَفَّرْتُ فِي مِائَةِ وَخَمْسِينَ رَاكِبًا فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَدَعَا لَنَا وَلَا حُمُسَ .

642. Narrated Qais : Jarir said to me, " The Prophet ﷺ said to me, ' Won't you relieve me from Dhu-l-Khalāṣa ? ' And that was a house at Khath-ḥam called Al-Ka'ba Al-Yamāniya. I proceeded with one-hundred-and-fifty cavalry from Ahmas (tribe) who were horse riders. I used not to sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw the mark of his fingers over my chest, and then he said, ' O Allāh ! Make him (i. e. Jarir) firm and one who guides others and is guided on the right path. ' " So Jarir proceeded to it, dismantled and burnt it, and then sent a messenger to Allāh's Apostle ﷺ . The messenger of Jarir said (to the Prophet ﷺ), " By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel. " The Prophet ﷺ blessed the horses of Ahmas and their men five times.

643. Narrated Qais : Jarir said, " Allāh's Apostle ﷺ said to me, ' Won't you relieve me from Dhu-l-Khalāṣa ? ' I replied, ' Yes, (I will relieve you). ' So I proceeded along with one-hundred-and-fifty cavalry from Ahmas tribe who were skilful in riding horses. I used not to sit firm over horses, so I informed the Prophet ﷺ of that, and he stroke my chest with his hand till I saw the marks of his hand

٦٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا يَحْيَى : حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنَا قَيْسٌ قَالَ : قَالَ لِي جَرِيرٌ رَضِيَ اللَّهُ عَنْهُ : قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَلَا تُرِيدُ حَنْسِي مِنْ ذِي الْخَلِصَةِ ؟ وَكَانَ يَمِينًا فِي خَنْعَمٍ يُسَمَّى الْكَعْبَةُ الْيَمَانِيَّةُ . فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَحْمَسَ وَكَانُوا أَصْحَابَ خَيْلٍ وَكُنْتُ لَا أَثْبُتُ عَلَى الْخَيْلِ فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ : اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا . فَانْطَلَقْتُ إِلَيْهَا فَكَتَرَهَا وَحَرَقَهَا ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ جَرِيرٍ : وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتُكَ حَتَّى تَرَكَتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ . قَالَ : فَبَارَكَ فِي خَيْلِ أَحْمَسَ وَرَجَالِهَا خَمْسَ مَرَّاتٍ .

٦٤٣ - حَدَّثَنَا يُونُسُ بْنُ مُوسَى : أَخْبَرَنَا أَبُو أُسَامَةَ ، عَنِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنِ قَيْسٍ ، عَنِ جَرِيرٍ قَالَ : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَلَا تُرِيدُ حَنْسِي مِنْ ذِي الْخَلِصَةِ ؟ فَقُلْتُ : بَلَى ، فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَحْمَسَ وَكَانُوا أَصْحَابَ خَيْلٍ وَكُنْتُ لَا أَثْبُتُ عَلَى الْخَيْلِ فَكَتَرْتُ

over my chest, and he said, 'O Allāh! Make him firm and one who guides others and is guided (on the right path).' Since then I have never fallen from a horse. Dhū-l-Khalāsa was a house in Yemen belonging to the tribe of Khath'am and Bajaila, and in it there were idols which were worshipped, and it was called Al-Ka'ba." Jarir went there, burnt it with fire and dismantled it. When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, "The messenger of Allāh's Apostle ﷺ is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i. e. arrows of divination), Jarir stopped there and said to him, "Break them (i. e. the arrows) and certify that None has the right to be worshipped except Allāh, or else I will chop off your neck." So the man broke those arrows and certified that none has the right to be worshipped except Allāh. Then Jarir sent a man called Abū Artāta from the tribe of Ahmas to the Prophet ﷺ to convey the good news (of destroying Dhū-l-Khalāsa). So when the messenger reached the Prophet ﷺ, he said, "O Allāh's Apostle! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet ﷺ blessed the horses of Ahmas and their men five times.

ذلك للنبي صلى الله عليه وسلم فضرَبَ يده على صدرى حتى رأيت أثر يده في صدرى فقال: اللهم ثبتته واجعله هاديًا مهديًا، قال: فمما وقعت عن فرس بعد، قال: وكان ذوالخليفة بيثا باليمن ليخشم وبجيلة فيه نصب يعبد يقال له الكعبة، قال: فأتاها فحرقها بالنار وكسرها. قال: ولما قدم جريير اليمن كان بها رجل يستقسم بالازلام، فقبل له إن رسول رسول الله صلى الله عليه وسلم هاهنا فإن قدر عليك ضرب عنقك. قال: فبينما هو يضرب بها إذ وقف عليه جريير، فقال: لتكسرنها ولتسهدن أن لا إله إلا الله أولاً ضر بن عنقك، قال: فكسرها وشمده. ثم بعث جريير رجلاً من أحمس يسكني أبا أرطاة إلى النبي صلى الله عليه وسلم يبشره بذلك، فآمأ أنى النبي صلى الله عليه وسلم قال: يا رسول الله، والذي بعثك بالحق ما جئت حتى تركتها كأنها جمل أجرب، قال: فبورك النبي صلى الله عليه وسلم على خييل أحمس ورجالها خمس مرات.

(62) CHAPTER. The Ghazwa of Dhāt-us-Salāsil which is the Ghazwa of Lakhm and Judham.

‘Urwa said, “It is the land of the tribe of Balā, ‘Udhra and Banū Al-Qain.”

644. Narrated Abū ‘Uthman : Allah’s Apostle ﷺ sent ‘Amr bin Al-‘Ās as the commander of the troops of Dhāt-us-Salāsil. ‘Amr bin Al-‘Ās said, “(On my return) I came to the Prophet ﷺ and said, ‘Which people do you love most?’ He replied, ‘Aisha.’ I said, ‘From amongst the men?’ He replied, ‘Her father (Abū Bakr).’ I said, ‘Whom (do you love) next?’ He replied, ‘Umar.’ Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them.”

(63) CHAPTER. The departure of Jarir to Yemen.

645. Narrated Jarir : While I was at Yemen, I met two men from Yemen called Dhū-Kalā and Dhū-‘Amr, and I started telling them about Allah’s Apostle ﷺ. Dhū-‘Amr said to me, “If what you are saying about your friend (i.e. the Prophet ﷺ) is true, then

باب غَزْوَةِ ذَاتِ السَّلَاسِلِ .
وهي غَزْوَةُ لَحْمٍ وَجُدَامٍ ، قَالَ
إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ . وَقَالَ ابْنُ إِسْحَاقَ ،
عَنْ يَزِيدَ ، عَنْ عُرْوَةَ : هِيَ بِلَادُ بَلَى
وَعُدْرَةَ وَبَنِي الْقَيْنِ .

٦٤٤ - حَدَّثَنَا إِسْحَاقُ : أَخْبَرَنَا
خَالِدُ بْنُ عَبْدِ اللَّهِ ، عَنْ خَالِدِ الْحَدَّادِ ،
عَنْ أَبِي عُثْمَانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بَعَثَ عُمَرُ بْنُ الْعَاصِ عَلَى
جَيْشٍ ذَاتِ السَّلَاسِلِ ، قَالَ : فَأَتَيْتُهُ
فَقُلْتُ : أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ ؟ قَالَ :
عَائِشَةُ ، قُلْتُ : مِنَ الرِّجَالِ ؟ قَالَ : أَبُوهَا ،
قُلْتُ : ثُمَّ مَنْ ؟ قَالَ : عُمَرُ ، فَعَدَّ
رِجَالًا فَسَكَتُ مُخَافَةً أَنْ يَجْعَلَكَ نِسِي
فِي آخِرِهِمْ .

باب ذَهَابِ جَرِيرٍ إِلَى الْيَمَنِ .

٦٤٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي
شَيْبَةَ الْعَمَشِيُّ : حَدَّثَنَا ابْنُ إِدْرِيسَ ،
عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ ،
عَنْ جَرِيرٍ قَالَ : كُنْتُ بِالْيَمَنِ فَلَقِيتُ
رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ ذَا كَلَاخَ
وَذَا عَمْرٍو ، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ

he has died three days ago." Then both of them accompanied me to Medīna, and when we had covered some distance on the way to Medīna, we saw some riders coming from Medīna. We asked them and they said, "Allāh's Apostle ﷺ has died and Abū Bakr has been appointed as the Caliph and the people are in a good state." Then they said, "Tell your friend (Abū Bakr) that we have come (to visit him), and if Allāh will, we will come again." So they both returned to Yemen. When I told Abū Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhū-Āmr, and he said to me, "O Jarir! You have done a favour to me and I am going to tell you something, i. e. you, the nation of Ārabs, will remain prosperous as long as you choose and appoint another chief whenever a former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

(64) CHAPTER. The Ghazwa of the sea coast. (It took place) when they (i.e. Muslims) were waiting for the caravan (of the pagans) of Quraish; the commander of the troops being Abū Ubaida bin Al-Jarrah ﷺ.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ ذُو عَمْرٍو: لئن كَانَ الَّذِي تَذْكُرُ مِن أَمْرِ صَاحِبِكَ، لَقَدْ مَرَّ عَلَى أَجَلِهِ مِنْذُ ثَلَاثٍ وَأَقْبَلَا مَعِيَ حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ رُفِعَ لَنَا رَكْبٌ مِّن قَبِيلِ الْمَدْيَنَةِ فَسَأَلْنَاهُمْ فَقَالُوا: قُبَيْضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ أَبُو بَكْرٍ وَالنَّاسُ صَالِحُونَ. فَقَالَا: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَنَعُودُ إِنْ شَاءَ اللَّهُ، وَرَجَعَا إِلَى الْيَمَنِ فَأَخْبِرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ، قَالَ أَفَلَا جِئْتُمْ بِهِمْ؟ فَلَمَّا كَانَ بَعْدُ قَالَ لِي ذُو عَمْرٍو: يَا جَرِيرُ، إِنْ لَكَ عَلَى كَرَامَةٍ، وَإِنِّي مُخْبِرُكَ خَيْرًا. إِنْتَكُم مَعْشَرَ الْعَرَبِ لَنْ تَزَالُوا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَكَ أَمِيرٌ تَأَمَّرْتُمْ فِي آخِرٍ. فَإِذَا كَانَتْ بِالسَّيْفِ كَانُوا مَلُوكًا، يَغْضَبُونَ غَضَبَ الْمُلُوكِ، وَيَرْضَوْنَ رِضَا الْمُلُوكِ.

بَابُ غَزْوَةِ سَيْفِ الْبَحْرِ، وَهُمْ يَتَسَلَّقُونَ عِمْرًا الْقُرَيْشِيَّ وَأَمِيرُهُمْ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ.

646. Narrated Wahab bin Kaisan :
 Jabir bin Abdullah رضي الله عنه said, "Allah's
 Apostle ﷺ sent troops to the sea
 coast and appointed Abū 'Ubaida
 bin Al-Jarrah as their commander,
 and they were 300 (men). We set
 out, and we had covered some distance
 on the way, when our journeyfood ran
 short. So Abū 'Ubaida ordered that all
 the food present with the troops be
 collected, and it was collected. Our
 journeyfood was dates, and Abū 'Ubaida
 kept on giving us our daily ration from it
 little by little (piecemeal) till it decreased
 to such an extent that we did not receive
 except a date each." I asked (Jābir),
 "How could one date benefit you?"
 He said, "We came to know its value
 when even that finished." Jābir added,
 "Then we reached the sea (coast) where
 we found a fish like a small mountain.
 The people (i. e. troops) ate of it for
 18 nights (i. e. days). Then Abū
 'Ubaida ordered that two of its ribs be
 fixed on the ground (in the form of an
 arch) and that a she-camel be ridden
 and passed under them. So it passed under
 them without touching them."

647. Narrated Jābir bin 'Abdullah
رضي الله عنه : Allah's Apostle ﷺ sent us
 who were three-hundred riders under the
 command of Abū 'Ubaida bin Al-Jarrah
 in order to watch the caravan of the

٦٤٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ :
 حَدَّثَنِي مَالِكٌ ، عَنْ وَهْبِ بْنِ كَيْسَانَ ،
 عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا
 أَنَّهُ قَالَ : بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ بَعَثًا قَبِيلَ السَّاحِلِ وَأَمَرَ عَلَيْهِمُ
 أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَهُمْ ثَلَاثُمِائَةٍ
 فَخَرَجْنَا وَكُنَّا بِبَعْضِ الطَّرِيقِ فَنَبَسَى
 الزَّادُ فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ الْجَيْشِ
 فَجُمِعَ فَكَانَ مِزْوَدَ تَمْرٍ فَكَانَ
 يَقُولُ نَحْنُ كُلُّ يَوْمٍ قَلِيلًا قَلِيلًا حَتَّى نَبَسَى
 فَلَمْ يَكُنْ يُصَيِّبُنَا إِلَّا تَمْرَةٌ تَمْرَةٌ
 فَقُلْتُ مَا تُغْنِي عَنْكُمْ تَمْرَةٌ ؟ فَقَالَ :
 لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنَيْتُ . ثُمَّ
 انْتَهَيْنَا إِلَى الْبَحْرِ فَأِذَا حُوتٌ مِثْلُ
 الظَّرْبِ إِنْ أَكَلْ مِنْهُ الْقَوْمُ ثَمَانِ عَشْرَةَ
 لَيْلَةً . ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضَلْعَيْنِ
 مِنْ أَضْلَاعِهِ فَنَصَبَاهُمَا أَمْرًا بِرَاحِلَةٍ
 فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ
 تُصَيِّبَهُمَا .

٦٤٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ :
 حَدَّثَنَا سُفْيَانُ قَالَ : الَّذِي حَفِظْنَاهُ مِنْ
 عَمْرِو بْنِ دِينَارٍ قَالَ : سَمِعْتُ جَابِرَ بْنَ
 عَبْدِ اللَّهِ يَقُولُ : بَعَثَنَا رَسُولُ اللَّهِ صَلَّى

Quraish pagans. We stayed at the sea-shore for half a month and were struck with such severe hunger that we ate even the Khabt (i. e. the leaves of the Salam, a thorny desert tree), and because of that, the army was known as Jaish-ul-Khabt. Then the sea threw out an animal (i. e. a fish) called Al-'Anbar and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). Abū Ubaida took one of its ribs, fixed it on the ground ; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyān said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it).]" Jabir added : There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then Abū 'Ubaida forbade him to do so.

Narrated Abū Ṣāliḥ : Qais bin Sa'd said to his father, " I was present in the army and the people were struck with severe hunger." He said, " You should have slaughtered (camels) (for them)." Qais said, " I did slaughter camels but they were hungry again." He said, " You should have slaughtered (camels) again." Qais said, " I did slaughter (camels) again but the people felt hungry again." He said, " You should have slaughtered (camels) again." Qais said,

اللهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مِائَةٍ رَأَيْتُ أَمِيرَنَا
أَبُو عُبَيْدَةَ بْنَ الْجَرَّاحِ نَرَضِدُ عِيرَ
قُرَيْشٍ فَأَقَمْنَا بِالسَّاحِلِ نَصِفَ شَهْرٍ .
فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبْطَ ،
فَسَمَّيَ ذَلِكَ الْجَيْشُ جَيْشَ الْخَبْطِ .
فَالْتَقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ
فَأَكَلْنَا مِنْهُ نَصِفَ شَهْرٍ وَأَدَهَتْنا مِنْ
وَدَكِهِ حَتَّى ثَابَتَ إِلَيْنَا أَجْسَامُنَا فَأَخَذَ
أَبُو عُبَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ فَتَصَبَّهَ
فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ مَعَهُ ، قَالَ
سُفْيَانُ مَرَّةً ضِلْعًا مِنْ أَعْضَائِهِ فَتَصَبَّهَ
وَأَخَذَ رَجُلًا وَبَعِيرًا فَمَرَّ تَحْتَهُ ، قَالَ
جَابِرٌ : وَكَانَ رَجُلٌ مِنْ الْقَوْمِ نَحَرَ
ثَلَاثَ جَزَائِرَ ، ثُمَّ نَحَرَ ثَلَاثَ جَزَائِرَ :
ثُمَّ نَحَرَ ثَلَاثَ جَزَائِرَ ، ثُمَّ إِنَّ أَبَا
عُبَيْدَةَ نَهَاهُ . وَكَانَ عَمْرُو يَقُولُ :
أَخْبِرْنَا أَبُو صَالِحٍ : أَنَّ قَيْسَ بْنَ سَعْدٍ
قَالَ لِأَبِيهِ : كُنْتُ فِي الْجَيْشِ فَجَاعُوا
قَالَ : انْحَرْ ، قَالَ : نَحَرْتُ ، قَالَ : ثُمَّ
جَاعُوا ، قَالَ : انْحَرْ ، قَالَ : نَحَرْتُ .
قَالَ : ثُمَّ جَاعُوا ، قَالَ : انْحَرْ ، قَالَ :
نَحَرْتُ ، ثُمَّ جَاعُوا ، قَالَ : انْحَرْ ، فَقَالَ :
نُهَيْتُ .

"I did slaughter (camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abū 'Ubaida this time)." (1)

648. Narrated Jābir رضي الله عنه: We set out in the army of Al-Khābt and Abū 'Ubaida was the commander of the troops. We were struck with severe hunger, and the sea threw out a dead fish the like of which we had never seen, and it was called Al-Anbar. We ate of it for half-a-month. Abū 'Ubaida took (and fixed) one of its bones and a rider passed underneath it (without touching it). (Jābir added:) Abū 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Medīna, we informed the Prophet ﷺ about that, and he said, "Eat, for it is food Allāh has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.

(65) CHAPTER. The Hajj in which Abū Bakr led the people in 9 A. H.

649. Narrated Abū Huraira that during the Hajj in which the Prophet ﷺ

٦٤٨ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ ابْنِ جُرَيْجٍ قَالَ : أَخْبَرَنِي عَمْرٌو أَنَّهُ سَمِعَ جَابِرَ أَرْضِيَّ اللَّهَ عَنْهُ يَقُولُ : غَزَوْنَا جَيْشَ الْخَبَطِ وَأُمِّرَ أَبُو عُبَيْدَةَ فَجِئْنَا جُوعًا شَدِيدًا فَأَلْقَى الْبَحْرُ حُوتًا مَيْتًا لَمْ نَرِ مِثْلَهُ يُقَالُ لَهُ الْعَنْبَرُ فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ ، فَأَخَذَ أَبُو عُبَيْدَةَ عَظْمًا مِنْ عِظَامِهِ فَمَرَّ الرَّأْكَبُ تَحْتَهُ . وَأَخْبَرَنِي أَبُو الزُّبَيْرِ : أَنَّهُ سَمِعَ جَابِرًا يَقُولُ : قَالَ أَبُو عُبَيْدَةَ : كُلُوا فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَكَرْنَا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : كُلُوا رِزْقًا أَخْرَجَهُ اللَّهُ ، أَطْعِمُونَا إِنْ كَانَ مَعَكُمْ ، فَأَتَاهُ بَعْضُهُمْ فَأَكَلَهُ .

(حَجُّ أَبِي بَكْرٍ بِالنَّاسِ فِي سَنَةِ تِسْعٍ)

٦٤٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ : حَدَّثَنَا فُلَيْحٌ ، عَنْ الزُّهْرِيِّ ،

(1) He was forbidden lest they should run short of riding animals.

had made Abū Bakr Aṣ-Ṣiddiq as the chief of the Hajj before the Hajj-ul-Wida', on the day of Naḥr, Abū Bakr رضي الله عنه sent him along with a group of persons to announce to the people, "No pagan is permitted to perform Hajj after this year, and nobody is permitted to perform the Tawāf of the Ka'ba naked."

عَنْ حَمَّادِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَرَهُ عَلَيْهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ يُؤْذَنُ فِي النَّاسِ أَنْ لَا يَحْجُجَ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ .

650. Narrated Al-Barā رضي الله عنه : The last Sūra which was revealed in full was Barā'a (i. e. Sūra-at-Tauba), and the last Sura (i. e. part of a Sura) which was revealed was the last Verses of Sūra-an-Nisā :—

' They ask you
For a legal decision.
Say : Allah directs (thus)
About those who have
No descendants or ascendants
As heirs.' (4 : 176)

٦٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ : حَدَّثَنَا إِسْرَاطِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : آخِرُ سُورَةٍ نَزَلَتْ كَامِلَةً بَرَاءَةٌ، وَآخِرُ سُورَةٍ نَزَلَتْ خَاتِمَةُ سُورَةِ النَّسَاءِ - يَسْتَفْتِيكَ اللَّهُ قُلُوبُ اللَّهِ يُفْتِيكُمْ فِي الْكِتَابَةِ - .

(66) CHAPTER. The delegation of Banū Tamīm.

651. Narrated Imrān bin Ḥussain رضي الله عنه : A delegation from Banū Tamīm came to the Prophet ﷺ. The Prophet ﷺ said, "Accept the good tidings, O Banū Tamīm!" They said, "O Allāh's Apostle! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he

(وَفَدَ بَنِي تَمِيمٍ)

٦٥١ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي صَخْرَةَ، عَنْ ابْنِ مُحَرَّرٍ الْعَمَارِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَتَى نَفَرٌ مِنْ بَنِي تَمِيمٍ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ، قَالُوا : يَا رَسُولَ اللَّهِ قَدْ بَشَّرْنَا فَأَعْطَيْنَا،

said (to them), "Accept the good tidings, for Banū Tamīm refuses to accept them." They replied, "We have accepted them, O Allah's Apostle!"

فَرَوَى ذَلِكَ فِي وَجْهِهِ . فَجَاءَ نَقَرٌ مِنَ
الْيَمَنِ فَقَالَ : اقْبَلُوا الْبُشْرَى إِذَا لَمْ
يَقْبَلُهَا بَنُو تَمِيمٍ ، قَالُوا : قَدْ قَبَلْنَا بِهَا
رَسُولَ اللَّهِ .

(67) CHAPTER. Narrated Ibn Ishāq:

The Ghazwa of 'Uyaina bin Hishn bin Hudhaifa bin Badr waged against Banū Al-'Anbar, a branch of Banū Tamīm. The Prophet ﷺ sent 'Uyaina to raid them. He raided them and killed some of them and took some others as captives.

بَابُ قَالَ ابْنُ إِسْحَاقَ : غَزْوَةُ
عُيَيْنَةَ بْنِ حِصْنِ بْنِ حُدَيْفَةَ بْنِ بَدْرٍ
بَنِي الْعَنْبَرِ مِنْ بَنِي تَمِيمٍ ، بَعَثَهُ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَأَغَارَ
وَأَصَابَ مِنْهُمْ نَاسًا وَسَبَى مِنْهُمْ سَبَاعًا .

652. Narrated Abū Huraira رضي الله عنه :

I have not ceased to like Banū Tamīm ever since I heard of three qualities attributed to them by Allah's Apostle ﷺ . (He said) : They, of all my nation, will be the strongest opponent of Ad-Dajjal; 'Aisha had a slave-girl from them, and the Prophet ﷺ told her to manumit her as she was from the descendants of (the Prophet) Ishmael; and, when their Zakāt was brought, the Prophet ﷺ said, "This is the Zakāt of my people."

٦٥٢ - حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ :
حَدَّثَنَا جَرِيرٌ ، عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ ،
عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ : لَا أزال أَحِبُّ بَنِي تَمِيمٍ
بَعْدَ ثَلَاثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهَا فِيهِمْ : هُمْ أَشَدُّ
أَمْتِي عَلَى الدَّجَالِ . وَكَانَتْ فِيهِمْ
سَبْيَةٌ عِنْدَ عَائِشَةَ فَقَالَ أَعْتَقِيهَا فَإِنَّهَا
مِنْ وَلَدِ إِسْمَاعِيلَ . وَجَاءَتْ صِدْقَاتُهُمْ
فَقَالَ : هَذِهِ صِدْقَاتُ قَوْمٍ ، أَوْ قَوْمِي .

653. Narrated Ibn Abi Mulaika :

'Abdullah bin Az-Zubair said that a group of riders belonging to Banū Tamīm came

٦٥٣ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى :
حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ : أَنَّ ابْنَ جُرَيْجٍ

to the Prophet ﷺ. Abū Bakr said (to the Prophet ﷺ), "Appoint Al-Qa'qa' bin Ma'bad bin Zurāra as (their) ruler." 'Umar said (to the Prophet ﷺ), "No! But appoint Al-Aqra' the Habis." Thereupon Abū Bakr said (to 'Umar), "You just wanted to oppose me." 'Umar replied, "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection :—

' O you who believe !
Put not yourself forward
Before Allāh and His Apostle...
... (till the end of Verse)... (49 : 1)

(68) CHAPTER. The delegation of 'Abdul Qais.

654. Narrated Abū Jamra : I said to Ibn 'Abbās ؓ : I have an earthenware pot containing Nabidh (i.e. water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn 'Abbās said, "A delegation of 'Abdul Qais came to Allāh's Apostle ﷺ and he said, "Welcome, O the people! Neither will you be degraded nor will you be grieved." They said, "O Allāh's

أَخْبِرْهُمْ عَنْ ابْنِ أَبِي مُلَيْكَةَ : أَنَّ عُبَيْدَ اللَّهِ بْنَ الزُّبَيْرِ أَخْبَرَهُمْ أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ أَبُو بَكْرٍ : أَمْرُ الْقَعْقَاعِ بْنِ مَعْبُدٍ بْنِ زُرَّارَةَ، فَقَالَ عُمَرُ : بَلْ أَمْرُ الْأَقْرَعِ بْنِ حَابِسٍ . قَالَ أَبُو بَكْرٍ : مَا أَرَدْتُ إِلَّا خِلَافِي، قَالَ عُمَرُ : مَا أَرَدْتُ خِلَافَكَ . فَتَمَارَا حَتَّى ارْتَفَعَتِ أَصْوَاتُهُمَا، فَنَزَلَ فِي ذَلِكَ - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ - حَتَّى انْقَضَتْ .

بابُ وَفْدِ عَبْدِ الْقَيْسِ .

٦٥٤ - حَدَّثَنِي إِسْحَاقُ أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ : حَدَّثَنَا قُرَّةٌ، عَنْ أَبِي جَمْرَةَ، قَالَتْ : لَأَبْنِ عَبَّاسٍ إِنْ لِي جِرَّةٌ تَشْتَبِدُ لِي فِيهَا نَبِيدٌ فَأَشْرَبُهُ حُلُوا فِي جِرَّةٍ إِنْ أَكْثَرْتُ مِنْهُ فَجَالَسْتُ الْقَوْمَ فَأُطْلِسْتُ الْجُلُوسَ خَشِيتُ أَنْ أَفْتَضِّحَ . فَقَالَ : قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : مَرَحَبًا بِالْقَوْمِ غَيْرَ خَزَايَا وَلَا أَلْدَامِي، فَقَالُوا : يَا رَسُولَ اللَّهِ، إِنْ بَيْنَنَا وَبَيْنَكَ

Apostle! There are the Muḍar pagans between you and us, so we cannot come to you except in the Sacred Months. So please teach us some orders on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us." The Prophet ﷺ said, "I order you to do four things and forbid you from four things (I order you): To believe in Allāh..... Do you know what is to believe in Allāh? It is to certify that None has the right to be worshipped except Allāh; (I order you also) to establish prayers; (1) to pay Zakāt; and to fast the month of Ramaḍān and to give the Khumus (i.e. one-fifth of the booty) (for Allāh's Sake). I forbid you from four other things i.e. the wine that is prepared in Ad-Dubbā, An-Naqir, Al-Hantam and Al-Muzaffat.

655. Narrated Ibn 'Abbās ؓ :

The delegation of 'Abdul Qais came to the Prophet ﷺ and said, "O Allāh's Apostle! We belong to the tribe of Rabi'a. The infidels of Muḍar tribe intervened between us and you so that we cannot come to you except in the Holy Months, so please direct us some things we may act on and invite those left behind to act on." The Prophet ﷺ said, "I

المُشْرِكِينَ مِنْ مُضَرَ وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْحُرُمِ، حَدَّثَنَا بِجُمْلَةٍ مِنَ الْأُمَمِ إِنْ عَمَلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَتَدْعُو بِهِ مِنْ وَرَائِنَا. قَالَ: أَمْرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانُ بِاللَّهِ، هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ، وَأَنْ تَعْطُوا مِنَ الْمَغَانِمِ الْخُمْسَ. وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: مَا انْتَبِهَتْ فِي الدُّبَاءِ وَالنَّقِيرِ وَالْهَنْتَمِ وَالْمُزَافَةِ.

٦٥٥- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ : سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَدِمَ وَقَدْ عَبَّدَ الْقَيْسُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا هَذَا الْحَيُّ مِنْ رَبِيعَةَ وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كَفَمَارُ مُضَرَ، فَلَا سُنَّا نَخْلُصُ إِلَيْكَ إِلَّا فِي شَهْرِ حَرَامٍ، فَمَعَرْنَا بِأَشْيَاءَ

(1) See the word "Iqāmat-uṣ-Ṣalāt" in the glossary.

order you to observe four things and forbid you from four things: (I order you) to believe in Allāh, i. e. to certify that None has the right to be worshipped except Allāh." The Prophet ﷺ pointed with finger indicating one, and added, "To establish the prayers; (1) to give Zakāt, and to give one-fifth of the booty you win (for Allāh's Sake). I forbid you to use Ad-Dubbā, An-Naqir, Al-Hantam and Al-Muzaffat."

656. Narrated Bukair that Kuraib, the freed slave of Ibn 'Abbās told him that Ibn 'Abbās, 'Abdur-Rahmān bin Azhar and Al-Miswar bin Makhrama sent him to 'Āisha saying, "Pay her our greetings and ask her about the offering of the two-Rakāt after 'Asr prayer, and tell her that we have been informed that you offer these two Rakāt while we have heard that the Prophet ﷺ had forbidden their offering." Ibn 'Abbās said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her. She said, 'Ask Um Salama.' So, I informed them (of 'Āisha's answer) and they sent me to Um Salama for the same purpose as they sent me to 'Āisha. Um Salama replied, 'I heard the Prophet ﷺ

نَأْخُذُ بِهَا وَنَدْعُوا إِلَيْهَا مَنْ وَرَاءَنَا. قَالَ: أَمُرُّكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانَ بِاللَّهِ، شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَعَقْدَ وَاحِدَةٍ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَأَنْ تُؤَدُّوا لِلَّهِ خُمُسَ مَا غَنِمْتُمْ. وَأَنْهَاكُمْ عَنْ الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ.

٦٥٦ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ قَسَالٍ بَكْرُ بْنُ مُضَرٍّ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ: أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمَنِ بْنَ أَزْهَرَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أُرْسِلُوا إِلَى عَائِشَةَ فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا وَسَلِّمْ عَلَيْهَا عَنْ الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ فَإِنَّا أُخْبِرْنَا أَنَّكَ تَصَلِّيَهُمَا وَقَدْ بَلَغْنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْهُمَا، قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ مَعَ عُمَرَ النَّاسَ عَنْهُمَا، قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا وَبَلَغْتُهَا مَا أُرْسِلُونِي، فَقَالَتْ: سَلِ أُمَّ سَلَمَةَ فَأَخْبِرْ تَهُمْ فَرَدُّونِي إِلَى أُمِّ

(1) See the word "Iqamat-us-Salat" in the glossary.

forbidding the offering of these two Rak'at. Once the Prophet ﷺ offered the 'Aṣr prayer, and then came to me. And at that time some Anṣārī women coming from the tribe of Banu Haram were with me. Then (the Prophet ﷺ) offered those two Rak'at, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him): Um Salama says, 'O Allāh's Apostle! Didn't I hear you forbidding the offering of these two Rak'at (after the 'Aṣr prayer) yet I see you offering them?' And if he beckons to you with his hand, then wait behind.' So the lady slave did that and the Prophet ﷺ beckoned to her with his hand, and she stayed behind, and when the Prophet ﷺ finished his prayer, he said, 'O the daughter of Abū Umaiyā (i.e. Um Salama), You were asking me about these two Rak'at after the 'Aṣr prayer. In fact, some people from the tribe of 'Abdul Qais came to me to embrace Islām and busied me so much that I did not offer the two-Rak'at which were offered after Zuhr compulsory prayer, and these two Rak'at (you have seen me offering) make up for those.' "

سَلَمَةَ بِمَثَلِ مَا أُرْسَلُونِي إِلَى عَائِشَةَ فَقَالَتْ أُمُّ سَلَمَةَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْهُمَا وَإِنَّهُ صَلَّيَ الْعَصْرَ ثُمَّ دَخَلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِّنْ بَنِي حَرَامٍ مِّنَ الْأَنْصَارِ فَصَلَّاهُمَا فَأُرْسِلْتُ إِلَيْهِ الْخَادِمُ فَقُلْتُ : قَوْمِي إِلَى جَنْبِهِ فَقُولِي : تَقُولُ أُمُّ سَلَمَةَ ، يَا رَسُولَ اللَّهِ أَلَمْ أَسْمَعْكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكَعَتَيْنِ فَأَرَاكَ تُصَلِّيَهُمَا ؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي . فَفَعَلْتُ الْجَارِيَّةُ فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرْتُ عَنْهُ ، فَلَمَّا انْصَرَفَ قَالَ : يَا بِنْتُ أَبِي أُمَيَّةَ ، سَأَلْتُ عَنْ الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ ، إِنَّهُ أَتَانِي أُنَاسٌ مِّنْ عِبَدِ الْقَبَيْسِ بِالْإِسْلَامِ مِّنْ قَوْمِهِمْ فَشَغَلُونِي عَنِ الرَّكَعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ .

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657. Narrated Ibn 'Abbās ؓ :

The first Friday (i.e. Jum'aa) prayer offered after the Friday Prayer offered at the Mosque of Allāh's Apostle ﷺ was offered at

٦٥٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ

الْبُجَعْفِيُّ : حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ :

حَدَّثَنَا إِسْرَاهِيمُ هُوَ ابْنُ طَهْمَانَ ، عَنْ

the mosque of 'Abdul Qais situated at Jawāthi, that is a village at Al-Bahrain.

أَبِي جَمْرَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَوَّلُ جُمُعَةٍ جُمِعَتْ بَعْدَ جُمُعَةِ جُمِعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجَوَاثِي ، يَعْنِي قَرْيَةَ مِنْ الْبَحْرَيْنِ .

(69) **CHAPTER.** The delegation of Banū Hanīfa and the narration of Thumāma bin Uthāl.

بابُ وَفْدِ بَنِي حَنِيفَةَ ، وَحَدِيثِ ثُمَامَةَ بْنِ أُثَالٍ .

658. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ sent some cavalry towards Najd and they brought a man from the tribe of Banū Hanīfa who was called Thumāma bin Uthāl. They fastened him to one of the pillars of the Mosque. The Prophet ﷺ went to him and said, "What have you got, O Thumāma ?" (1) He replied, " I have got a good thought, O Muḥammad! (2) If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till

٦٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ : حَدَّثَنَا اللَّيْثُ قَالَ : حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ : أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : مَا عِنْدَكَ يَا ثُمَامَةُ ؟ فَقَالَ : عِنْدِي خَيْرٌ يَا مُحَمَّدُ ، إِنْ تَقَتُلْنِي تَقْتُلَ ذَا دَمٍ ، وَإِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٍ ، وَإِنْ كُنْتَ تُرِيدُ

(1) This means : What do you think I am going to do to you ?

(2) Thumāma had a good idea about the Prophet ﷺ for he knew that he would not oppress people, but forgive and help them.

the next day when the Prophet ﷺ said to him, "What have you got, O Thumāma?" He said, "What I told you, i. e. if you set me free, you would do a favour to one who is grateful." The Prophet ﷺ left him till the day after, when he said, "What have you got, O Thumāma?" He said, "I have got what I told you." On that the Prophet ﷺ said, "Release Thumāma." So he (i. e. Thumāma) went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said, "I certify that None has the right to be worshipped except Allah, and also certify that Muḥammad is His Apostle! By Allah, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the 'Umra. And now what do you think?" The Prophet ﷺ gave him good tidings (congratulated him) and ordered him to perform the 'Umra. So when he came to Mecca, someone said to him, "You have become a Ṣabian?" Thumāma replied, "No! By Allah, I have embraced Islām with

المَالِ فَسَلَّ مِنْهُ مَا شِئْتُمْ، فَتَبَرَكَ حَتَّى كَانَ الْغَدُ. ثُمَّ قَالَ لَهُ: مَا عِنْدَكَ يَا ثُمَامَةُ؟ قَالَ: مَا قُلْتُ لَكَ، إِنْ تَنْعِمَ تَنْعِمَ عَلَى شَاكِرٍ. فَتَبَرَكَ حَتَّى كَانَ بَعْدَ الْغَدِ، فَقَالَ: مَا عِنْدَكَ يَا ثُمَامَةُ؟ فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ: أَطْلِقُوا ثُمَامَةَ، فَإِنِ نْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسِلْ ثُمَّ دَخِلِ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، يَا مُحَمَّدُ، وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَتَقَدَّ أَصْبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ إِلَيَّ. وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ. وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ. وَإِنْ خِيلَتْكَ أَخَذْتُ نَبِيَّ وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَسْرَى؟ فَبَشَّرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَهُ أَنْ يَعْتَمِرَ. فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ: صَبَّوَتْ؟ قَالَ: لَا وَاللَّهِ وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا وَاللَّهِ لَا يَأْتِيَكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Muhammad, Apostle of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamāma unless the Prophet ﷺ gives his permission."

659. Narrated Ibn 'Abbās : Musailima Al-Kadhhab came during the lifetime of the Prophet ﷺ and started saying, "If Muhammad gives me the rule after him, I will follow him." And he came to Medina along with a great number of the people of his tribe. Allah's Apostle ﷺ went to him in the company of Thābit bin Qais bin Shammās, and at that time, Allah's Apostle ﷺ had a stick of a date-palm tree in his hand. When he (i. e. the Prophet ﷺ) stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allah's Order you cannot avoid, (but you will be destroyed), and if you turn your back upon this religion, then Allah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thābit bin Qais who will answer your questions on my behalf." Then the Prophet ﷺ went away from him. I asked about the statement of Allah's Apostle ﷺ : "You seem to be the same person who was shown to

٦٥٩ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ : حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَقُولُ : إِنْ جَعَلَ لِي مُحَمَّدٌ الْأَمْرُ مِنْ بَعْدِهِ تَبِعْتُهُ، وَقَدْ مَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ. فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ ثَابِتُ بْنُ قَيْسٍ بْنُ شَمَّاسٍ وَفِي يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِطْعَةً جَرِيدٍ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ فَقَالَ : لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا وَلَنْ تَعُدَّ وَأَمَرَ اللَّهُ فِيكَ، وَلَكِنْ أَدْبَرْتَ لَتَيْعَقِرَنَّكَ اللَّهُ، وَإِنِّي لَا أَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتُ بْنُ قَيْسٍ يُجِيبُكَ عَنِّي، ثُمَّ انْصَرَفَ عَنْهُ. قَالَ ابْنُ عَبَّاسٍ : فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ أَرَى الَّذِي أُرِيتُ فِيهِ مَا أُرِيتُ، فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

me in my dream," and Abū Huraira informed me that Allah's Apostle ﷺ said, "When I was sleeping, I saw (in dream) two bangles of gold on my hands and that worried me. (1) And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-'Ansi and the other, Musailima."

660. Narrated Abū Huraira : Allah's Apostle ﷺ said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the Inspiration that I should blow on them, and I did so, and both of them went away. I interpreted it as referring to the two liars between whom I am present : the ruler of Sana and the ruler of Yamama."

661. Narrated Abū Raja' Al-Uṭaridi: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the

بَيْنَنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سَيَّوَارَيْنِ مِنْ ذَهَبٍ فَأَهْمَتْنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ أَنْ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا. فَأَوَّلَتْهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي، أَحَدُهُمَا الْعَنْسِيُّ، وَالْآخَرُ مُسَيْلِمَةُ.

٦٦٠ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ : حَدَّثَنَا عُبَيْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ : أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : بَيْنَنَا أَنَا نَائِمٌ أُتَيْتُ بِخَزَائِنِ الْأَرْضِ فَوُضِعَ فِي كَفِّي سَيَّوَارَانِ مِنْ ذَهَبٍ، فَكَبَّرَ عَلَيَّ، فَأُوحِيَ إِلَيَّ أَنْ انْفُخْهُمَا فَنَفَخْتُهُمَا فَذَهَبَا، فَأَوَّلَتْهُمَا الْمَكْدَأَبَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا : صَاحِبُ صَنْعَاءَ، وَصَاحِبُ الْيَمَامَةِ.

٦٦١ - حَدَّثَنَا الصَّلَاحِيُّ بْنُ مُحَمَّدٍ : قَالَ : سَمِعْتُ مُهَنْدِيَّ بْنَ مَيْمُونٍ قَالَ : سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ يَقُولُ :

(1) Because the wearing of gold was lawful only for women.

latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month 'the iron remover', for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab. Abū Raja added: When the Prophet ﷺ was sent with the Message, I was a boy working as a shepherd of my family camels. When we heard the news about the appearance of the Prophet ﷺ, we ran to the fire, i.e. to Musailima Al-Kadhhab.

كُنَّا نَعْبُدُ الْحَجَرَ فَإِذَا وَجَدْنَا حَجَرًا
هُوَ أَحْيَرُ مِنْهُ الْقَيْنَاهُ وَأَخَذْنَا الْآخِرَ
فَإِذَا لَمْ نَجِدْ حَجَرًا جَمَعْنَا جُشُوءَ
مِنْ تَرَابٍ ثُمَّ جِئْنَا بِالشَّاةِ نَحْلِيهَا
عَلَيْهِ ثُمَّ طَهَّنَا بِهِ. فَإِذَا دَخَلَ شَهْرُ
رَجَبٍ قُلْنَا مُنْصَلِّ الْأَسِنَّةِ فَلَا نَدْعُ
رُمْحًا فِيهِ حَدِيدَةً وَلَا سَهْمًا فِيهِ
حَدِيدَةً إِلَّا نَزَعْنَاهُ وَالْقَيْنَاهُ شَهْرُ
رَجَبٍ. وَتَسَمَّيْتُ أَبَا رَجَاءٍ يَقُولُ:
كُنْتُ يَوْمَ بُعِثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ غَلَامًا أُرْعَى الْإِبِلَ عَلَى أَهْلِي،
فَلَمَّا سَمِعْنَا بِخَيْرُ وَجْهِهِ قَرَرْنَا إِلَى النَّارِ،
إِلَى مُسَيْلِمَةَ الْكَذَّابِ.

(70) CHAPTER. The story of Al-Aswad Al-Ansi.

(قصة الأسود العنسي.)

662. Narrated. 'Ubaidullāh bin 'Abdullāh bin 'Utba: We were informed that Musailima Al-Kadhhab had arrived in Medina and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith bin Kuraiz was his wife and she was the mother of 'Abdullāh bin 'Āmir. There came to him Allāh's Apostle ﷺ accompanied by Thābit bin Qais bin Shammās who was called the orator of Allāh's Apostle ﷺ. Allāh's Apostle ﷺ had a stick in his hand then. The Prophet ﷺ stopped before Musailima

٦٦٢ - حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ
الْجَرَمِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ:
حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ عَبِيدَةَ
ابْنِ نَشِيطٍ، وَكَانَ فِي مَوْضِعٍ آخِرَ إِسْمِهِ
عَبِيدُ اللَّهِ: أَنَّ عَبِيدَةَ اللَّهِ بْنَ عَبِيدَةَ اللَّهِ بْنِ
عُتْبَةَ قَالَ: بَلَّغْنَا أَنَّ مُسَيْلِمَةَ
الْكَذَّابِ قَدِمَ الْمَدِينَةَ فَتَنَزَلَ فِي دَارِ
بَيْنَتِ الْحَارِثِ. وَكَانَ تَحْتَهُ بَيْنَتُ الْحَارِثِ
ابْنِ كُرَيْزٍ وَهِيَ أُمُّ عَبِيدَةَ اللَّهِ بْنِ مِرٍ،
فَاتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ

and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you." The Prophet ﷺ said, "If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thābit bin Al-Qais who will answer you on my behalf." The Prophet ﷺ then went away. I asked Ibn 'Abbās about the dream, Allah's Apostle ﷺ had mentioned. Ibn 'Abbās said, "Someone told me that the Prophet ﷺ said, 'When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed to blow on them, and when I blew at them, both of them flew. Then I interpreted them as two liars who would appear.' One of them was Al-Ansi who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhhab."

ثَابِتُ بْنُ قَيْسٍ بْنِ شَمَّاسٍ وَهُوَ الَّذِي يُقَالُ لَهُ خَطِيبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي يَدَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضِيبٌ، فَوَقَفَ عَلَيْهِ فَكَتَمَهُ، فَقَالَ لَهُ مُسَيْلِمَةُ: «إِنْ شِئْتَ خَلَيْنَا بَيْنَكَ وَبَيْنَ الْأَمْرِ ثُمَّ جَعَلْتَهُ لَنَا بَعْدَكَ». فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ سَأَلْتَنِي هَذَا الْقَضِيبَ مَا أَعْطَيْتُكَهُ وَإِنِّي لَا أَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا أُرِيتُ، وَهَذَا ثَابِتُ بْنُ قَيْسٍ سَيُجِيبُكَ عَنِّي». فَانْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: «سَأَلْتُ عُبَيْدَ اللَّهِ بْنَ عَبَّاسٍ عَنْ رُؤْيَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي ذَكَرَ: فَقَالَ ابْنُ عَبَّاسٍ، ذُكِرَ لِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَيْنَا أَنَا وَنَائِمٌ أُرِيتُ أَنَّهُ وَضِعَ فِي يَدَيَّ إِسْوَارَانِ مِنْ ذَهَبٍ فَتَطَعْتُهُمَا وَكُتِرَ هَتُّهُمَا، فَأَذِنَ لِي فَتَخَشَّتُهُمَا فَطَارَا فَأَوَلَّتُهُمَا كَمَا أَبَيْنَ يَخْرُجَانِ». فَقَالَ عُبَيْدُ اللَّهِ: أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ فَيْرُوزٌ بِالْيَمَنِ، وَالْآخَرُ مُسَيْلِمَةُ الْكَذَّابُ».

بَابُ قِصَّةِ أَهْلِ نَجْرَانَ

(71) CHAPTER. The story of the people of Najrān (i. e. Christians).

Al-Aqib and Saiyid, the rulers of Najrān, came to Allah's Apostle ﷺ with the intention of doing Li'an. (1) One of them said to the other, "Do not do (this Li'an) for, by Allah, if he is a Prophet and we do this Li'an, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet ﷺ), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet ﷺ said, "I will send an honest man who is really trustworthy." Then every one of the companions of Allah's Apostle ﷺ wished to be that one. Then the Prophet ﷺ said, "Get up, O Abū Ubaida bin Al-Jarrah." When he got up, Allah's Apostle ﷺ said, "This is the Trustworthy man of this (Muslim) nation."

664. Narrated Hudhaifa (رضي الله عنه) :

The people of Najrān came to the Prophet ﷺ and said, "Send an honest man to us." The Prophet ﷺ said, "I will send to you an honest man who is really trustworthy." Every one of the (Muslim)

حدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صَالَةَ بْنِ زُفَرٍ، عَنْ حُدَيْفَةَ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبِيَا نَجْرَانَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدَانِ أَنْ يُلَاعِنَاهُ، قَالَ: فَتَقَالَ أَحَدُهُمَا لِصَاحِبِيهِ لَا تَفْعَلْ فَوَاللَّهِ لَشَيْنٌ كَانَ نَبِيًّا فَلَاعِنَا لَا نَفْلِحْ نَحْنُ وَلَا عَقِبُنَا مِنْ بَعْدِنَا. قَالَا: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا وَابْنَعْتَ مَعَنَا رَجُلًا أَمِينًا وَلَا تَبْنَعْتَ مَعَنَا إِلَّا أَمِينًا. فَقَالَ: لَا بَنَعْنَ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ، فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: قُمْ يَا أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ. فَلَمَّا قَامَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ.

٦٦٤ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ بَشَّارٍ :

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ أَبَا إِسْحَاقَ عَنْ صَالَةَ بْنِ زُفَرٍ ، عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ أَهْلُ نَجْرَانَ إِلَى النَّبِيِّ صَلَّى

(1) Two groups of people who have differences take their families in a far-off place in order to pray to Allah to send His Curse or Punishment on the one who is a liar.

people hoped to be that one. The Prophet ﷺ then sent Abū 'Ubaida bin Al-Jarrah.

اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: ابْعَثْ لَنَا رَجُلًا
أَمِينًا، فَقَالَ: لَا بُعْثَنَ إِلَيْكُمْ رَجُلًا
أَمِينًا حَقَّ آمِينَ. فَاسْتَبْشَرَ لَهُ النَّاسُ
فَبَعَثَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ.

665. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Every nation has an Amin (i.e. the most honest man), and the Amin of this nation is Abū 'Ubaida bin Al-Jarrah."

٦٦٥ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا
شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ
أَنَسٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ
الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ.

(72) CHAPTER. The story of Uman and Al-Bahrain.

(قِصَّةُ عُثْمَانَ وَالْبَحْرَيْنِ)

666. Narrated Jābir bin 'Abdullāh رضي الله عنه: Allah's Apostle ﷺ said to me, "If the revenue of Al-Bahrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Bahrain did not come till Allah's Apostle ﷺ had died. When the revenue came during the rule of Abū Bakr, Abū Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet ﷺ, should present himself to me (i.e. Abū Bakr). I came to Abū Bakr and informed him that the Prophet ﷺ had said (to me), "If the revenue of Al-Bahrain should come, I will give you

٦٦٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا سُفْيَانُ: سَمِعَ ابْنَ الْمُنْكَدَرِ
جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا
يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ لَتَقَدَّمَ
أَعْطَيْتُكَ هَكَذَا وَهَكَذَا، ثَلَاثًا، فَلَمْ
يَتَقَدَّمْ مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا قَدَّمَ
عَلَى أَبِي بَكْرٍ أَمَرَ مُنَادِيًا فَنَادَى: مَنْ
كَانَ لَهُ عِنْدَ النَّبِيِّ دَيْنٌ أَوْ عِدَّةٌ
فَلْيَأْتِنِي. قَالَ جَابِرٌ: فَجِئْتُ أَبَا بَكْرٍ
فَأَخْبَرْتُهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: لَوْ جَاءَ مَالُ الْبَحْرَيْنِ لَأَعْطَيْتُكَ

so-much and so much," repeating "so much" thrice. So Abū Bakr gave me. (In another narration Jābir said) : I met Abū Bakr after that and asked him (to give me what the Prophet ﷺ had promised me), but he did not give me. I again went to him but he did not give me. I again went to him (for the third time) but he did not give me. On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you but you did not give me ; so you should either give me or else you are miserly with regard to me, on that, Abū Bakr said, " Do you say, 'You will be miserly with regard to me ? ' There is no worse disease than miserliness." Abū Bakr said it thrice and added, " Whenever I refused to give you, I had the intention of giving you." (In another narration) Jābir bin 'Abdullāh said, " I went to Abū Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five-hundred, and then Abū Bakr said (to me), ' Take the same amount twice.' "

(73) CHAPTER. The arrival of Al-Ashtariyūn and the people of Yemen. Abū Mūsā said, " The Prophet ﷺ said, ' They are from me and I am from them.' "

667. Narrated Abū Mūsā : My brother and I came from Yemen (to

هَكَذَا وَهَكَذَا، ثَلَاثًا. قَالَ : فَأَعْطَانِي .
قَالَ جَابِرٌ : فَلَقَيْتُ أَبَا بَكْرٍ بَعْدَ ذَلِكَ
فَسَأَلْتُهُ فَلَمْ يُعْطِنِي ، ثُمَّ أَتَيْتُهُ فَلَمْ
يُعْطِنِي ، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَلَمْ يُعْطِنِي ،
فَقُلْتُ لَهُ : قَدْ أَتَيْتُكَ فَلَمْ تُعْطِنِي ،
ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِنِي ، ثُمَّ أَتَيْتُكَ
فَلَمْ تُعْطِنِي . فَأَمَّا أَنْ تُعْطِنَنِي وَإِمَّا
أَنْ تَبْخُلَ عَنِّي ، فَقَالَ : أَقُلْتُ تَبْخُلُ
عَنِّي ؟ وَآيُّ دَاعٍ أَدْوَأُ مِنَ الْبَخْلِ ؟
قَالَهَا ثَلَاثًا ، مَا مَنَعْتُكَ مِنْ مَرَّةٍ إِلَّا وَأَنَا
أُرِيدُ أَنْ أُعْطِيكَ . وَعَنْ عَمْرِو بْنِ
مُحَمَّدٍ بْنِ عَلِيٍّ : سَمِعْتُ جَابِرَ بْنَ
عَبْدِ اللَّهِ يَقُولُ : جِئْتُهُ فَقَالَ لِي أَبُو بَكْرٍ :
عِنْدَهَا فَعَدَدْتُهَا فَوَجَدْتُهَا خَمْسًا مِائَةً ،
فَقَالَ : خُذْ مِثْلَهَا مَرَّتَيْنِ .

بَابُ قُدُومِ الْأَشْعَرِيِّينَ وَاهْبِلِ
الْيَمَنِ . وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هُمْ مِنِّي وَأَنَا
مِنْهُمْ .

٦٦٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
وَإِسْحَاقُ بْنُ نَصْرٍ قَالَا : حَدَّثَنَا بِحْنِي

Medīna) and remained for some time, thinking that Ibn Mas'ūd and his mother belonged to the family of the Prophet ﷺ because of their frequent entrance (upon the Prophet ﷺ) and their being attached to him.

668. Narrated Zahdam : When Abū Mūsā arrived (at Kūfa as a governor) he honoured this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abū Mūsā invited the man to the lunch, but the latter said, "I saw chickens eating something (dirty) so I consider them unclean." Abū Mūsā said, "Come on! I saw the Prophet ﷺ eating it (i. e. chicken)." The man said, "I have taken an oath that I will not eat (chicken)." Abū Mūsā said, "Come on! I will tell you about your oath. We, a group of Al-Ash'ariyūn people went to the Prophet ﷺ and asked him to give us something to ride, but the Prophet ﷺ refused. Then we asked him for the second time to give us something to ride, but the Prophet ﷺ took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet ﷺ and he ordered that five camels be given to us.

ابنُ آدَمَ : حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ ، عَنْ أَبِيهِ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ فَمَسَكْتُمَا حِينًا مَا نَرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلَّا مِنْ أَهْلِ الْبَيْتِ مِنْ كَثْرَةِ دُخُولِهِمْ وَلِزُومِهِمْ لَهُ .

٦٦٨ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا عَبْدُ السَّلَامِ ، عَنْ أَيُّوبَ ، عَنْ أَبِي قَلَابَةَ ، عَنْ زَاهِدٍ قَالَ : لَمَّا قَدِمَ أَبُو مُوسَى أَكْرَمَ هَذَا الْحَيَّ مِنْ جَرْمٍ وَإِنَّا لَجُلُوسٌ عِنْدَهُ وَهُوَ يَتَغَدَّى دَجَاجًا وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ ، فَدَعَاهُ إِلَى الْغَدَاةِ ، فَقَالَ : إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدِرْتُهُ ، فَقَالَ : هَلُمَّ فَأَنْتِ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُهُ ، فَقَالَ : إِنِّي حَلَقْتُ لَا أَكُلُهُ ، فَقَالَ : هَلُمَّ أَخْبِرْكَ عَنْ يَمِينِكَ ، إِنَّا أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَقَرْنَا مِنَ الْأَشْعَرِيِّينَ فَاسْتَحْمَلْنَاهُ فَأَبَى أَنْ يَحْمِلَنَا ، فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا ، ثُمَّ لَمْ يَكُنْ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أُتِيَ بِشَهْبٍ إِبِلٍ فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ ، فَلَمَّا قَبَضْنَاهَا قُلْنَا : تَغْفِلُنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْنَةٍ لَا نُفْلِحُ بَعْدَهَا أَبَدًا . فَأَنْتَيْتُهُ فَقُلْتُ :

When we took those camels, we said, "We have made the Prophet ﷺ forget his oath, and we will not be successful after that." So I went to the Prophet ﷺ and said, "O Allāh's Apostle! You took an oath that you would not give us anything to ride, but you have given us." He said, "Yes, for if I take an oath and later I see a better solution than that, I act on the latter (and gave the expiation of that oath)."

669. Narrated 'Imrān bin Huṣain: The people of Banu Tamim came to Allāh's Apostle ﷺ and he said, "Be glad (i.e. have good tidings), O Banū Tamim!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allāh's Apostle ﷺ changed (i.e. he took it ill). Then some people from Yemen came, and the Prophet ﷺ said (to them), "Accept good tidings as Banū Tamim have not accepted them." They said, "We accept them, O Allāh's Apostle!"

670. Narrated Abū Mascūd : The Prophet ﷺ beckoned with his hand towards Yemen and said, "Belief is there." The harshness and fierceness of

يَا رَسُولَ اللَّهِ إِنَّكَ حَلَفْتَ أَنْ لَا تَحْمِلَنَا وَاقْدَحْتُمْ حِمْلَنَا، قَالَ: أَجَلٌ وَلَسْكَنَ لَا أَحْلِفُ عَلَى يَمِينٍ فَإَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا.

٦٦٩ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا أَبُو عَاصِمٍ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا أَبُو صَخْرَةَ جَامِعُ بْنُ شَدَّادٍ : حَدَّثَنَا صَفْوَانُ بْنُ مُحَرَّرٍ الْمَازِنِيُّ قَالَ : حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ قَالَ : جَاءَتْ بَنُو تَمِيمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : أَبْشِرُوا يَا بَنِي تَمِيمٍ ، فَقَالُوا : أَمَا إِذَا بَشَّرْتَنَا فَأَعْطِنَا ، فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَجَاءَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْنَهَا بَنُو تَمِيمٍ ، قَالُوا : قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ .

٦٧٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ : حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي

heart are found in the farmers who shout at the tails of camels (1) (in the place) from where the side of the head of Satan comes out; those are the tribes of Rabi'a and Mudar.

خالد ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ، عَنْ أَبِي مَسْعُودٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : الْإِيمَانُ هَاهُنَا ، وَأَشَارَ بِيَدِهِ إِلَى الْيَمَنِ . وَالْجَفَاءُ وَغِلَظُ الْقُلُوبِ فِي الْقَدَّادِينَ عِنْدَ أُصُولِ أَذْنَابِ الْإِبِلِ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ : رَبِيعَةَ وَمُضَرَ .

671. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e. bedouins). Calmness and solemnity are the characters of the owners of sheep."

٦٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمَانَ ، عَنْ ذَكْوَانَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أَتَاكُمْ أَهْلُ الْيَمَنِ ، هُمْ أَرَقُّ أَفْئِدَةً وَأَلْيَنُ قُلُوبًا ، الْإِيمَانُ يَمَانٌ وَالْحِكْمَةُ يَمَانِيَّةٌ ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَصْحَابِ الْإِبِلِ ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْغَنَمِ . وَقَالَ غُنْدَرٌ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمَانَ : سَمِعْتُ ذَكْوَانَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

672. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Belief is Yemenite while afflictions appear from there

٦٧٢ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي أَخِي ، عَنْ سُلَيْمَانَ ، عَنْ ثَوْرِ بْنِ زَيْدٍ ، عَنْ أَبِي الْغَيْثِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

(1) Those who are engaged too much in wordly pursuits and neglect their religious duties will usually acquire the vice of being harsh and fierce.

(the east) from where the side of the head of Satan comes out."

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : الْإِيمَانُ
يَمَانٌ ، وَالْفِتْنَةُ هَامُنَا . هَامُنَا يَطْلُعُ
قَبْرُنُ الشَّيْطَانِ .

673. Narrated Abū Huraira رضي الله عنه :
The Prophet ﷺ said, " The people of
Yemen have come to you, and they are
more soft-hearted and gentle-hearted
people. The capacity for understanding
religion is Yemenite and Wisdom is
Yemenite."

٦٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا
شُعَيْبٌ : حَدَّثَنَا أَبُو الزَّتَّادِ ، عَنْ الْأَعْرَجِ ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أَتَاكُمْ
أَهْلُ الْيَمَنِ أَوْضَعَفُ قُلُوبًا وَأَرْقُ
أَفْئِدَةً ، الْفَقِيهُ يَمَانٌ ، وَالْحَكِيمَةُ
يَمَانِيَّةٌ .

674. Narrated 'Alqama : We were
sitting with Ibn Mas'ūd when Khabbāb
came and said, " O Abū Abdur-Rahmān!
Can these young fellows recite Qur'an
as you do ? " Ibn Mas'ūd said, " If you
wish I can order one of them to recite
(Qur'ān) for you." Khabbāb re-
plied, "Yes." Ibn Mas'ūd said, "Recite,
O 'Alqama ! " On that, Zaid bin Ḥudair,
the brother of Ziyād bin Ḥudair said,
(to Ibn Mas'ūd), " Why have you
ordered 'Alqama to recite though he does
not recite better than we ? " Ibn Mas'ūd
said, " If you like, I would tell you what
the Prophet ﷺ said about your nation
and his (i. e. 'Alqama's) nation." So I
recited fifty Verses from Sūra-Maryam.
'Abdullah (bin Mas'ūd) said to Khabbāb,
" What do you think (about 'Alqama's

٦٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ : عَنْ أَبِي
حَمَزَةَ ، عَنْ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ،
عَنْ عَلْقَمَةَ قَالَ : كُنَّا جُلُوسًا مَعَ ابْنِ
مَسْعُودٍ فَجَاءَ خَبَّابٌ فَقَالَ : يَا أَبَا
عَبْدِ الرَّحْمَنِ ، أَيْسَرُ طَبِيعُ هَؤُلَاءِ الشَّبَابِ
أَنْ يَقْرَأُوا كَمَا تَقْرَأُ ؟ قَالَ : أَمَا إِنَّكَ
لَتَوْ شِئْتَ أَمَرْتُ بَعْضَهُمْ يَقْرَأُ
عَلَيْكَ ، قَالَ : أَجَلٌ ، قَالَ : اقْرَأْ يَا عَلْقَمَةُ ،
فَقَالَ زَيْدُ بْنُ حُدَيْرٍ أَخُو زِيَادِ بْنِ
حُدَيْرٍ : أَتَأْمُرُ عَلْقَمَةَ أَنْ يَقْرَأَ وَآيِسَ
بِاقْرَأِنَا ؟ قَالَ : أَمَا إِنَّكَ إِنْ شِئْتَ
أَخْبِرْتُكَ بِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي قَوْمِيكَ وَقَوْمِيهِ ، فَقَرَأَتْ
خَمْسِينَ آيَةً مِنْ سُورَةِ مَرْيَمَ فَقَالَ
عَبْدُ اللَّهِ : كَيْفَ تَرَى ؟ قَالَ : قَدْ

recitation) ?” Khabbāb said, “He has recited well.” ‘Abdullah said, “Whatever I recite, ‘Alqama recites.” Then ‘Abdullah turned towards Khabbāb, and saw that he was wearing a gold ring, whereupon he said, “Hasn’t the time for its throwing away come yet?” Khabbāb said, “You will not see me wearing it after today,” and he threw it away.

(74) CHAPTER. The story of Daus and Tufail bin ‘Amr Ad-Dausi.

675. Narrated Abū Huraira رضي الله عنه : Tufail bin ‘Amr came to the Prophet ﷺ and said, “The Daus (nation) have perished as they disobeyed and refused to accept Islām. So invoke Allāh against them.” But the Prophet ﷺ said, “O Allāh! Give guidance to the Daus (tribe) and bring them (to Islām)!”

676. Narrated Abū Huraira رضي الله عنه : When I came to the Prophet ﷺ, I said on my way, “O what a long tedious tiresome night; nevertheless, it has rescued me from the place of heathenism.” A slave of mine ran away on the way. When I reached the Prophet ﷺ, I give him the oath of allegiance (for

أَحْسَنَ . قَالَ عَبْدُ اللَّهِ : مَا أَقْرَأُ شَيْئًا إِلَّا وَهُوَ يَقْرَأُوهُ ، ثُمَّ التَفَتَ إِلَى خَبَّابٍ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ فَقَالَ : أَلَمْ يَأْنِ لِهَذَا الْخَاتَمِ أَنْ يُلْقَى ؟ قَالَ : أَمَّا إِنَّكَ لَنْ تَرَاهُ عَلَى بَعْدَ الْيَوْمِ ، فَالْقَاهُ . رَوَاهُ غُنْدَرٌ عَنْ شُعْبَةَ .

(قِصَّةُ دَوْسٍ وَ الطُّفَيْلِ بْنِ عَمْرِو الدَّؤَسِيِّ)

٦٧٥ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سَفْيَانُ ، عَنْ ابْنِ ذَكْوَانَ ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ الطُّفَيْلُ بْنُ عَمْرِو إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنَّ دَوْسًا قَدْ هَلَكَتْ ، عَصَتْ وَأَبَتْ ، فَادْعُ اللَّهَ عَلَيْهِمْ . فَقَالَ : اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ .

٦٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنَا إِسْمَاعِيلُ ، عَنْ قَبِيصٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : لَمَّا قَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ فِي الطَّرِيقِ :

يَا لَيْسَلَةَ مِنْ طُولِهَا وَعَيْنَاهَا عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتْ

Islām), and while I was sitting with him, suddenly the slave appeared. The Prophet ﷺ said to me, "O Abū Huraira! Here is your slave." I said, "He (i.e. the slave) is (free) for Allāh's Sake," and manumitted him.

وَأَبْقَى غُلَامٌ لِي فِي الطَّرِيقِ ، فَلَمَّا قَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْتُهُ فَبَيَّنَّا أَنَا عِنْدَهُ إِذْ طَلَعَ الْغُلَامُ ، فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا أَبَا هُرَيْرَةَ هَذَا غُلَامُكَ ، فَقُلْتُ : هُوَ لَوْ جَاهِ اللَّهُ فَأَعْتَقْتُهُ .

(75) CHAPTER. The story of the delegation of Ṭai' and the narration of 'Adi bin Ḥatim.

(قِصَّةُ وَفْدِ طَيْبِيِّ ، وَحَدِيثُ عَدِيِّ بْنِ حَاتِمٍ) .

677. Narrated 'Adi bin Ḥatim : We came to 'Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him, "Don't you know me, O the chief of the Believers?" He said, "Yes, you embraced Islām when they (i. e. your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognised it (i. e. the Truth of Islām) when they denied it." On that, 'Adi said, "I therefore don't care." (1)

٦٧٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو عَوَانَةَ : حَدَّثَنَا عَبْدُ الْمَلِكِ ، عَنْ عُمَرَ وَبْنِ حُرَيْثٍ ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ : أَتَيْنَا عُمَرَ فِي وَفْدٍ فَجَعَلَ يَدْعُو رَجُلًا رَجُلًا وَيُسَمِّيهِمْ ، فَقُلْتُ : أَمَا تَعْرِفُنِي يَا أَمِيرَ الْمُؤْمِنِينَ ؟ قَالَ : بَلَى ، أَسْلَمْتَ إِذْ كَفَرُوا ، وَأَقْبَلْتَ إِذْ أَدْبَرُوا ، وَوَفَيْتَ إِذْ غَدَرُوا ، وَعَرَفْتَ إِذْ أَنْكَرُوا . فَقَالَ عَدِيٌّ : فَيَا أَبَا إِذًا .

(76) CHAPTER. Hajjat-ul-Wada'.

بَابُ حَجَّةِ الْوَدَاعِ .

(1) Since 'Umar ﷺ has such a high opinion about 'Adi, 'Adi does not care if he is not called before the others.

678. Narrated 'Aisha رضي الله عنها : We went out with Allah's Apostle ﷺ during Hajjat-ul-Wada' and we assumed the Ihram for 'Umra. Then Allah's Apostle ﷺ said to us, "Whoever has got the Hadi should assume the Ihram for Hajj and 'Umra and should not finish his Ihram till he has performed both ('Umra and Hajj)." I arrived at Mecca along with him (i.e. the Prophet ﷺ) while I was menstruating, so I did not perform the Tawaf around the Ka'ba or between Safa and Marwa. I informed Allah's Apostle ﷺ about that and he said, "Undo your braids and comb your hair, and then assume the Ihram for Hajj and leave the 'Umra." I did so, and when we performed and finished the Hajj, Allah's Apostle ﷺ sent me to At-Tansim along with (my brother) 'Abdur-Rahman bin Abu Bakr As-Siddiq رضي الله عنه, to perform the 'Umra. The Prophet ﷺ said, "This 'Umra is in lieu of your missed 'Umra." Those who had assumed the Ihram for 'Umra, performed the Tawaf around the Ka'ba and between Safa and Marwa, and then finished their Ihram, and on their return from Minā, they performed another Tawaf (around the Ka'ba and between Safa and Marwa), but those who combined their Hajj and 'Umra, performed only one Tawaf (between Safa and Marwa) (for both).

٦٧٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا مَالِكٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ، ثُمَّ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَن كَانَ عِنْدَهُ هَدْيٌ فَلْيُهِلِّلْ بِالْحَجِّ مَعَ الْعُمْرَةِ ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا . فَقَدِمْتُ مَعَهُ مَسَكَةً وَأَنَا حَائِضٌ وَلَمْ أَطُفْ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ ، فَشَكَوْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : انْقُضِي رَأْسَكَ وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ . فَقَعَلْتُ . فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا إِلَى التَّنْعِيمِ فَأَعْتَمَرْتُ . فَقَالَ : هَذِهِ مَسْكَانُ عُمْرَتِكَ . قَالَتْ : فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا ، طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى . وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَأَهْلَلْنَا طَافُوا طَوَافًا وَاحِدًا .

679. Narrated Ibn Juraij: 'Atā' said, 'Ibn 'Abbās said, 'If he (i.e. the one intending to perform 'Umra) (1) has performed the Tawāf around the Ka'ba, his Ihram is considered to have finished.' I said, 'What proof does Ibn 'Abbās has as to this saying?' 'Atā' said, "(The proof is taken) from the Statement of Allah:—

'And then (in the end) their place
Of sacrifice is at the Ancient
House' (22 : 33)

and from the order of the Prophet ﷺ to his companions to finish their Ihram during Hajjat-ul-Wada'." I said (to 'Atā), "That (i. e. finishing the Ihram) was after coming from 'Arafāt." 'Atā' said, "Ibn 'Abbās used to allow it before going to 'Arafāt (after finishing the 'Umra) and after coming from it (i. e. after performing the Hajj)."

680. Narrated Abū Mūsā Al-Ash'ari : I came to the Prophet ﷺ at a place called Al-Baṭhā'. The Prophet ﷺ said, "Did you assume the Ihram for Hajj?" I said, "Yes." He said, "How did you express your intention (for performing Hajj)?" I said, "Labbaik (i.e. I am ready) to assume the Ihram with the

٦٧٩ - حَدَّثَنَا ثَنِيْسُ عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ : حَدَّثَنَا ابْنُ جُرَيْجٍ : حَدَّثَنَا عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ : إِذَا طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، فَقُلْتُ : مِمَّنْ أَيْنَ؟ قَالَ : هَذَا ابْنُ عَبَّاسٍ؟ قَالَ : مَنْ قَوْلُ اللَّهِ تَعَالَى - ثُمَّ مَجَّاهُ إِلَى الْبَيْتِ الْعَتِيقِ - وَمِمَّنْ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ أَنْ يَحْلُثُوا فِي حَجَّةِ الْوَدَاعِ، فَقُلْتُ : إِنَّمَا كَانَ ذَلِكَ بَعْدَ الْمُعَرَّفِ، قَالَ : كَانَ ابْنُ عَبَّاسٍ يَسْرَاهُ قَبْلَ وَبَعْدَ .

٦٨٠ - حَدَّثَنَا ثَنِيْسُ بَيَّانٌ : حَدَّثَنَا النَّضَرُ، أَحْبَرُ نَاشِئِيَّةٌ، عَنْ قَيْسٍ قَالَ : سَمِعْتُ طَارِقًا عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَيْطِ حَافٍ، فَقَالَ : أَحَجَجْتِ؟ قُلْتُ : نَعَمْ، قَالَ : كَيْفَ

(1) The person meant here is the one who intends to perform Umra along with Hajj.

same intention as that of Allāh's Apostle ﷺ. The Prophet ﷺ said, "Perform the Tawāf around the Ka'ba and between Safā and Marwa, and then finish your Ihram." So I performed the Tawāf around the Ka'ba and between Safā and Marwa and then I came to a woman from the tribe of Qais who removed the lice from my head.

681. Narrated Hafsa رضي الله عنها, the wife of the Prophet ﷺ: The Prophet ﷺ ordered all his wives to finish their Ihram during the year of Hajjat-ul-Wada'. On that, I asked the Prophet ﷺ, "What stops you from finishing your Ihram?" He said, "I have matted my hair and garlanded my Hadi. So I will not finish my Ihram unless I have slaughtered my Hadi."

682. Narrated Ibn 'Abbas رضي الله عنه: A woman from the tribe of Khath'am asked for the verdict of Allāh's Apostle ﷺ (regarding something) during Hajjat-ul-Wada' while Al-Fadl bin 'Abbas was riding behind Allāh's Apostle ﷺ on the same beast. She asked, "Allāh's Ordained Obligation (i. e. compulsory Hajj) enjoined on His Devotees has become due on my old father who cannot

أهملت؟ قلت: لبتيك باهلال كاهلال رسول الله صلى الله عليه وسلم، قال: طُفْ بالبَيْتِ وبالصفاء والمرورة ثم حِلٌّ. فطُفْتُ بالبَيْتِ وبالصفاء والمرورة وأتيت امرأة من قَيْسٍ فنفلت رأسي.

٦٨١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: أَخْبَرَنَا أَنَسُ بْنُ عِمِيَّاسٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ أَنَّ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ، فَقَالَتْ حَفْصَةُ: فَمَا يَمْنَعُكَ؟ فَقَالَ: لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلَسْتُ أُحِلُّ حَتَّى أَنْحَرَ هَدْيِي.

٦٨٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ امْرَأَةً مِنْ خِثْعَمٍ اسْتَفْتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ وَالْفَضْلِ بْنِ عَبَّاسٍ رَدَّ بِرَسُولِ اللَّهِ

sit firmly on the riding animal. Will it be sufficient if I perform the Hajj on his behalf? " He said, " Yes."

صلى الله عليه وسلم فقالت: يا رسول الله، إن فتر بضعة الله على عياده أدر كنت أبي شيخا كبيراً لا يستطيع أن يستوي على الرحلة، فهل يقضى أن أحج عنه؟ قال: نعم.

683. Narrated (ʿAbdullāh) bin ʿUmar : The Prophet ﷺ arrived (at Mecca) in the year of the Conquest (of Mecca) while Usāma was riding behind him on (his she-camel), Al-Qaswā. Bilāl and ʿUthmān bin Ṭaḥa were accompanying him. When he made his she-camel kneel down near the Kaʿba, he said to ʿUthmān, "Get us the key (of the Kaʿba)." He brought the key to him and opened the gate (of the Kaʿba), for him. The Prophet ﷺ, Usāma, Bilāl and ʿUthmān (bin Ṭaḥa) entered the Kaʿba and then closed the gate behind them (from inside). The Prophet ﷺ stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilāl standing behind the gate, and I said to him, "Where did the Prophet ﷺ pray?" He said, "He prayed between those two front pillars." The Kaʿba was built on six pillars, arranged in two rows, and he prayed between the two pillars of the front row leaving the gate of the Kaʿba at his back and facing (in prayer) the wall which faces one

٦٨٣ - حدثني محمد بن سعد : حدثنا سريج بن النعمان : حدثنا فضيل بن نافع ، عن ابن عمر رضي الله عنهما قال : أقبل النبي صلى الله عليه وسلم عام الفتح وهو مردف أسامة على القصوراء ومعه بلال وعثمان بن طلحة حتى أناخ عند البيت ، ثم قال لعثمان : ائتنا بالمفتاح فجاءه بالمفتاح ففتح له الباب . فدخل النبي صلى الله عليه وسلم وأسامه وبلال وعثمان ، ثم أغلقوا عليهم الباب فمكث نهاراً طويلاً ثم خرج فابتدر الناس الدخول فسبقتهم فوجدت بلالاً قائماً من وراء الباب فقلت له : أين صلتى رسول الله صلى الله عليه وسلم ؟ فقال : صلتى بين ذينك العمودين المقدمين . وكان البيت على ستة أعمدة مطوئين ، صلتى بين العمودين من السطير المقدم ، وجعل باب البيت خلف ظهره ، واستقبل بوجهه السدي يستقبلك حين تلج البيت بينه و

when one enters the Ka'ba. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilāl about the number of Rakat, the Prophet ﷺ had prayed. There was a red piece of marble at the place where he (i.e. the Prophet ﷺ) had offered the prayer.

684. Narrated 'Aisha رضي الله عنها, the wife of the Prophet ﷺ : Safiya bint Huyai, the wife of the Prophet ﷺ menstruated during Hajjat-ul-Wada'. The Prophet ﷺ said, "Is she going to detain us?" I said to him, "She has already come to Mecca and performed the Tawaf (ul-Ifada) around the Ka'ba, O Allah's Apostle." The Prophet ﷺ said, "Let her proceed on (to Medina)."

685. Narrated Ibn 'Umar رضي الله عنهما : We were talking about Hajjat-ul-Wada' while the Prophet ﷺ was amongst us. We did not know what Hajjat-ul-Wada' signified. The Prophet ﷺ praised Allah and then mentioned Al-Masih Ad-Dajjal (i.e. Pseudo-Christ) and described him extensively, saying, "Allah did not

بين الجدار، قال: ونسيت أن أسأله كم صلى؟ وعند المسكان الذي صلى فيه مرة مرة حمراء.

٦٨٤ - حدثنا أبو اليمان : أخبرنا شعيب، عن الزهري : حدثني عروة ابن الزبير وأبو سلمة بن عبد الرحمن : أن عائشة زوج النبي صلى الله عليه وسلم أخبرتهما أن صفية بنت حبي زوج النبي صلى الله عليه وسلم حاضت في حجة الوداع، فقال النبي صلى الله عليه وسلم : إناها قد أفاضت يا رسول الله وطافست بالبيت، فقال النبي صلى الله عليه وسلم : فلتنفير.

٦٨٥ - حدثنا يحيى بن سليمان قال : أخبرني ابن وهب قال : حدثني عمر بن محمد أن أباه حدثه عن ابن عمر رضي الله عنهما قال : كننا نتحدث بحجة الوداع والنبي صلى الله عليه وسلم بين أظهرنا ولا ندرى ما حجة الوداع، فحمد الله وأثنى

send any prophet but that prophet warned his nation of Al-Masīh Ad-Dajjāl. Noah and the prophets following him warned (the people) of him. He will appear amongst you (O Muḥammad's followers), and if it happens that some of his qualities may be hidden from you, it is not hidden from you that your Lord's State is not hidden from you. There are three things: Your Lord is not blind in one eye, while he (i.e. Ad-Dajjāl) is blind in the right eye which looks like a grape sticking out (of its cluster). Beware! Allāh has made your blood and your properties as sacred and holy (i.e. not to be harmed by you) as this day of yours in this town of yours in this month of yours." The Prophet ﷺ added, "Have I conveyed Allāh's Message?" They replied, "Yes." The Prophet ﷺ said thrice, "O Allāh! Be witness for it." The Prophet ﷺ added, "Woe to you!" (or said), "May Allāh be merciful to you! Look, do not become infidels after me (i.e. my death) cutting the throats of each other."

686. Narrated Zaid bin Arqam :

The Prophet ﷺ fought nineteen Ghazwas and performed only one Hajj after he migrated (to Medina), and did not do another Hajj after it, and that was Hajjat-ul-Wada'. Abu Ishaq said, "He performed Hajj when he was

عَلَيْهِ، ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَالَ
فَاطْتَبَعَ فِي ذِكْرِهِ وَقَالَ : مَا بَعَثَ اللَّهُ
مِنْ نَبِيٍّ إِلَّا أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ
وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ يَخْرُجُ
فِيكُمْ فَمَا خَفَى عَلَيْكُمْ مِنْ شَأْنِهِ
فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنْ رَبَّكُمْ لَيْسَ
عَلَى مَا يَخْفَى عَلَيْكُمْ، ثَلَاثًا. إِنْ رَبَّكُمْ
لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ عَيْنِ
الْيُمْنَى كَانَ عَيْنُهُ عَنَبَةً طَافِيَةً : أَلَا إِنَّ
اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ
كَحُرْمَةِ يَوْمِيكُمْ هَذَا فِي بِلَدِكُمْ هَذَا
فِي شَهْرِكُمْ هَذَا، أَلَا هَلْ بَلَغْتُ؟ قَالُوا:
نَعَمْ، قَالَ : اللَّهُمَّ اشْهَدْ، ثَلَاثًا. وَبِلَدِكُمْ
أَوْ وَيَحْكُمَكُمْ انْظُرُوا لَا تَرْجِعُوا بَعْدِي
كُفَرَارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ
بَعْضٍ .

٦٨٦ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ :

حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ :
حَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً،
وَإِنَّهُ حَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً وَاحِدَةً
لَمْ يَحُجَّ بَعْدَهَا حَجَّةً الْوَدَاعِ . قَالَ :

in Mecca." (1)

أبو إسحاق : وبمكة أخرى .

687. Narrated Jarir رضي الله عنه : The Prophet ﷺ ordered me during Hajjat-ul-Wadā, "Ask the people to listen." He then said, "Do not become infidels after me by cutting the throats of one another."

٦٨٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَلِيٍّ بْنِ مُدْرِكٍ ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ ، عَنْ جَرِيرٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي حَجَّةِ الْوَدَاعِ لَجَرِيرٍ : اسْتَنْصِتِ النَّاسَ ، فَقَالَ : لَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ .

688. Narrated Abū Bakra: The Prophet ﷺ said, "Time has taken its original shape which it had when Allāh created the Heavens and the Earth. The year is of twelve months, four of which are holy, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumāda (ath-thānia) and Shabān." Then the Prophet ﷺ asked, "Which is this month?" We said, "Allāh and His Apostle ﷺ know better." On that the Prophet ﷺ kept quiet so long that we thought that he might

٦٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا عَبْدُ الْوَهَّابِ : حَدَّثَنَا أَيُّوبُ ، عَنْ مُحَمَّدٍ ، عَنْ ابْنِ أَبِي بَكْرَةَ ، عَنْ أَبِي بَكْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : الزَّيَّانُ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ . السَّنَةُ اثْنَا عَشَرَ شَهْرًا ، مِنْهَا أَرْبَعَةٌ حُرُمٌ ، ثَلَاثَةٌ مُتَوَالِيَاتٌ : ذُو الْقَعْدَةِ ، وَذُو الْحِجَّةِ وَالْمُحَرَّمُ ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ ، أَيُّ شَهْرٍ هَذَا ؟ قُلْنَا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، فَسَكَتَ حَتَّى ظَنَنَّا

(1) The Prophet ﷺ had performed Hajj several times when he was in Mecca before he migrated to Medina.

name it with another name. Then the Prophet ﷺ said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." Then he said, "Which town is this?" We replied, "Allah and His Apostle ﷺ know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Mecca?" We replied, "Yes." Then he said, "Which day is today?" We replied, "Allah and His Apostle ﷺ know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of An-Nahr (i.e. sacrifice)?" We replied, "Yes." He said, "So your blood and your properties... (The sub-narrator Muhammad said, 'I think the Prophet ﷺ also said: And your honour.....) are sacred to you as this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become infidels after me, cutting the throat of ^{one another} each other. Lo! The present one should convey this message (of mine) to the absent ones, for, may be some of those to whom it will be conveyed will understand it better than those who have actually heard it." (The sub-narrator, Muhammad, on remembering that narration, used to say,

أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ ، قَالَ : أَلَيْسَ ذُو الْحِجَّةِ ؟ قُلْنَا : بَلَى ، قَالَ : فَأَيُّ بَلَدٍ هَذَا ؟ قُلْنَا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ ، قَالَ : أَلَيْسَ الْبَلَدُ ؟ قُلْنَا : بَلَى ، قَالَ : فَأَيُّ يَوْمٍ هَذَا ؟ قُلْنَا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ ، قَالَ : أَلَيْسَ يَوْمَ النَّحْرِ ؟ قُلْنَا : بَلَى ، قَالَ : فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ ، قَالَ ' مُحَمَّدٌ : ' وَأَنْسِبُهُ قَالَ : وَأَعْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ هَذَا ، فِي بَلَدِكُمْ هَذَا ، فِي شَهْرِكُمْ هَذَا . وَتَسْتَلْقَوْنَ رَبَّكُمْ فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ ، أَلَا فَتَلَا تَرْجِعُوا بَعْدِي ضُلَالًا ، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ . أَلَا لِيُبَلِّغَنَّ الشَّاهِدُ الْغَائِبَ ، فَتَعْلَمَ بَعْضُ مَنْ يُبَلِّغُهُ أَنْ يَسْكُونُ أَوْ عَنَى لَهُ مِنْ بَعْضٍ مَنْ سَمِعَهُ . فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ : صَدَقَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ : أَلَا هَلْ بَلَّغْتُ ؟ مَرَّتَيْنِ .



“Muḥammad ﷺ spoke the truth !”)
He (i. e. the Prophet ﷺ) then added
twice, “ Haven’t I conveyed (Allah’s
Message) to you ? ”

689. Narrated Tāriq bin Shihāb :

Some Jews said, “ Had this Verse been
revealed to us, we would have taken that
day as ‘Id (festival).” ‘Umar said,
“ What Verse ? ” They said:—

‘ This day I have
Perfected your religion for you and
Completed My Favour upon you
And have chosen for you
Islam as your religion. ’ ” (5:4)

‘Umar said, “ I know the place where
it was revealed ; It was revealed while
Allah’s Apostle ﷺ was staying at
‘Arafat.’ ”

690. Narrated ‘Aīsha ﷺ :

We ^e sat out with Allah’s Apostle ﷺ ,
and some of us assumed the Ihram for
‘Umra, and some assumed it for Hajj,
and some assumed it for both Hajj and
‘Umra. Allah’s Apostle ﷺ assumed
the Ihram for Hajj. So those who had
assumed the Ihram for Hajj or for both
Hajj and ‘Umra, did not finish their Ihram
till the day of An-Nahr (i.e. slaughter of
sacrifices).

٦٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ :

حَدَّثَنَا سُفْيَانُ ، عَنْ قَيْسِ بْنِ مُسْلِمٍ ،
عَنْ طَارِقِ بْنِ شِهَابٍ : أَنَّ نَاسًا مِنَ
الْيَهُودِ قَالُوا : لَوْ نَزَلَتْ هَذِهِ الْآيَةُ
فِينَا لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا ، فَقَالَ
عُمَرُ : آيَةُ آيَةٍ ؟ فَقَالُوا : الْيَوْمَ
أَكْمَلْتَ لَكُمْ دِينَكُمْ وَأَتَمَمْتَ عَلَيْكُمْ
نِعْمَتِي وَرَضِيَتْ لَكُمْ الْإِسْلَامَ دِينًا -
فَقَالَ عُمَرُ : إِنِّي لَا أَعْلَمُ أَيَّ مَكَانٍ
أُنْزِلَتْ ، أُنْزِلَتْ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَاقِفٌ بِعَرَفَةَ .

٦٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ :

عَنْ مَالِكٍ ، عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ
عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ ، عَنْ عُرْوَةَ ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ :
خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَمِنَّا مَنْ أَهْلٌ بِعُمْرَةٍ ، وَمِنَّا مَنْ
أَهْلٌ بِحَجَّةٍ ، وَمِنَّا مَنْ أَهْلٌ بِحَجٍّ
وَعُمْرَةٍ ، وَأَهْلٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِالْحَجِّ . فَأَمَّا مَنْ أَهْلٌ بِالْحَجِّ ، أَوْ
جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحْمِلُوا حَتَّى

يَوْمَ النَّحْرِ .

691. Narrated Mālik the same as above, saying, “ (We set out) with Allāh’s Apostle ﷺ in Hajjat-ul-Wada’ ...) ”

٦٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ وَقَالَ مَعَ رَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ .

692. Narrated Mālik the same as above.

٦٩٢ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنَا مَالِكٌ مِثْلَهُ .

693. Narrated Sa'd رضي الله عنه : The Prophet ﷺ visited me during Hajjat-ul-Wada' while I was suffering from a disease which brought me to the verge of death. I said, “O Allāh’s Apostle! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no-one to inherit from me except my only daughter. Shall I give 2/3 of my property as alms (in charity) ? ” The Prophet ﷺ said, “ No.” I said, “ Shall I give half of my property as alms ? ” He said, “ No.” I said, “ (Shall I give) 1/3 of it ? ” He replied, “ 1/3, and even 1/3 is too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance) ; and whatever you spend for Allāh’s Sake, you will get reward for it even for the morsal of food which you put in your wife’s mouth.” I said, “ O Allāh’s Apostle ! Should I remain (in Mecca) behind my companions (who

٦٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا إِبْرَاهِيمُ هُوَ ابْنُ سَعْدٍ : حَدَّثَنَا ابْنُ شِهَابٍ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ أَشْقَيْتُ مِنْهُ عَلَى الْمَوْتِ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى وَأَنَا ذُو مَالٍ وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ ، أَفَأَتَصَدَّقُ بِشُلُثِي مَالِي ؟ قَالَ : لَا ، قُلْتُ : أَفَأَتَصَدَّقُ بِشَطْرِهِ ؟ قَالَ : لَا ، قُلْتُ : فَالثلث ؟ قَالَ : الْثُلُثُ وَالْثُلُثُ كَثِيرٌ ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَ هُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، وَلَسْتُ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجِرتَ بِهَا حَتَّى اللَّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ . قُلْتُ : يَا رَسُولَ اللَّهِ ، أَأُخَلِّفُ بَعْدَ أَصْحَابِي ؟ قَالَ : إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلْ عَمَلًا

are going with you to Medina)?" The Prophet ﷺ said, "If you remain behind, any good deed which you will do for Allah's Sake, will upgrade and elevate you. May be you will live longer so that some people may benefit by you and some other (i.e. infidels) may get harmed by you." The Prophet ﷺ then added, "O Allah! Complete the Migration of my companions and do not turn them on their heels. But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Mecca)." Allah's Apostle ﷺ pitied Sa'd for he had died in Mecca.

تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا أَزْدَدْتُ بِهِ
دَرَجَةً وَرَفْعَةً وَلَعَلَّكَ تُخْلَفُ حَتَّى
يَسْتَفِيعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ،
اللَّهُمَّ امْنُصْ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا
تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَسَكِنَّ الْبَائِسُ
سَعْدُ بْنُ خَوْلَةَ رَأَى لَهُ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَوَفَّى بِمَكَّةَ .

694. Narrated Ibn Umar :
The Prophet ﷺ got his head shaved
during Hajjat-ul-Wada .

٦٩٤ - حَدَّثَنَا ابْنُ أَبِي هَرِيمٍ بْنُ الْمُنْذِرِ :
حَدَّثَنَا أَبُو ضَمْرَةَ : حَدَّثَنَا مُوسَى بْنُ
عُقْبَةَ ، عَنْ نَافِعٍ : أَنَّ ابْنَ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُمْ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَلَقَ رَأْسَهُ فِي حَجَّةِ
الْوَدَاعِ .

695. Narrated Ibn Umar :
During Hajjat-ul-Wada, the Prophet
ﷺ and some of his companions got
their heads shaved while some of
his companions got their hair cut
short.

٦٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ :
حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ : حَدَّثَنَا ابْنُ
جُرَيْجٍ : أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ ،
عَنْ نَافِعٍ : أَخْبَرَهُ ابْنُ عُمَرَ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَلَقَ رَأْسَهُ فِي حَجَّةِ
الْوَدَاعِ وَأُنَاسٌ مِنْ أَصْحَابِهِ وَقَصَّصُوا

بَعْضُهُمْ .

696. Narrated 'Abdullah bin 'Abbas  that he came riding a donkey while Allah's Apostle  was standing at Minā during Hajjat-ul-Wadā', leading the people in prayer. The donkey passed in front of a part of the row (of the people offering the prayer). Then he dismounted from it and took his position in the row with the people.

٦٩٦ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ : حَدَّثَنَا مَالِكٌ ، عَنْ ابْنِ شِهَابٍ . وَقَالَ اللَّيْثُ : حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ : حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ : أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ أَقْبَلَ بِسَيْرٍ عَلَى حِمَارٍ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ بِمِثْقَى فِي حِجَّةِ الْوَدَاعِ يُصَلِّي بِالنَّاسِ ، فَتَسَارَ الْحِمَارُ بَيْنَ يَدَيْ بَعْضِ الْبُصَفِ ثُمَّ نَزَلَ عَنْهُ فَصَفَّ مَعَ النَّاسِ .

697. Narrated Hishām's father : In my presence, Usāma was asked about the speed of the Prophet  during this Hajj. He replied, "It was Al-Anaq (i.e. moderate easy speed) and if he encountered an open space, he used to increase his speed."

٦٩٧ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ هِشَامٍ قَالَ : حَدَّثَنِي أَبِي قَالَ : سُئِلَ أُسَامَةُ وَأَنَا شَاهِدٌ عَنْ سَيْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حِجَّتِهِ فَقَالَ الْعَتَقَ ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ .

698. Narrated 'Abdullah bin Yazid Al-Khatmi that Abū Aiyūb informed him that he offered the Maghrib and 'Ishā' prayers together with the Prophet  during Hajjat-ul-Wadā'.

٦٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ : عَنْ مَالِكٍ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ عَبْدِ بْنِ ثَابِتٍ ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ الْخُطَمِيِّ : أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حِجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا .

(77) **CHAPTER.** The Ghazwa of Tabuk which is also called Ghazwa al-Usra (i.e. the battle of hardship).

بابُ غَزْوَةِ تَبُوكَ . وَهِيَ غَزْوَةُ الْعُسْرَةِ .

699. Narrated Abū Mūsā رضي الله عنه : My companions sent me to Allāh's Apostle ﷺ to ask him for some beasts to ride on as they were accompanying him in the army of Al-Usra, and that was the Ghazwa of Tabuk. I said, "O Allāh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allāh! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal the Prophet ﷺ and for the fear that the Prophet ﷺ might have become angry with me. So I returned to my companions and informed them of what the Prophet ﷺ had said. Only a short while had passed when I heard Bilal calling, "O 'Abdullāh bin Qais!" I replied to his call. Bilal said, "Respond to Allāh's Apostle ﷺ who is calling you." When I went to him (i.e. the Prophet ﷺ), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had bought them from Sa'd at that

٦٩٩ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي بَرْدَةَ ، عَنْ أَبِي بَرْدَةَ ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : أُرْسَلْتَنِي أَصْحَابِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْأَلُهُ الْخُمْلَانَ لَهُمْ إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ وَهِيَ غَزْوَةُ تَبُوكَ . فَقُلْتُ : يَا نَبِيَّ اللَّهِ ، إِنْ أَصْحَابِي أُرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ ، فَقَالَ : وَاللَّهِ لَا أَحْمِلُكُمْ عَلَى شَيْءٍ . وَوَأَفْقَيْتُهُ وَهُوَ غَضَبَانٌ وَلَا أَشْعُرُ وَرَجَعْتُ حَزِينًا مِنْ مَنَعِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِنْ مَخَافَةِ أَنْ يَكُونَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ فِي نَفْسِهِ عَلَىَّ فَرَجَعْتُ إِلَى أَصْحَابِي فَأَخْبَرْتُهُمْ الَّذِي قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أَلْبَثْ إِلَّا سَوْيَعَةً إِذْ سَمِعْتُ بِلَالًا يُشَادِي : أَيُّ عَبْدِ اللَّهِ بْنِ قَيْسٍ ، فَأَجَبْتُهُ ، فَقَالَ : أَجِبْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوكَ ، فَلَمَّا أَتَيْتُهُ قَالَ : خُذْ هَذَيْنِ الْقَرَيْنَيْنِ وَهَذَيْنِ الْقَرَيْنَيْنِ ، لَسِتَ أَبْعِيدُ عَنْكَ ابْتِغَاءَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ ، فَاَنْطَلِقْ بِهِنَّ إِلَى أَصْحَابِكَ فَقُلْتُ إِنَّ اللَّهَ ، أَوْ قَالَ

time. The Prophet ﷺ added, "Take them to your companions and say, 'Allāh (or Allāh's Apostle ﷺ) allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet ﷺ allows you to ride on these (camels), but by Allāh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allāh's Apostle ﷺ. Do not think that I narrate to you a thing which Allāh's Apostle ﷺ has not said." They said to me, "We consider you truthful, and we will do what you like." The sub-narrator added: So Abū Mūsā proceeded along with some of them till they came to those who have heard the statement of Allāh's Apostle ﷺ wherein he denied them (some beasts to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abū Mūsā had told them.

700. Narrated Sa'd: Allāh's Apostle ﷺ set out for Tabūk, appointing 'Alī as his deputy (in Medina). 'Alī said, "Do you want to leave me with the children and women?" The Prophet ﷺ said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْمِلُكُمْ عَلَى هَؤُلَاءِ فَأَرْكَبُوهُمْ. فَأَنْطَلَقْتُ إِلَيْهِمْ بِهِمْ فَقُلْتُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْمِلُكُمْ عَلَى هَؤُلَاءِ وَلَكِنِّي وَاللَّهِ لَا أَدْعُكُمْ حَتَّى يَنْطَلِقَ مَعِيَ بَعْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالََةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ يَقُلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالُوا لِي: إِنَّكَ عِنْدَنَا لَمُصَدِّقٌ وَلَمْ تَقْعَلَنَّ مَا أَحْبَبْتَ، فَأَنْطَلَقَ أَبُو مُوسَى بِبَعْضٍ مِنْهُمْ حَتَّى أَتَوْا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْعَهُ إِيَّاهُمْ ثُمَّ أَعْطَاهُمْ بَعْدُ فَحَدَّثُوهُمْ بِمِثْلِ مَا حَدَّثَهُمْ بِهِ أَبُو مُوسَى.

٧٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

يَحْيَى، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقَالَ: أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ؟ قَالَ: أَلَا تَرْضَى

no prophet after me."

701. Narrated Safwān bin Ya'la bin Umaiyā that his father said, "I participated in Al-Usra (i.e. Tabūk) along with the Prophet ﷺ." Ya'la added, "(My participation in) that Ghazwa was the best of my deeds to me." Ya'la said, "I had a labourer who quarrelled with somebody, and one of the two bit the hand of the other (Ata, the sub-narrator, said, "Safwān told me who bit whom but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet ﷺ and he considered the biter's claim as invalid (i.e. the biter did not get a recompense for his broken incisor). The Prophet ﷺ said, "Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?"

(78) **CHAPTER.** The narration of Ka'b bin Malik, and the Statement of Allah ﷻ: —

أَنْ تَتَكُونَ مِنْ بِيْعَتِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي. وَقَالَ أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ: سَمِعْتُ مُصْعَبًا.

٧٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءَ يُخْبِرُ قَالَ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنُ أُمَيَّةَ، عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعُسْرَةَ، قَالَ: كَانَ يَعْلَى يَقُولُ: تِلْكَ الْغَزْوَةُ أَوْثَقُ أَعْمَالِي عِنْدِي. قَالَ عَطَاءُ: فَقَالَ صَفْوَانُ: قَالَ يَعْلَى: فَكَانَ لِي أَجِيرٌ فَقَاتَلَ إِنْسَانًا فَعَضَّ أَحَدُهُمَا يَدَ الْآخَرِ، قَالَ عَطَاءُ: فَلَقَدْ أَخْبَرَنِي صَفْوَانُ أَنَّهُمَا عَضَّ الْآخَرَ فَتَنَيْتُهُ، قَالَ: فَانْتَزَعَ الْمَعْضُوضُ يَدَهُ مِنْ فِي الْعَاضِّ فَانْتَزَعَ أَحَدِي تَنِيَّتِي فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُهِدَرَ تَنِيَّتُهُ. قَالَ عَطَاءُ: وَحَسِبْتُ أَنَّهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفَيَدْعُ يَدَهُ فِي فَيْكِ تَقْضِمُهَا كَأَنَّهَا فِي فَحْلِ يَتَقَضَّمُهَا؟

(حَدِيثُ كَعْبِ بْنِ مَالِكٍ . وَقَوْلُ اللَّهِ تَعَالَى: - وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَعُوا -)

' (He turned in mercy) also to
the three

(Persons) who were left behind.'

(9 : 118)

702. Narrated 'Abdullah bin Ka'b bin Malik who, from among Ka'b's sons, was the guide of Ka'b when he became blind: I heard Ka'b bin Malik narrating the story of (the Ghazwa of) Tabuk in which he failed to take part. Ka'b said, "I did not remain behind Allah's Apostle ﷺ in any Ghazwa that he fought except the Ghazwa of Tabuk, and I failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle ﷺ had gone out in search of the caravan of Quraish till Allah made them (i. e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqaba (pledge) with Allah's Apostle ﷺ when we pledged strongly for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i. e. Al-'Aqaba pledge). As for my news (in this battle of Tabuk), I had never stronger or wealthier than I was when I remained behind the Prophet ﷺ in that Ghazwa. By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever

٧٠٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُمَيْلٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ : أَنَّ عَبْدَ اللَّهِ ابْنَ كَعْبِ بْنِ مَالِكٍ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ قَالَ : سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ قَالَ كَعْبٌ : لَمْ أَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةٍ غَزَاهَا إِلَّا فِي غَزْوَةِ تَبُوكَ غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهَا إِنَّمَا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ . وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاقَفْنَا عَلَى الْإِسْلَامِ وَمَا أُحِبُّ أَنْ لِي بِهَا مَشْهَدٌ بَدْرٍ وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا . كَانَ مِنْ خَبَرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرَ حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ .

Allāh's Apostle ﷺ wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk) which Allāh's Apostle ﷺ fought in severe heat, facing a long journey and deserts, and a great number of enemy. So the Prophet ﷺ announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allāh's Apostle ﷺ was accompanied by a large number of Muslims who could not be listed in a book, namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allāh revealed it through Divine Revelation. So Allāh's Apostle ﷺ fought that Ghazwa at the time when the fruits had ripened and the shade looked pleasant. Allāh's Apostle ﷺ and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allāh's Apostle ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure)

وَاللّٰهُ مَا اجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاحِلَتَانِ قَطُّ حَتّٰى جَمَعْتُهُمَا فِى تِلْكَ الْغَزْوَةِ ، وَلَمْ يَكُنْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ غَزْوَةً اِلَّا وَرَى بِغَيْرِهَا حَتّٰى كَانَتْ تِلْكَ الْغَزْوَةُ غَزَاَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِى حَرٍّ شَدِيْدٍ وَاسْتَقْبَلَ سَفَرًا بَعِيْدًا وَمَقَازًا وَعَدُوًّا كَثِيْرًا . فَجِئْتِى لِبَنِيْ الْمُسْلِمِيْنَ اَمْرَهُمْ لِيَتَّاهِبُوْا اُھْبَةَ غَزْوِهِمْ ، فَاخْبِرَهُمْ بِوَجْهِهِ الَّذِى يُرِيدُ وَالْمُسْلِمُوْنَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَثِيْرٌ وَلَا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ ، يُرِيدُ الدِّيُوَانَ . قَالَ كَعْبٌ : فَحَمَّا رَجُلٌ يُرِيدُ اَنْ يَسْتَعِيْبَ اِلَّا ظَنَّ اَنْهُ سَيَخْفٰى لَهٗ مَا لَمْ يَنْزَلْ فِيْهِ وَحٰى اللّٰهُ . وَغَزَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الْغَزْوَةَ حِيْنَ طَابَتْ الشَّمَارُ وَالظَّلَالُ . وَتَجَهَّزَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُوْنَ مَعَهُ فَطَفِقْتُ اُغْدُوْ لِكٰى اَتَجَهَّزَ مَعَهُمْ فَارْجِعْ وَلَمْ اُقْضِ شَيْئًا فَاَقُوْلُ فِى نَفْسِيْ اَنَا قَادِرٌ عَلَيْهِ . فَلَمْ يَزَلْ يَتِمَادٰى بِى حَتّٰى اشْتَدَّ النَّاسُ الْجِدَّ فَاَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُوْنَ مَعَهُ وَلَمْ اُقْضِ مِنْ جِهَازِى شَيْئًا فَقُلْتُ اَتَجَهَّزُ بَعْدَهُ بِيَوْمٍ اَوْ يَوْمَيْنِ ثُمَّ الْحَقُّهُمْ فَبَعْدُوْتُ

one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allāh's Apostle ﷺ, whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allāh's Apostle ﷺ did not remember me till he reached Tabūk. So while he was sitting amongst the people in Tabūk, he said, 'What did Ka'b do?' A man from Banū Salama said, 'O Allāh's Apostle! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.' Then Mu'adh bin Jabal said, 'What a bad thing you have said! By Allāh! O Allāh's Apostle! We know nothing about him but good.' Allāh's Apostle ﷺ kept silent." Ka'b bin Mālīk added, "When I heard that he (i.e. the Prophet ﷺ) was on his way back to Medina, I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?'

بَعْدَ أَنْ فَصَلْتُمْ وَلَا تَجْهَرُوا فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا ثُمَّ غَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئًا. فَلَمْ يَزَلْ بِي حَتَّى أُسْرِعُوا وَتَفَارَطَ الْغَزْوُ، وَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ وَلَيْتَنِي فَعَلْتُ، فَلَمْ يُقَدِّرْ لِي ذَلِكَ فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطُفْتُ فِيهِمْ أَحْزَنَ نَفْسِي أَنِّي لَا أَرَى إِلَّا رَجُلًا مَغْمُوصًا عَلَيْهِ النِّفَاقُ أَوْ رَجُلًا مَمَّنْ عَدَرَ اللَّهُ مِنَ الضَّعِيفَاءِ، وَلَمْ يَذْكُرْ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى يَبْلُغَ تَبُوكَ فَقَالَ وَهُوَ جَالِسٌ فِي الْقَوْمِ يَتَبُوكُ: مَا فَعَلَ كَعْبٌ؟ فَقَالَ رَجُلٌ مِّنْ بَنِي سَلِيمَةَ: يَا رَسُولَ اللَّهِ حَبَسَهُ بُرْدَاهُ وَنَظَرُهُ فِي عِطْفِهِ. فَقَالَ مُعَاذُ بْنُ جَبَلٍ: بَشَسَ مَا قُلْتُ، وَاللَّهِ يَا رَسُولَ اللَّهِ مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا، فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي أَنَّهُ تَوَجَّهَ قَافِلًا حَضَرَنِي هَمِّي فَطُفِيقْتُ أَتَذْكُرُ الْكَذِبَ وَأَقُولُ: بِمَاذَا أَخْرِجُ مِنْ سَخَطِهِ غَدًا؟ وَاسْتَعْنْتُ عَلَى ذَلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ إِنَّ رَسُولَ اللَّهِ صَلَّى

And I took the advice of each wise member of my family in this matter. When it was said that Allāh's Apostle ﷺ had come near all the evil false excuses abandoned from my mind and I knew well that I could never come out of this by a thing containing a false statement. Then I decided firmly to speak the truth. So Allāh's Apostle ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'at prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabūk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men. Allāh's Apostle ﷺ accepted the excuses they had expressed, took their solemn pledge, asked for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased a beast for carrying you?' I answered, 'Yes, O Allāh's Apostle! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have

اللهُ عليه وسلم قد أظلل قادمًا زاح عني الباطل وعرفت أنني إن أخرج منه أبداً بشي فيه كذب، فأجتمعت صدقته. وأصبح رسول الله صلى الله عليه وسلم قادمًا وكان إذا قدم من سفر بدأ بالمسجد فیركع فيه ركعتين ثم جلس للناس، فلما فعل ذلك جاءه المخلفون فطفقوا يعتذرون إليه ويحلفون له وكانوا بضعة وثمانين رجلاً فقبل منهم رسول الله صلى الله عليه وسلم علانيتهم وبایعهم واستغفر لهم ووكّل سرائرهم إلى الله، فحشته فلما سلمت عليه تبسم تبسم المغضب ثم قال: تعال، فحشيت أمشي حتى جلست بين يديه فقال لي: ما خلفك؟ ألم تكن قد ابتنعت ظهرك؟ فقلت: بلى، إني والله يا رسول الله لو جلست عند غيرك من أهل الدنيا لرأيت أن سأخرج من سخطه بعذر، والله لقد أعطيت جدلاً ولنكني والله لقد علمت لئن حدثتك اليوم حديث كذب ترضى به عني لبوشكن الله أن يسخطك علي، ولئن حدثتك

been bestowed with the power of speaking fluently and eloquently, but by Allāh, I know well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Apostle ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banu Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuses to Allāh's Apostle ﷺ as the others who did not join him, have offered. The prayer of Allāh's Apostle ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murāra bin Ar-Rabi' Al-Āmri and

حديث صدق تجد على فيه، إنني لأرجو فيه عفو الله، لا والله ما كان لي من عذر، والله ما كنت قط أقوى ولا أيسر مني حين تخلفت عنك، فقال رسول الله صلى الله عليه وسلم: أما هذا فقد صدق فقم حتى ينقضى الله فيك. فقممت وثار رجال من بني سلمة فاتبعوني فقالوا لي: والله ما علمناك كنت أذنبت ذنبا قبل هذا، ولقد عجزت أن لا تكون اعتذرت إلى رسول الله صلى الله عليه وسلم بما اعتذرت إليه المخلفون، قد كان كافيك ذنبك استغفار رسول الله صلى الله عليه وسلم لك. فتواله ما زالوا يؤنبوني حتى أردت أن أرجع فأكذب نفسي ثم قلت لهم: هل لنفسي هذا معي أحد؟ قالوا: نعم، رجلاً قالاً مثل ما قلت: فتقبل لهما مثل ما قيل لك فقلت: من هما؟ قالوا: مرارة ابن الربيع العمري و هلال بن أمية الواقفي، فذكروا لي رجلين صالحين قد شهدا بدرا لي فيهما أسوة؛ فمضيت حين ذكروهما لي. ونمسي

Hilāl bin Umaiya Al-Wāqifi.' By that they mentioned to me two pious men who had attended the Ghazwa of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Apostle ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in this condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh's Apostle ﷺ and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمِينَ
عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ مِنْ بَيْنِ مَنْ
تَخَلَّفَ عَنْهُ فَاجْتَنَبْنَا النَّاسَ وَتَغَيَّرُوا
لَنَا حَتَّى تَنكَرْتْ فِي نَفْسِي الْأَرْضُ
فَمَا هِيَ التِّي أَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ
خَمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا
وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ وَأَمَّا أَنَا
فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجَلَدَهُمْ فَكُنْتُ
أَخْرُجُ فَأَتِمُّهُدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ،
وَأَطُوفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي
أَحَدٌ. وَآتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَأَسَلْتُمْ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ
بَعْدَ الصَّلَاةِ فَاقُولُ فِي نَفْسِي هَلْ
حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلَامِ عَلَيَّ أَمْ لَا؟
ثُمَّ أَصْلِي قَرِيبًا مِنْهُ فَأُسَارِقُهُ النَّظَرَ
فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي أَقْبَلَ إِلَيَّ. وَإِذَا
التَّقْتُ نَحْوَهُ أَعْرِضَ عَنِّي حَتَّى إِذَا
طَالَ عَلَيَّ ذَلِكَ مِنْ جَهْوَةِ النَّاسِ
مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ
أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي وَأَحَبُّ
النَّاسِ إِلَيَّ فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ مَا رَدَّ
عَلَيَّ السَّلَامَ. فَقُلْتُ: يَا أَبَا قَتَادَةَ،
أَنْشُدْكَ بِاللَّهِ هَلْ تَعَلَّمْتَنِي أَحِبُّ اللَّهِ

person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Apostle ﷺ?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, 'Allāh and His Apostle ﷺ know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Medina, suddenly I saw a Nabatī (i. e. a Christian farmer) from the Nabatis of Sh'ām who came to sell his grains in Medina, saying, 'Who will lead me to Ka'b bin Mālīk?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassān in which the following was written:

'To proceed, I have been informed that your friend (i. e. the Prophet ﷺ) has treated you harshly. Anyhow, Allāh does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.'

When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There

وَرَسُولُهُ؟ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ
فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقَالَ:
اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَضَيْتُ عَيْنَايَ
وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ. قَالَ:
فَبَيْنَمَا أَنَا أَمْشِي بِسُوقِ الْمَدِينَةِ إِذَا
نَبْطِيٍّ مِنْ أَنْبَاطِ أَهْلِ الشَّامِ مِمَّنْ
قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ:
مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ؟ فَطَلَفْتُ
النَّاسَ يُشِيرُونَ لَهُ حَتَّى إِذَا جَاعَنِي دَفَعَ
إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ فَإِذَا فِيهِ:
أَمَّا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبِكَ
قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بِسَادَرٍ
هُوَ أَنْ لَا مَضْيَعَةَ فَالْحَقُّ بِنَا نُوَاسِكَ.
فَقُلْتُ لَمَّا قَرَأْتُهَا: وَهَذَا أَيْضًا مِنْ
الْبَلَاءِ، فَتَيَمَّمْتُ بِهَا التَّنَوُّرَ فَسَجَرْتُهُ
بِهَا حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنْ
الْخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينِي فَقَالَ: إِنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَمْرٍ أَنْ تَعْتَزَلَ
أَمْرَانِكَ، فَقُلْتُ: أُطَلِّقُهَا أَمْ مَاذَا
أَفْعَلُ؟ قَالَ: لَا بَيْلَ اعْتَزِلْ لَهَا وَلَا تَقْرَبَهَا،
وَأَرْسَلْ إِلَى صَاحِبِي مِثْلَ ذَلِكَ. فَقُلْتُ:
لَا مَنَرَاتِي: الْحَقِيقِي بِأَهْلِكَ فَتَنَكَّرُونِي

came to me the messenger of Allāh's Apostle ﷺ and said, 'Allāh's Apostle ﷺ orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet ﷺ sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allāh gives His Verdict in this matter.' Ka'b added, "The wife of Hilāl bin Umaiya came to Allāh's Apostle ﷺ and said, 'O Allāh's Apostle! Hilāl bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No, but he should not come near you.' She said, 'By Allāh, he has no desire for anything. By Allāh, he has never ceased weeping till his case began till this day of his.' On that, some of my family members said to me, 'Will you also ask Allāh's Apostle ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umaiya to serve him?' I said, 'By Allāh, I will not ask the permission of Allāh's Apostle ﷺ regarding her, for I do not know what Allāh's Apostle ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting the

عِندَهُمْ حَتَّى يَنْقُضِيَ اللَّهُ فِي هَذَا الْأَمْرِ.
 قَالَ كَعْبٌ: فَجَاءَتْ أُمْرَأَةُ هِلَالِ بْنِ
 أُمَيَّةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ هِلَالَ بْنِ
 أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ
 فَهَلْ تَسْكُرُهُ أَنْ أَخْدُمَهُ؟ قَالَ: لَا
 وَلَسْكَنَ يَقْرُبُكَ. قَالَتْ: إِنَّهُ وَاللَّهِ
 مَا بِهِ حِرَّةٌ كَرَّةٌ إِلَى شَيْءٍ، وَاللَّهِ مَا زَالَ
 يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى
 يَوْمِهِ هَذَا، فَقَالَ لِي بَعْضُ أَهْلِي: لَوْ
 اسْتَأْذَنْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 فِي أَمْرَاتِكَ كَمَا أُذِنَ لَأُمْرَأَةِ هِلَالِ بْنِ
 أُمَيَّةَ أَنْ تَخْدُمَهُ، فَقُلْتُ: وَاللَّهِ لَا
 اسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 وَمَا يُدْرِي نِي مَا يَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ إِذَا اسْتَأْذَنْتَهُ فِيهَا وَأَنَا رَجُلٌ
 شَابٌ، فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالٍ
 حَتَّى كَمُلْتُ لَنَا خَمْسُونَ لَيْلَةً مِنْ
 حِينَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 عَنْ كَلَامِنَا، فَلَمَّا صَلَّيْتُ صَلَاةَ الْفَجْرِ
 صُبْحَ خَمْسِينَ لَيْلَةً وَأَنَا عَلَى ظَهْرِ
 بَيْتٍ مِنْ بَيْوتِنَا فَبَيَّنَّا أَنَا جَالِسٌ عَلَى
 الْحَالِ الَّذِي ذَكَرَ اللَّهُ قَدْ ضَاقَتْ عَلَيَّ

congratulate you on Allāh's Acceptance of your repentance.' ” Ka'b further said, "When I entered the Mosque, I saw Allāh's Apostle ﷺ sitting with the people around him. Ṭalḥa bin 'Ubaidullāh swiftly came to me, shook hands with me and congratulated me. By Allāh, none of the Muhājirūn (i.e. Emigrants) got up for me except him (i.e. Ṭalḥa), and I will never forget this for Ṭalḥa." Ka'b added, "When I greeted Allāh's Apostle ﷺ he, his face being bright with joy, said, 'Be happy with the best day that you have got ever since your mother delivered you.' ” Ka'b added, "I said to the Prophet ﷺ 'Is this forgiveness from you or from Allāh?' He said, 'No, it is from Allāh.' Whenever Allāh's Apostle ﷺ became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Apostle! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allāh and his Apostle ﷺ.' Allāh's Apostle ﷺ said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allāh's Apostle! Allāh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive., By Allāh, I have known none of the Muslims whom Allāh has favoured with the habit of telling the truth

حتى صافحتني وهاثاني، والله ما قام إلى رجل من المهاجرين غيره ولا أنساها لطلحة. قال كعب: فكلما سلمت على رسول الله صلى الله عليه وسلم قال رسول الله صلى الله عليه وسلم وهو يبرق وجهه من السرور: أبشير بخير يوم مَرَّ عليك منذ ولدتك أمك. قال: قلت أمين عندك يا رسول الله أم من عند الله؟ قال: لا، بل من عند الله. وكان رسول الله صلى الله عليه وسلم إذا سُرَّ استنار وجهه حتى كأنه قطعة قمر، وكُنَّا نعرف ذلك منه. فكلما جلست بين يديه قلت: يا رسول الله، إن من توابعي أن أخليع من مالي صدقة إلى الله وإلى رسوله صلى الله عليه وسلم، قال رسول الله صلى الله عليه وسلم: أمسك عليك بعض مالك فهو خير لك، قلت: فإني أُمسك سهمي الذي يخيبر. فقلت: يا رسول الله، إن الله إنما تجاني بالصدق، وإن من توابعي أن لا أحدث إلا صدقا ما بقيت، فوالله ما أعلم أحدا من المسلمين

better than. He did me since I have mentioned that (decision) to Allāh's Apostle ﷺ. I have never intended to tell a lie ever since I said that to Allāh's Apostle ﷺ till today, and so I hope that Allāh will save me (from telling lies) the rest of my life. So Allāh revealed to His Apostle ﷺ the Verse:—

‘Verily, Allāh turned with favour To the Prophet, the Muhājirūn (i.e. Emigrants)———(up to His Saying)———

And be with those who are true (in word and deed).’ (9 : 117—119)

By Allāh, Allāh has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allāh's Apostle ﷺ which would have caused me to perish as those who have told a lie perished, for Allāh described those who told lies with the worst description He ever attributed to anybody else. Allāh تعالى said:—

‘They (i.e. the hypocrites) will swear by Allāh before you when you come Back———(upto His Saying)—

So Allāh is not pleased with those Who disobey.’ ” (9:95-96)

Ka'b added, “We, the three persons, differed altogether from those whose excuses Allāh's Apostle ﷺ accepted when they swore to him. He took their solemn pledge and asked Allāh to forgive them, but Allāh's Apostle ﷺ left our

أَبْسَلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ مِمَّا أَبْلَانِي، مَا تَعَمَّدْتُ مُنْذُ إِلَى يَوْمِي هَذَا كَذِبًا، وَإِنِّي لَا أَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيْتُ. وَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ إِلَى قَوْلِهِ - وَكُونُوا مَعَ الصَّادِقِينَ - فَوَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ أَنْ هَدَانِي لِلْإِسْلَامِ أَعْظَمَ فِي نَفْسِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا أَكُونُ كَكُذَّبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيَ شَرًّا مَا قَالَ لِأَحَدٍ، فَقَالَ تَبَارَكَ وَتَعَالَى - سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ - إِلَى قَوْلِهِ - فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ - قَالَ كَعْبٌ: وَكُنَّا تَخْلَفُنَا أَيُّهَا الثَّلَاثَةُ عَنْ أَمْرِ أَوْلَيْكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حَلَفُوا لَهُ، فَبَيَّعَهُمْ وَاسْتَعْمَرَهُمْ لَهُمْ وَأَرْجَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ. فَبَيْدَكَ قَالَ اللَّهُ - وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا -

case pending till Allāh gave His Judgment about it. That (deferment) is indicated by Allāh (in His Saying) :—

‘ (He turned in Mercy) also to the Three who were left behind.’

(9 : 118)

What Allāh says (in this Verse) never indicates our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet ﷺ about our case in contrast to the case of those who had taken an oath before him and excused themselves to him, and whose excuses he had accepted.”

(79) CHAPTER. The dismounting of the Prophet ﷺ at (the place called) Al-Hijr.

703. Narrated Ibn ‘Umar رضي الله عنهما : When the Prophet ﷺ passed by Al-Hijr, he said, “Do not enter the dwelling places of those people who were unjust to themselves unless you enter weeping, lest the same calamity as theirs should befall you.” Then he covered his head and hurried up till he crossed the valley.

وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِفْنَا عَنْ
الْغَزْوِ، إِنَّمَا هُوَ تَخْلِيْفُهُ إِيَّانَا وَإِرْجَاؤُهُ
أَمْرَنَا عَمَّنْ حَلَفَ لَهُ وَاعْتَدَرَ إِلَيْهِ
فَقَبِلَ مِنْهُ.

(نَزُولُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْحِجْرَ)

٧٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
الْجُعْفِيُّ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا
مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمَّا
مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحِجْرِ
قَالَ : لَا تَدْخُلُوا مَسَاكِينَ الدِّينِ
ظَلَمُوا أَنْفُسَهُمْ أَنْ يُصِيبَكُمْ مَا
أَصَابَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ. ثُمَّ
قَنَعَ رَأْسَهُ وَأَسْرَعَ السَّيْرَ حَتَّى أَجَازَ
الْوَادِي.

704. Narrated Ibn 'Umar رضي الله عنه : Allāh's Apostle ﷺ said to his companions who were at Al-Hijr, "Do not enter upon these tortured people unless you are weeping, lest the same calamity as theirs should befall you."

705. Narrated 'Urwa bin Al-Mughīra: Al-Mughīra bin Shu'ba رضي الله عنه said, "The Prophet ﷺ went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the Ghazwa of Tabūk. Al-Mughīra added, "The Prophet ﷺ washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e. his forearms) and passed wet hands over his Khuffs."

706. Narrated Abū Humaid رضي الله عنه : We returned in the company of the Prophet ﷺ from the Ghazwa of Tabūk, and when we looked upon Medina, the Prophet ﷺ said, "This is Tāba (i.e. Medina), and this is Uhūd, a mountain that loves us and is loved by us."

٧٠٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا مَالِكٌ ، عَنْ عَبْدِ اللَّهِ بْنِ دَاوُدَ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَحَابَ الْحِجْرَ : لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ .

٧٠٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : عَنْ اللَّيْثِ ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ نَافِعِ بْنِ جُبَيْرٍ ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ : ذَهَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَغْتَسِلَ حَاجَتِهِ فَقُمْتُ أَسْكُبُ عَلَيْهِ الْمَاءَ ، لَا أَعْلَمُهُ إِلَّا قَالَ فِي غَزْوَةٍ تَبُوكَ . فَعَسَلَ وَجْهَهُ وَذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَضَاقَ عَلَيْهِ كُمَا الْجُبَّةِ فَأَخْرَجَهُمَا مِنْ تَحْتِ جُبَّتِهِ فَعَسَلَهُمَا ثُمَّ مَسَحَ عَلَى خَفَّيْهِ .

٧٠٦ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ : حَدَّثَنَا سُلَيْمَانُ : حَدَّثَنِي عُمَرُو بْنُ يَحْيَى ، عَنْ عَبَّاسِ بْنِ سَهْلٍ بْنِ سَعْدٍ ، عَنْ أَبِي حُمَيْدٍ قَالَ : أَقْبَلْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوَةِ

تَبَيُّوكَ حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ
قَالَ: هَذِهِ طَابَةٌ وَهَذَا أَحَدُ جِبَلِ
بُحَيْنَا وَنُحْبِبُهُ .

707. Narrated Anas bin Mālīk

ﷺ : Allāh's Apostle ﷺ returned from the Ghazwa of Tabūk, and when he approached Medina, he said, "There are some people in Medina who were always with you (with their hearts) whenever you made a journey or crossed a valley." They (i.e. the people) said, "O Allāh's Apostle! Even though they were in Medina?" He said, "Yes, for they were stopped by an excuse."

٧٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ :

أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا حُصَيْنُ بْنُ الطَّوِيلِ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَقَدْنَا مِنَ الْمَدِينَةِ فَقَالَ : إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَاسِرَتُهُمْ مَسِيرًا وَلَا قِطْعَتُهُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ . قَالُوا : يَا رَسُولَ اللَّهِ ، وَهُمْ بِالْمَدِينَةِ ؟ قَالَ : وَهُمْ بِالْمَدِينَةِ حَتَّى يَسْتَمُّ الْعُدْرُ .

(80) CHAPTER. The letter of the

Prophet ﷺ to Khosrau and Caesar.

بَابُ كِتَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ إِلَى كِسْرَى وَقَيْصَرٍ

708. Narrated Ibn 'Abbās

ﷺ : Allāh's Apostle ﷺ sent a letter to Khosrau with 'Abdullāh bin Hudhāfa As-Sahmī and told him to hand it over to the governor of Al-Bahrain. The governor of Al-Bahrain handed it over to Khosrau, and when the latter read it, he tore it into pieces. (The sub-narrator added, "I think that Ibn Al-Musaiyab said, 'Allāh's Apostle ﷺ invoked

٧٠٨ - حَدَّثَنَا إِسْحَاقُ : حَدَّثَنَا

يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا أَبِي ، عَنْ صَالِحٍ ، عَنْ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِكِتَابَيْهِ إِلَى كِسْرَى مَسْعَ عُبَيْدُ اللَّهِ ابْنِ حُذَافَةَ السَّهْمِيِّ . فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ فَدَفَعَهُ عَظِيمُ

(Allāh) to tear Khosrau and his companions into pieces.' ”)

709. Narrated Abū Bakra : During the days (of the battle) of Al-Jamal, Allāh benefitted me with a word I had heard from Allāh's Apostle ﷺ after I had been about to join the companions of Al-Jamal (i.e. the camel) and fight along with them. When Allāh's Apostle ﷺ was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, “ Such people as ruled by a lady will never be successful.” (1)

710. Narrated As-Sā'ib bin Yazīd : I remember that I went out with the boys to (the place called) Thāniyāt-ul-Wadā' to receive Allāh's Apostle ﷺ .

البحر بن إلى كسرى ، فلما قرأ مرقته ، فحسبت أن ابن المسيب قال : فدعا عليه رسول الله صلى الله عليه وسلم أن يميز قوا كل مميز .

٧٠٩ - حدثنا عثمان بن الهيثم : حدثنا عوف ، عن الحسن ، عن أبي بكره قال : لقد نفعني الله بكلمة سمعتها من رسول الله صلى الله عليه وسلم أيام الجمل بعند ما كدت أن ألحق بأصحاب الجمل فأقائل معهم . قال : لما بلغ رسول الله صلى الله عليه وسلم أن أهل فارس قد ملكوا عليهم بنت كسرى قال : لن يفلح قوم ولوا أمرهم امرأة .

٧١٠ - حدثنا علي بن عبيد الله : حدثنا سفيان قال : سمعت الزهري ، عن السائب بن يزيد يقول : أذكر أني خرجت مع الغلمان إلى ثنية الوداع فتلقني رسول الله صلى الله عليه وسلم ، وقال سفيان مرة مع الصبيان .

(1) Abū Bakra did not fight on that side because the army was led by a woman, i. e. 'Aisha ﷺ .

711. Narrated As-Sā'ib : I remember I went out with the boys to Thāniyāt-ul-Wadā' to receive the Prophet ﷺ when he returned from the Ghazwa of Tabūk.

٧١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ :
حَدَّثَنَا سُفْيَانُ ، عَنْ الزُّهْرِيِّ ، عَنْ
السَّائِبِ : أَذْكَرُ أَنْتَى خَيْرَ جَنَّتٍ مَعَ الصَّبِيَّانِ
نَتَلَقَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى
ثَنِيَّةِ الْوَدَاعِ مَقْدَمَهُ مِنْ غَزْوَةِ
تَبُوكَ .

(81) CHAPTER. The sickness of the Prophet ﷺ and his death.

And the Statement of Allāh

ﷻ :-

'You (O Muḥammad) will die
(one day),

And they (too) will die.' (39 : 30)

بَابُ مَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَوَفَاتِهِ ، وَقَوْلِ اللَّهِ تَعَالَى - إِنَّكَ
مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ -

712. Narrated Um Al-Faḍl bint Al-Hārith : I heard the Prophet ﷺ reciting Sūrat-al-Mursalāt 'Urfān (77) in the Maghrib prayer, and after that prayer he did not lead us in any prayer till he died.

٧١٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ :
حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ
شِهَابٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ
قَالَتْ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ عُرْفَا ،
ثُمَّ مَا صَلَّيْتُ لَنَا بَعْدَهَا حَتَّى قَبِضَهُ اللَّهُ .

713. Narrated Ibn 'Abbās ﷺ :
'Umar bin Al-Khattāb ﷺ used to let
Ibn 'Abbās sit beside him, so 'Abdur-
Raḥmān bin 'Auf said to 'Umar, " We

٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَبٍ :
حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي بَشِيرٍ ، عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : كَانَ
عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ

have sons similar to him." 'Umar replied, "(I respect him) because of his status that you know." 'Umar then asked Ibn 'Abbās about the meaning of this Holy Verse :—

'When Allāh's Help and Victory came.' (110 : 1)

Ibn 'Abbās replied, "That indicated the death of Allāh's Apostle ﷺ which Allah informed him of." 'Umar said, "I do not understand of it except what you understand."

Narrated 'Āisha رضي الله عنها : The Prophet ﷺ in his ailment in which he died, used to say, "O 'Āisha! I have continuously felt the pain caused by the food I ate at Khaibar, and now is the time when I feel my aorta being cut because of that poison."

714. Narrated 'Āisha رضي الله عنها : Whenever Allāh's Apostle ﷺ became ill, he used to recite Al-Mu'awidhatān (i.e. the last two Suras of the Qur'ān) and then blow his breath and passed his hand over himself. When he had his fatal illness, I started reciting Al-Mu'awidhatān and blowing my breath over him as he used to do, and then I rubbed the hand of the Prophet ﷺ over his body.

يُؤَدِّنِي ابْنُ عَبَّاسٍ ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ : إِنَّا أَبْنَاءُ مِثْلِهِ ، فَقَالَ : إِنَّهُ مِنْ حَيْثُ تَعْلَمُ . فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ - إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - فَقَالَ : أَجَلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَمَهُ إِيَّاهُ ، فَقَالَ : مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ . وَقَالَ يُونُسُ ، عَنْ الزُّهْرِيِّ : قَالَ عُرْوَةُ : قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ : يَا عَائِشَةُ ، مَا أَزَالُ أُجِيدُ أَلَمْ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ ، فَهَذَا أَوَانُ وَجَدْتُ انْقِطَاعَ أَهْرِي مِنْ ذَلِكَ السَّمِّ .

٧١٤ - حَدَّثَنِي حَبِيبَانُ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا يُونُسُ ، عَنْ ابْنِ شِهَابٍ : أَخْبَرَنِي عُرْوَةُ : أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهِ فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِي تَوُفِّيَ فِيهِ طَبَقَتْ أَنْفُثُ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ الَّتِي كَانَ يَنْفُثُ وَأَمْسَحَ بِيَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ .

715. Narrated 'Āishā رضي الله عنها : I heard the Prophet ﷺ and listened to him before his death while he was lying supported on his back, and he was saying, "O Allāh! Forgive me, and bestow Your Mercy on me, and let me meet the highest (i.e. pious) companions (of the Hereafter)."

٧١٥ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ : حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ : أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ وَهُوَ مُسْنِدٌ إِلَى ظَهْرِهِ يَقُولُ : اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَالْحَقِيقِي بِالرَّافِقِ .

716. Narrated Ibn 'Abbās رضي الله عنه : Thursday! And how great that Thursday was! The ailment of Allāh's Apostle ﷺ became worse (on Thursday) and he said, "Give me something so that I may write to you something after which you will never go astray." His companions quarrelled then, and it was not right to quarrel before a prophet. Some said, "What is wrong with him? (Do you think) he is saying nonsense? (1) Ask him (to understand his state)." So they went to the Prophet ﷺ and asked him again. The Prophet ﷺ said, "Leave me, for my present state is better than what you call me

٧١٦ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا سُفْيَانُ ، عَنْ سُلَيْمَانَ الْأَحْوَلِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : قَالَ ابْنُ عَبَّاسٍ : يَوْمُ الْخَمِيسِ ، وَمَا يَوْمُ الْخَمِيسِ ، اسْتَسَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ فَقَالَ : ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا ، فَمَتَّازَعُوا وَلَا يَنْتَبِهُ عِنْدَ نَبِيِّ تَنَازُعٍ ، فَقَالُوا : مَا شَأْنُهُ أَهْجَرَ؟ اسْتَفْهَمُوهُ فَلَدَّ هَبُّوا بِرُدُونِ عَلَيْهِ فَقَالَ : دَعُونِي فَإِلَّا لِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ ، وَأَوْصَاهُمْ بِثَلَاثٍ ، قَالَ : أَخْبِرْ جُؤَا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ ، وَأَجِيزُوا الْوَقْدَ بِنَحْوِ

(1) The question wants to urge the others to fulfil the Prophet's order, for the Prophet ﷺ can never talk nonsense at any rate.

for.” Then he ordered them to do three things. He said, “Turn the pagans out of the ‘Arabian Peninsula; respect and give gifts to the foreign delegations as you saw me dealing with them.” (Sa’id bin Jubair, the sub-narrator said that Ibn ‘Abbās kept quiet as regards the third order, or he said, “I forgot it.”)

717. Narrated ‘Ubaidullāh bin ‘Abdullāh: Ibn ‘Abbās رضي الله عنه said, “When Allāh’s Apostle ﷺ was on his death-bed and some men were in the house, he said, ‘Come along, I will write for you something after which you will not go astray.’ Some of them (i. e. his companions) said, ‘Allāh’s Apostle ﷺ is seriously ill and you have the Holy Qur’ān. Allāh’s Book is sufficient for us.’ The people in the house differed and started quarrelling. Some of them said, ‘Give him something so that he may write for you something after which you will not go astray,’ and some others said otherwise. So when their talk and differences increased, Allāh’s Apostle ﷺ said, ‘Get up.’” Ibn ‘Abbās used to say, “No doubt, it was a great disadvantage that Allāh’s Apostle ﷺ was prevented from writing for them that writing because of their differences

ما كُنْتُ أَجِيزُهُمْ، وَتَوَكَّلْتُ عَنِ
الثَّالِثَةِ أَوْ قَالَ فَتَنَسَّيْتُهَا.

٧١٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ :
حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ ،
عَنِ الزُّهْرِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ بْنِ عُثْبَةَ ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمَّا حَضَرَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْبَيْتِ
رِجَالٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
هَاتُمُوا أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوْا
بَعْدَهُ ، فَقَالَ بَعْضُهُمْ : إِنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَهُ الْوَجَعُ
وَعَيْنِدَكُمْ الْقُرْآنُ ، حَسْبُنَا كِتَابُ اللَّهِ
فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاخْتَصَمُوا ،
فَمِنْهُمْ مَنْ يَقُولُ قَرَّبُوا بَكْتُبُ لَكُمْ
كِتَابًا لَا تَضِلُّوْا بَعْدَهُ ، وَمِنْهُمْ مَنْ
يَقُولُ غَيْرَ ذَلِكَ ، فَلَمَّا أَكْثَرُوا اللَّغْوَ
وَالْاِخْتِلَافَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قُومُوا . قَالَ عَبْدُ اللَّهِ : فَكَانَ
يَقُولُ ابْنُ عَبَّاسٍ : إِنَّ الرِّزْيَةَ كُلَّ
الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ

and too much talk." (1)

718. Narrated 'Aisha  : The Prophet  called Fāṭima  during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet  first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)."

719. Narrated 'Aisha  : I used to hear (from the Prophet ) that no prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet  in his fatal disease, with his voice becoming hoarse, saying, "With those people on whom Allāh has bestowed His Blessings (to the end of the Verse)." (4 : 69)

عليه وسلم وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ لَا اخْتِلَافِيهِمْ وَلَتُغْطِيَهُمْ.

٧١٨ - حَدَّثَنَا يَسْرَةُ بْنُ صَفْوَانَ ابْنِ جَمِيلٍ اللَّخْمِيُّ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : دَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ عَلَيْهَا السَّلَامُ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ فَسَارَّهَا بِشَيْءٍ فَبَيْكَتْ ، ثُمَّ دَعَاَهَا فَسَارَّهَا بِشَيْءٍ فَضَحِكَتْ ، فَسَأَلْنَا عَنْ ذَلِكَ ، فَقَالَتْ : سَارَّ نَبِيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يُقْبِضُ فِي وَجْعِهِ الَّذِي تَوُفِّيَ فِيهِ فَبَيْكَيْتُ ، ثُمَّ سَارَّ نَبِيَّ فَأَخْبَرَ نَبِيَّ أَنِّي أَوَّلُ أَهْلِي يَتَّبِعُهُ فَضَحِكْتُ .

٧١٩ - حَدَّثَنَا نَبِيُّ مُحَمَّدٍ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ سَعْدٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : كُنْتُ أَسْمَعُ أَنَّهُ لَا يَمُوتُ نَبِيٌّ حَتَّى يُخَيَّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ ، فَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ وَأَخَذَتْهُ بَحَّةٌ يَقُولُ : مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ ، الْآيَةَ ،

(1) See Hadith No. II4 Ist Volume for details.

Thereupon I thought that the Prophet ﷺ had been given the option.

فَظَنَنْتُ أَنَّهُ خَيْرٌ.

720. Narrated A'isha رضي الله عنها : When the Prophet ﷺ fell ill in his fatal illness, he started saying, "With the highest companions." (1)

٧٢٠ - حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ سَعْدٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : لَمَّا مَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرَضَ الَّذِي مَاتَ فِيهِ جَعَلَ يَقُولُ فِي الرَّفِيقِ الْأَعْلَى .

721. Narrated A'isha رضي الله عنها : When Allāh's Apostle ﷺ was in good health, he used to say, "Never does a prophet die unless he is shown his place in Paradise (before his death), and then he is made alive or given option." When the Prophet ﷺ became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allāh ! (Please let me be) with the highest companions." Thereupon I said, "Hence he is not going to stay with us?" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

٧٢١ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ : أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَحِيحٌ يَقُولُ : إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُحْيَا أَوْ يُخَيَّرُ ، فَلَمَّا اشْتَكَى وَحَضَرَهُ الْقَبْضُ وَرَأْسُهُ عَلَى فَخِذِ عَائِشَةَ غَشِيَ عَلَيْهِ ، فَلَمَّا أَفَاقَ شَخَصَ بَصَرَهُ نَحْوَ سَقْفِ الْبَيْتِ ثُمَّ قَالَ : اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى ، فَقُلْتُ إِذَا لَا يَجَاوِرُنَا ، فَهَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ .

(1) See Holy Qur'an 4 : 69.

722. Narrated 'Aisha رضي الله عنها : 'Abdur-Rahmān bin Abū Bakr entered upon the Prophet ﷺ while I was supporting the Prophet ﷺ on my chest. 'Abdur-Rahmān had a fresh Siwāk then and he was cleaning his teeth with it. Allāh's Apostle ﷺ looked at it, so I took the Siwāk, cut it (with my teeth), shook it and made it soft (with water), and then gave it to the Prophet ﷺ who cleaned his teeth with it. I had never seen Allāh's Apostle ﷺ cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, " O Allāh ! Let me be with the highest companions," and then died. 'Aisha used to say, " He died while his head was resting between my chest and chin."

723. Narrated 'Aisha رضي الله عنها : Whenever Allāh's Apostle ﷺ became ill, he used to recite the Mu'awidhatān and blow his breath over himself (after their recitation) and rubbed his hands over his body. So when he was afflicted with his fatal illness, I started reciting the Mu'awidhatān and blowing my breath over him as he used to blow and made the hand of the Prophet ﷺ pass over his

٧٢٢ - حَدَّثَنَا مُحَمَّدٌ : حَدَّثَنَا عَمَّانُ ، عَنْ صَخْرٍ بْنِ جُوَيْرِ بَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مُسْنِدُهُ إِلَى صَدْرِي وَمَعَ عَبْدُ الرَّحْمَنِ سِوَاكَ رَطْبٌ يَسْتَنْ بِهِ فَأَبَدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَرِّهِ فَأَخَذْتُ السِّوَاكَ فَتَضَمَّمْتُهُ وَتَفَضَّلْتُهُ وَطَيَّبْتُهُ ثُمَّ دَفَعْتُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَنْ بِهِ فَمَتَارَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَنْ اسْتَيْنَا قَطُّ أَحْسَنَ مِنْهُ ، فَمَتَا عَدَا أَنْ فَرَّخَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَهُ أَوْ إصْبَعَهُ ثُمَّ قَالَ : فِي الرَّفِيقِ الْإِعْلَى ثَلَاثًا ، ثُمَّ قَضَى . وَكَانَتْ تَقُولُ : مَاتَ وَرَأْسُهُ بَيْنَ حَاقِئَتَيْ وَذَاقِئَتَيْ .

٧٢٣ - حَدَّثَنَا حَبِيبٌ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا يُونُسُ ، عَنْ ابْنِ شِهَابٍ : أَخْبَرَنِي عُرْوَةُ : أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اشْتَمَكَ نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ ، وَمَسَحَ عَيْنَهُ بِيَدِهِ . فَلَمَّا اشْتَمَكَ وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ طَمَعَتْ أَنْفِثَ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ .

body.

التي كان يتنقيت، وأمسح بيده النبي صلى الله عليه وسلم عنه.

724. Narrated 'Aisha رضي الله عنها : I heard the Prophet ﷺ and listened to him before his death while he was leaning his back on me and saying, "O Allāh! Forgive me, and bestow Your Mercy on me, and let me meet the companions."

٧٢٤ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ : حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ عَبْدِ بَنِي عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ : أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ وَهُوَ مُسْنِدٌ إِلَى ظَهْرِهِ يَقُولُ : اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّافِقِ .

725. Narrated 'Urwa bin Az-Zubair: 'Aisha رضي الله عنها said, "The Prophet ﷺ said during his fatal illness, 'Allāh, cursed the Jews for they took the graves of their prophets as places for worship.' " 'Aisha added, " Had it not been for that (statement of the Prophet ﷺ) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship."

٧٢٥ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ هِلَالِ الْوَزَّانِ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ : لَعَنَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ، قَالَتْ عَائِشَةُ : لَوْ لَا ذَلِكَ لَأُبْرِزَ قَبْرُهُ ، خَشِيَ أَنْ يُتَّخَذَ مَسْجِدًا .

726. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet ﷺ.

٧٢٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يُونُسَ : حَدَّثَنَا اللَّيْثُ قَالَ : حَدَّثَنِي ابْنُ الْهَادِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : مَاتَ النَّبِيُّ

صلى الله عليه وسلم وإنه لبين حافيتي
وذاقيني، فثلا أكره شدة الموت
لاحد أبدا بعد النبي صلى الله عليه
وسلم.

727. Narrated Ibn Shihāb :
'Ubaidullāh bin 'Abdullāh bin 'Utba
bin Mas'ūd said that 'Āisha, the
wife of the Prophet ﷺ said, "When
the ailment of Allāh's Apostle ﷺ be-
came aggravated, he requested his wives
to permit him to be nursed in my house,
and they gave him permission. He came
out (to my house), walking between
two men with his feet dragging on the
ground, between 'Abbās bin 'Abdul-
Muṭṭalib and another man." 'Ubaidullāh
said, "I told 'Abdullāh of what 'Āisha
had said. 'Abdullāh bin 'Abbās said to
me, 'Do you know who is the other
man whom 'Āisha did not name?' I
said, 'No.' Ibn 'Abbās said, 'It was 'Alī
bin Abū Tālib.' " 'Āisha, the wife of the
Prophet ﷺ used to narrate saying,
"When Allāh's Apostle ﷺ entered my
house and his disease became aggravat-
ed, he said, 'Pour on me the water of
seven waterskins, the mouths of which
have not been untied, so that I may
give advice to the people.' So we let
him sit in a big basin belonging to
Hafsa, the wife of the Prophet ﷺ
and then started to pour water on him
from these waterskins till he started

٧٢٧ - حدثنا سعيد بن عفير قال :
حدثني الليث : حدثني عفييل ، عن
ابن شهاب : أخبرني عبيد الله بن
عبد الله بن عتبة بن مسعود أن عائشة
زوج النبي صلى الله عليه وسلم قالت :
لما ثقل رسول الله صلى الله عليه وسلم
واشتد به وجعه استأذن أزواجه أن
يخرجن في بيتي فأذن له ، فخرج
وهو بين الرجلين تخط رجلاه في
الأرض بين عباس بن عبد المطلب
وبين رجل آخر . قال عبيد الله :
فأخبرت عبيد الله بالذي قالت عائشة
فقال لي عبد الله بن عباس : هل تدري
من الرجل الآخر الذي لم نسم
عائشة ؟ قال : قلت لا ، قال ابن عباس :
هو علي بن أبي طالب ، وكانت عائشة
زوج النبي صلى الله عليه وسلم تحدث
أن رسول الله صلى الله عليه وسلم لما
دخل بيتي واشتد به وجعه قال :
هريقوا علي من سبع قيرب لم تحائل
أو كيشهن لعلي أعهد إلى الناس .
فأجل سنه في ميضض ليحفضه زوج

pointing to us with his hands intending to say, 'You have done your job.' " 'Āishā added, "Then he went out to the people and led them in prayer and preached to them." 'Āishā and 'Abdullāh bin 'Abbās  said, "When Allāh's Apostle  became ill seriously, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allāh's Curse be on the Jews and the Christians, as they took the graves of their prophets as (places of worship),' intending to warn (the Muslims) of what they had done." 'Āishā added, "I argued with Allāh's Apostle  repeatedly about that matter (i. e. his order that Abū Bakr should lead the people in prayer in his place when he was ill), and what made me argue so much was that it never occurred to my mind that after the Prophet , the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allāh's Apostle  to give up the idea of choosing Abū Bakr (to lead the people in prayer)."

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ طَفِقْنَا نَصُوبُ عَلَيْهِ مِنْ تِلْكَ الْقِرْبِ حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا بِيَدِهِ أَنْ قَدْ فَعَلْنَا قَالَتْ: ثُمَّ خَرَجَ إِلَى النَّاسِ فَتَصَلَّى بِهِمْ وَخَطَبَهُمْ. وَأَخْبَرَ نِسَى عُبَيْدُ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عُنْبَةَ أَنَّ عَائِشَةَ وَعَبْدُ اللَّهِ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَا: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ فَإِذَا اغْتَسَمَ كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ: وَهُوَ كَذَلِكَ، لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ، يُحَدِّثُونَ مَا صَنَعُوا. أَخْبَرَنِي عُبَيْدُ اللَّهِ أَنَّ عَائِشَةَ قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إِلَّا أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلًا قَامَ مَقَامَهُ أَبَدًا وَلَا كُنْتُ أَرَى أَنَّهُ لَنْ يَقُومَ أَحَدٌ مَقَامَهُ إِلَّا تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَعْدِلَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي بَكْرٍ. رَوَاهُ ابْنُ عُمَرَ وَأَبُو مُوسَى وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

728. Narrated 'Abdullāh bin 'Abbās



: 'Alī bin Abū Tālib came out of the

٧٢٨ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا

بِشْرِ بْنِ شُعَيْبٍ بْنِ أَبِي حَمْزَةَ:

house of Allāh's Apostle ﷺ during his fatal illness. The people asked, "O Abū Ḥasan (i.e. 'Alī)! How is the health of Allāh's Apostle ﷺ this morning?" 'Alī replied, "He has recovered with the Grace of Allāh." 'Abbās bin 'Abdul Muṭṭalib held him by the hand and said to him, "In three days you, by Allāh, will be ruled (by somebody else). (1) And by Allāh, I feel that Allāh's Apostle ﷺ will die from this ailment of his, for I know how the faces of the offspring of 'Abdul Muṭṭalib look at the time of their death. So let us go to Allāh's Apostle ﷺ and ask him who will take over the Caliphate. If it is given to us we will cognizance as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." 'Alī said, "By Allāh, if we asked Allāh's Apostle ﷺ for it (i.e. the Caliphate) and he denied it us, the people will never give it to us after that. And by Allāh, I will not ask Allāh's Apostle ﷺ for it."

حدَّثَنِي أَبِي، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ الْأَنْصَارِيُّ وَكَانَ كَعْبُ بْنُ مَالِكٍ أَحَدَ الثَّلَاثَةِ الَّذِينَ تَنَبَّأَ عَلَيْهِمُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَجَعِهِ الَّذِي تَوَفَّى فِيهِ فَقَالَ النَّاسُ: يَا أَبَا حَسَنٍ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ: أَنْتَ وَاللَّهِ بَعْدَ ثَلَاثِ عَشْرَ الْعَصَا، وَإِنِّي وَاللَّهِ لَا أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَوْفَ يَتَوَفَّى مِنْ وَجَعِهِ هَذَا، إِنْ لَا عُرْفُ وَجُوهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ. إِذْ هَبَّ بَنَّا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَنَسَالَهُ فِيمَنْ هَذَا الْأَمْرُ؟ إِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا عَلِمْنَاهُ فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: إِنَّا وَاللَّهِ لَنَسْأَلُهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَتَّعْنَاهَا لَا يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإِنِّي وَاللَّهِ لَا أَسْأَلُهَا رَسُولَ اللَّهِ

(1) He means that the Prophet ﷺ will die and you will be under the authority of a new ruler.



will die and you will be under

صلى الله عليه وسلم .

729. Narrated Anas bin Mālīk

ﷺ : While the Muslims were offering the Fajr prayer on Monday and Abū Bakr was leading them in prayer, suddenly Allāh's Apostle ﷺ lifted the curtain of 'Aisha's dwelling and looked at them while they were in the rows of the prayers, and smiled. Abū Bakr retreated to join the row, thinking that Allāh's Apostle ﷺ wanted to come out for the prayer. The Muslims were about to be put to trial in their prayer (i.e. were about to give up praying) because of being over-joyed at seeing Allāh's Apostle ﷺ. But Allāh's Apostle ﷺ beckoned them with his hand to complete their prayer and then entered the dwelling and let fall the curtain.

730. Narrated 'Aisha ﷺ :

It was one of favours towards me that Allāh's Apostle ﷺ expired in my house on the day of my turn while leaning against my chest and Allāh made my saliva mix with his saliva at his death. 'Abdur-Rahmān entered upon me with a Siwak

٧٢٩ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ

قَالَ : حَدَّثَنِي اللَّيْثُ قَالَ : حَدَّثَنِي عَفِيرٌ ، عَنْ ابْنِ شِهَابٍ قَالَ : حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ الْمُسْلِمِينَ بَيْنَهُمْ فِي صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْإِثْنَيْنِ وَأَبُو بَكْرٍ يُصَلِّي لَهُمْ لَمْ يَفْجَأْهُمْ إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ فَتَنَظَرَ إِلَيْهِمْ وَهُمْ فِي صُفُوفِ الصَّلَاةِ ثُمَّ تَبَسَّمَ بِضَحْكَ ، فَتَنَكَّصَ أَبُو بَكْرٍ عَلَى عَقْبَيْهِ لِيَمْضِيَ الصَّفَّ وَظَنَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ ، فَقَالَ أَنَسُ : وَهُمْ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلَاتِهِمْ فَرَحَّاحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَشَارَ إِلَيْهِمْ بِيَدِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ اتِمُّوا صَلَاتَكُمْ ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْخَى السِّتْرَ .

٧٣٠ - حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ :

حَدَّثَنَا عِيسَى بْنُ يُونُسَ ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ : أَخْبَرَنِي ابْنُ أَبِي لَيْسَةَ : أَنَّ أَبَا عُمَرَ وَذَكَوَانَ مَوْلَى عَائِشَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ كَانَتْ تَقُولُ : إِنْ مِنْ نِعَمِ اللَّهِ عَلَيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ

in his hand and I was supporting (the back of) Allāh's Apostle ﷺ (against my chest). I saw the Prophet ﷺ looking at it (i.e. Siwāk) and I knew that he loved the Siwak, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The sub-narrator, Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "None has the right to be worshipped except Allāh. Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companions," till he expired and his hand dropped down.

731. Narrated 'Urwā : 'Āishā said, "Allāh's Apostle ﷺ in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow? (1),' seeking 'Āishā's turn. His wives allowed him to stay wherever he wished. So he stayed at 'Āishā's house

عليه وسلم تَوَفَّى فِي بَيْتِي وَفِي يَوْمِي وَبَيْنَ سَخْرِي وَنَحْرِي، وَأَنَّ اللَّهَ جَمَعَ بَيْنَ رِيقِي وَرَيْقِهِ عِنْدَ مَوْتِهِ. وَدَخَلَ عَلَيَّ عَبْدُ الرَّحْمَنِ، وَبِيَدِهِ السَّوَاكُ وَأَنَا مُسْنِدَةٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ وَعَرَفْتُ أَنَّهُ يُحِبُّ السَّوَاكَ، فَقُلْتُ: أَخَذَهُ لَكَ؟ فَأشارَ برأسه أَنْ نَعَمْ. فَتَنَاوَلْتُهُ فَاشْتَدَّ عَلَيْهِ وَقُلْتُ: أَلَيْسَ لَكَ؟ فَأشارَ برأسه أَنْ نَعَمْ. فَلَتَيْتُهُ فَأَمَرَهُ وَبَيْنَ يَدَيْهِ رَكْوَةً أَوْ عُلْبَةً: يَشْكُ عُمُرُ، فِيهَا مَاءٌ، فَجَعَلَ يَدْخُلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ إِنْ لَمْ يَمُوتْ سَكَرَاتُ، ثُمَّ تَصَبَّ يَدَهُ فَجَعَلَ يَقُولُ: فِي الرَّفِيقِ الْأَعْلَى، حَتَّى قُبِضَ وَمَالَتْ يَدُهُ.

٧٣١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْأَلُ فِي مَرَضِهِ

(1) The Prophet ﷺ asks in which of his wives' house his stay will be tomorrow.

till he expired while he was with her.” ‘Aisha added, “The Prophet ﷺ expired on the day of my turn in my house and he was taken unto Allāh while his head was against my chest and his saliva mixed with my saliva.” ‘Aisha added, “‘Abdur-Rahmān bin Abū Bakr came in carrying a Siwāk he was cleaning his teeth with. Allāh’s Apostle ﷺ looked at it and I said to him, ‘O ‘Abdur-Rahmān! Give me this Siwāk.’ So he gave it to me and I cut it, chewed it (’s end) and gave it to Allāh’s Apostle ﷺ who cleaned his teeth with it while he was resting against my chest.”

732. Narrated ‘Aisha : The Prophet ﷺ expired in my house and on the day of my turn, leaning against my chest. One of us (i. e. the Prophet’s wives) used to recite a prayer asking Allāh to protect him from all evils when he became sick. So I started asking Allāh to protect him from all evils (by reciting a prayer). He raised his head towards the sky and said, “With the highest companions, with the highest companions.” ‘Abdur-Rahmān bin Abū

الذى مات فيه يقول: أين أنا غدًا؟ أين أنا غدًا؟ يربد يوم عائشة، فأذن له أزواجه يكون حيث شاء، فكان في بيت عائشة حتى مات عندها. قالت عائشة: فمات في اليوم الذي كان يردور على فيه في بيتي، فتقبضه الله وإن رأسه لبين نحرى وسحرى وخالط ريقه ريقى، ثم قالت: دخل عبيد الرحمن بن أبي بكر ومعه سيواك يستن به فنظر إليه رسول الله صلى الله عليه وسلم فقلت له: أعطينى هذا السيواك يا عبيد الرحمن، فأعطانيه فتقبضته ثم مضغته فأعطيته رسول الله صلى الله عليه وسلم فاستن به وهو مستنيد إلى صدرى.

٧٣٢ - حدثنا سليمان بن حرب: حدثنا حماد بن زيد، عن أيوب، عن ابن أبي مليكة، عن عائشة رضي الله عنها قالت: توفى النبي صلى الله عليه وسلم في بيتي وفي يومى، وبين سحرى ونحرى، وكانت إحدا أنا تعوذ به بدعاء إذا مريض فذهب أعوده فرفع رأسه إلى السماء وقال: في الرفيق الأعلى، في الرفيق الأعلى. ومسر عبيد الرحمن بن أبي بكر وفي

Bakr passed carrying a fresh leaf of a date-palm and the Prophet ﷺ looked at it and I thought that the Prophet ﷺ was in need of it (for cleaning his teeth). So I took it (from 'Abdur-Rahmān) and chewed its head and shook it and gave it to the Prophet ﷺ who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e. he expired). So Allāh made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

733. Narrated 'Aisha رَضِيَ اللَّهُ عَنْهَا : Abū Bakr came from his house at As-Sunh on a horse. He dismounted and entered the Mosque, but did not speak to the people till he entered upon 'Aisha and went straight to Allāh's Apostle ﷺ who was covered with Hibra cloth (i.e. a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allāh, Allāh will never cause you to die twice. As for the death which was written for you, has come upon you."

Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ : Abū Bakr went out while 'Umar bin Al-Khattāb was talking to the people. Abū Bakr said, "Sit down, O'Umar!" But 'Umar

بَدَّهِ جَرِيدَةً رَطْبَةً فَتَطَرَّ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَظَنَنْتُ أَنْ لَهُ بِهَا حَاجَةً فَأَخَذْتُهَا فَمَضَغْتُ رَأْسَهَا وَنَفَضْتُهَا فَدَفَعْتُهَا إِلَيْهِ فَاسْتَنْ بِهَا كَأَحْسَنِ مَا كَانَ مُسْتَنًا ثُمَّ نَاوَلْتِيهَا فَسَقَطَتْ يَدُهُ أَوْ سَقَطَتْ مِنْ يَدِهِ فَجَمَعَ اللَّهُ بَيْنَ رِيقِي وَرِيقِهِ فِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ.

٧٣٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي أَبُو سَلَمَةَ : أَنَّ عَائِشَةَ أَخْبَرَتْهُ : أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَقْبَلَ عَلَى فَرَسٍ مِنْ مَسْكَنِهِ بِالسُّنْحِ حَتَّى نَزَلَ فَقَدْ خَلَّ الْمَسْجِدَ فَلَمَّ بِكُلِّ النَّاسِ حَتَّى دَخَلَ عَلَى عَائِشَةَ فَتَبَيَّنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُغَشَّى بِشَوْبِ حَبْرَةٍ . فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكْبَأَ عَلَيْهِ فَقَبَّلَهُ وَبَكَى . ثُمَّ قَالَ : يَا أَبَتِ وَأُمِّي ، وَاللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ . أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّهَا . قَالَ : وَحَدَّثَنِي أَبُو سَلَمَةَ ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ أَبَا بَكْرٍ خَرَجَ وَعُمَرُ بْنُ الْخَطَّابِ

refused to sit down. So the people came to Abū Bakr and left 'Umar. Abū Bakr said, "To proceed, if anyone amongst you used to worship Muḥammad ﷺ, then Muḥammad ﷺ is dead, but if (anyone of) you used to worship Allāh, then Allāh is Alive and shall never die. Allāh

ﷻ said :—

Muḥammad is no more than an Apostle

Before whom many apostles have Passed away..... (till the end of the Verse)...

Allāh will reward the thankful.'

(3 : 144)

By Allāh, it was as if the people never knew that Allāh had revealed this Verse before till Abū Bakr recited it and all the people received it from him, and I heard everybody of the people reciting it (then).

(Narrated Az-Zuhri) : Sa'id bin Al-Musaiyab told me that 'Umar said, "By Allāh, when I heard Abū Bakr reciting it, my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet ﷺ had died."

734. Narrated 'Aisha and Ibn 'Abbās

ﷺ : Abū Bakr ﷺ kissed the Prophet

ﷺ after his death.

يُسْكَلِّمُ النَّاسُ فَقَالَ : اجْلِسْ يَا عُمَرُ ، فَأَبَى عُمَرُ أَنْ يَجْلِسَ ، فَأَقْبَلَ النَّاسُ إِلَيْهِ وَتَرَكَوا عُمَرَ . فَقَالَ أَبُو بَكْرٍ : أَمَّا بَعْدُ ، مَنْ كَانَ مِنْكُمْ يَعْْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ ، وَمَنْ كَانَ مِنْكُمْ يَعْْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَتَّى لَا يَمُوتَ ، قَالَ اللَّهُ تَعَالَى - وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ - إِلَى قَوْلِهِ - الشَّاكِرِينَ - وَقَالَ : وَاللَّهِ لَيَكُنَّ النَّاسُ لَمْ يَعْلَمُوا أَنَّ اللَّهَ أَنْزَلَ هَذِهِ الْآيَةَ حَتَّى تَلَاهَا أَبُو بَكْرٍ فَتَلَقَّاهَا النَّاسُ مِنْهُ كُلُّهُمْ ، فَحَمَّا أَسْمَعُ بِشَرِّهِ مِنَ النَّاسِ إِلَّا يَتَلَوُّهَا . فَأَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ أَنَّ عُمَرَ قَالَ : وَاللَّهِ مَا هُوَ إِلَّا أَنْ سَمِعْتُ أَبَا بَكْرٍ تَلَاهَا فَعَقِرْتُ حَتَّى مَا تُفْلِئُنِي رَجُلًا وَحَتَّى أَهْوَيْتُ إِلَى الْأَرْضِ حِينَ سَمِعْتُهُ تَلَاهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ مَاتَ .

٧٣٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي

شَيْبَةَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ

سُفْيَانَ ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ ، عَنْ

عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ ، عَنْ

عائشة وابن عباس رضي الله عنهما
أن أبا بكر رضي الله عنه قبل
النبي صلى الله عليه وسلم بعد موته .

735. Narrated Aisha رضي الله عنها : We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, " (He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, " (We thought it was because of) the dislike, patients usually have for medicines." He said, " Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Al-'Abbās as he has not witnessed you (doing the same to me)."

736. Narrated Al-Aswad : It was mentioned in the presence of Aisha that the Prophet ﷺ had appointed 'Alī as successor by will. Thereupon she said, " Who said so ? I saw the Prophet ﷺ while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed 'Alī as his successor ?"

٧٣٥ - حَدَّثَنَا عَلِيٌّ : حَدَّثَنَا بِحَدِيثِي وَرَأَدَ قَالَتْ : عَائِشَةُ لَدَدْنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لَا تَلْدُونِي ، فَقُلْنَا : كَرَاهِيَّةُ الْمَرِيضِ لِلدَّوَاءِ ، فَلَمَّا أَفَاقَ قَالَ : أَلَمْ أَنْهَكُمُ أَنْ تَلْدُونِي ؟ قُلْنَا كَرَاهِيَّةَ الْمَرِيضِ لِلدَّوَاءِ ، فَقَالَ : لَا يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلَّا لَدَّ وَأَنَا أَنْظُرُ إِلَّا الْعَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ . رَوَاهُ ابْنُ أَبِي الزِّنَادِ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

٧٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ : أَخْبَرَنِي أَزْهَرُ قَالَ : أَخْبَرَنَا ابْنُ عَوْنٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ الْأَسْوَدِ قَالَ : ذُكِرَ عِنْدَ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصَى إِلَى عَلِيٍّ فَقَالَتْ : مَنْ قَالَهُ ؟ لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنِّي لَمُسْنِدَتُهُ إِلَى صَدْرِي فَدَعَا بِالطَّشْتِ فَأَنْخَنَتْ فَمَاتَ فَمَا شَعَرْتُ ، فَكَيْفَ أَوْصَى إِلَى عَلِيٍّ ؟

737. Narrated Talha : I asked 'Abdullāh bin Abū 'Aufā, "Did the Prophet ﷺ make a will?" He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it?" He said, "The Prophet ﷺ made a will concerning Allāh's Book." (1)

738. Narrated 'Amir bin Al-Hārith : Allāh's Apostle ﷺ did not leave a Dinar or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travellers.

739. Narrated Anas : When the ailment of the Prophet ﷺ got aggravated, he became unconscious whereupon Fātima said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is

٧٣٧ - حَدَّثَنَا أَبُو نَعِيمٍ : حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ ، عَنْ طَلْحَةَ قَالَ : سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا : أَوْصَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَقَالَ : لَا ، فَقُلْتُ : كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أَوْ أَمَرُوا بِهَا ؟ قَالَ : أَوْصَى بِكِتَابِ اللَّهِ .

٧٣٨ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا أَبُو الْأَحْوَصِ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَمْرِو بْنِ الْحَارِثِ قَالَ : مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا وَلَا دِرْهَمًا وَلَا عَبْدًا وَلَا أَمَةً إِلَّا بَغَلْتَهُ الْبَيْضَاءَ النَّسِيَّ كَانَ يَرُكِّبُهَا وَسِلَاحَهُ ، أَوْ أَرْضًا جَعَلَهَا لِابْنِ السَّبِيلِ صَدَقَةً .

٧٣٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حِمَادٌ ، عَنْ ثَابِتٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا ثَقُلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَتَغَشَّاهُ ، فَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ : وَآكَرَبَ أَبَاهُ ، فَقَالَ : لَيْسَ عَلَى أَبِيكَ كَرَبٌ بَعْدَ هَذَا الْيَوْمِ . فَلَمَّا مَاتَ قَالَتْ : يَا أَبَتَاهُ أَجَابَ رَبًّا دَعَاهُ ، يَا أَبَتَاهُ مِّنْ جَنَّةٍ

(1) He advised the people to understand and act upon the Holy Qur'an.

the Garden of Paradise (i. e. Al-Firdaus)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fāṭima عليها السلام said, "O Anas! Do you feel pleased to throw earth over Allāh's Apostle ﷺ?"

(82) **CHAPTER.** The last statement, the Prophet ﷺ spoke.

740. Narrated 'Āisha عليها السلام : When the Prophet ﷺ was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option." (1) When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the roof of the house and said, "O Allāh! (To) the highest companions." (2) I said (to myself), "Hence, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke

الْفِرْدَوْسِ مَا وَاهُ، يَا أَبَتَاهُ إِلَى جِبْرِيلَ نَسَعَاهُ. فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: يَا أَنَسُ، أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْشُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التُّرَابَ؟

بابُ آخِرِ مَا تَكَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

٧٤٠ - حَدَّثَنَا بَيْشُرُ بْنُ مُحَمَّدٍ : حَدَّثَنَا عُبَيْدُ اللَّهِ ، قَالَ يُونُسُ : قَالَ الزُّهْرِيُّ : أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ صَحِيحٌ إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ ، فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخْذِي غَشِيَتْ عَلَيْهِ ثُمَّ أَفَاقَ ، فَأَشْخَصَ بَصَرَهُ إِلَى سَقْفِ الْبَيْتِ ثُمَّ قَالَ : اللَّهُمَّ الْبِرِّفِيقَ الْأَعْلَى . فَقُلْتُ : إِذَا لَا يَخْتَارُنَا وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ . قَالَتْ :

(1) The option to survive or go to Heaven.

(2) See Holy Qur'ān 4 : 69 .

was, "O Allāh! (To) the highest companions."

فَكَانَتْ آخِرَ كَلِمَةٍ تَكَلَّمُ بِهَا :
اللَّهُمَّ الرَّفِيقَ الْأَعْلَى .

(83) CHAPTER. The death of the Prophet ﷺ

بَابُ وَفَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

741. Narrated 'Āisha and Ibn 'Abbās : The Prophet ﷺ stayed for ten years in Mecca with the Qur'an being revealed to him and he stayed in Medina for ten years.

٧٤١ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبِثَ بِمَكَّةَ عَشَرَ سِنِينَ يُنْزَلُ عَلَيْهِ الْقُرْآنُ وَبَالْمَدِينَةِ عَشْرًا .

742. Narrated 'Āisha : Allāh's Apostle ﷺ died when he was sixty-three years of age.

٧٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ : حَدَّثَنَا اللَّيْثُ : عَنْ عُقَيْلٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَفَّى وَهُوَ ابْنُ ثَلَاثٍ وَخَمْسِينَ . قَالَ ابْنُ شِهَابٍ : وَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ .

(84) CHAPTER.

بَابُ :-

743. Narrated 'Āisha : The Prophet ﷺ died while his armour was mortgaged to a Jew for thirty i. e. , 30 Sa's of barley.

٧٤٣ - حَدَّثَنَا قَبِيصَةُ : حَدَّثَنَا سُهَيْبَانُ ، عَنْ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ الْأَسْوَدِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : تَوَفَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وسلّم ودرّعه مَرَهُونَةً عِنْدَ يَهُودِيٍّ
بِشَلَاثِينَ ، يَعْنِي صَاعًا مِنْ شَعِيرٍ .

(85) **CHAPTER.** The despatch of
Usāma bin Zaid رضي الله عنه by the Prophet
ﷺ during his fatal illness.

بابُ بَعَثِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا
فِي مَرَضِهِ الَّذِي تَوُفِّي فِيهِ .

744. Narrated Salīm's father : The
Prophet ﷺ appointed Usāma as the
commander of the troops (to be sent to
Syria). The Muslims spoke about
Usāma (unfavourably). The Prophet
ﷺ said, "I have been informed that
you spoke about Usāma. (Let it be
known that) he is the most beloved
of all the people to me."

٧٤٤ - حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ
ابْنُ مَخْلَدٍ ، عَنْ الْفَضِيلِ بْنِ سُلَيْمَانَ :
حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمٍ ، عَنْ
أَبِيهِ : اسْتَعْمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أُسَامَةَ فَقَالُوا فِيهِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ : قَدْ بَلَغَنِي أَنَّكُمْ قُلْتُمْ
فِي أُسَامَةَ ، وَإِنَّهُ أَحَبُّ النَّاسِ إِلَيَّ .

745. Narrated 'Abdullāh bin 'Umar
رضي الله عنه : Allāh's Apostle ﷺ sent troops
and appointed Usāma bin Zaid رضي الله عنه
as their commander. The people
criticised his leadership. Allāh's Apostle
ﷺ got up and said, "If you (people)
are criticising his (i.e. Usāma's) leadership,
you used to criticise the leadership of his
father before. By Allāh, he (i.e. Zaid)
deserved the leadership indeed, and he
used to be one of the most beloved
persons to me, and now this (i.e. his son,
Usāma) is one of the most beloved
persons to me after him."

٧٤٥ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنَا
مَالِكٌ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ
عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا :
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ
بَعْثًا وَأَمَرَ عَائِذَ بْنَ أَبِي هَرَبَةَ
فَطَبَعَنَ النَّاسُ فِي إِمَارَتِهِ ، فَقَامَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنْ تَطَبَعْتُمْ
فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطَبَعُونَ فِي إِمَارَةِ
أَبِيهِ مِنْ قَبْلُ ، وَإِنَّمَا اللَّهُ إِنْ كَانَ لَخَلْقِي
لِلْإِمَارَةِ وَإِنْ كَانَ لَتَعِينُ أَحَبُّ النَّاسِ
إِلَيَّ ، وَإِنَّ هَذَا لَتَعِينُ أَحَبُّ النَّاسِ إِلَيَّ
بَعْدَهُ .

(86) CHAPTER.

باب :-

746. Narrated Ibn Abū Ḥabīb : Abū Al-Khair said, "Aṣ-Ṣanābiḥī asked (me), 'When did you migrate?' I (i.e. Abū Al-Khair) said, 'We went out from Yemen as emigrants and arrived at Al-Juhfa, and there came a rider whom I asked about the news. The rider said: We buried the Prophet ﷺ five days ago.' I asked (Aṣ-Ṣanābiḥī), 'Did you hear anything about the night of Qadr?' He replied, 'Bilal, the Mu'adhdhin of the Prophet ﷺ informed me that it is on one of the seven nights of the last ten days (of Ramaḍān).'"

٧٤٦ - حَدَّثَنَا أَصْبَغُ قَالَ : أَخْبَرَنِي ابْنُ وَهَبٍ قَالَ : أَخْبَرَنِي عَمْرُو، عَنْ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، أَنَّ الصَّنَابِيحِي أَنَّهُ قَالَ : مَتَى هَاجَرْتُ ؟ قَالَ : خَرَجْنَا مِنَ الْيَمَنِ مُهَاجِرِينَ فَقَدِمْنَا الْجُحْفَةَ فَأَقْبَلَ رَاكِبٌ فَقُلْتُ لَهُ : الْخَبَرُ ؟ فَقَالَ : دَفِنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ خَمْسٍ . قُلْتُ : هَلْ تَسْمِعُ فِي لَيْلَةِ الْقَدْرِ شَيْئًا ؟ قَالَ : نَعَمْ ، أَخْبَرَنِي بِلَالٌ مُؤَذِّنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ فِي السَّبْعِ فِي الْعَشْرِ الْآخِرِ .

(87) CHAPTER. How many Ghazawāt the Prophet ﷺ fought.

باب - كَمْ غَزَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟

747. Narrated Abū Ishāq : I asked Zaid bin Al-Arqam ﷺ, "In how many Ghazawāt did you take part in the company of Allāh's Apostle ﷺ ?" He replied, "Seventeen." I further asked, "How many Ghazawāt did the Prophet ﷺ fight?" He replied, "Nineteen."

٧٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ : حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ قَالَ : سَأَلْتُ زَيْدَ بْنَ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ : كَمْ غَزَوْتَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ : سَبْعَ عَشْرَةَ ، قُلْتُ : كَمْ غَزَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ : تِسْعَ عَشْرَةَ .

748. Narrated Al-Barā' رضي الله عنه : I fought fifteen Ghazawāt in the company of the Prophet ﷺ.

٧٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ : حَدَّثَنَا إِسْرَءِيلُ، عَنْ أَبِي إِسْحَاقَ : حَدَّثَنَا الْبَرَاءُ رَضِيَ اللَّهُ عَنْهُ قَالَ : غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسَ عَشْرَةَ .

749. Narrated Buraida that he fought sixteen Ghazawāt with Allāh's Apostle ﷺ.

٧٤٩ - حَدَّثَنَا ثَنِيصِيُّ أَحْمَدُ بْنُ الْحَسَنِ : حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ بْنِ هِلَالٍ : حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَثْمَةَ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ : غَزَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّ عَشْرَةَ غَزْوَةً .

تم الجزء الخامس **End of Fifth Volume**

